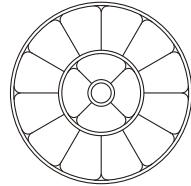


THE MOTHER

# Words of the Mother - I

Words of the Mother—I

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*The Mother*

# Words of the Mother

I

Sri Aurobindo Ashram, Pondicherry

VOLUME 13  
COLLECTED WORKS OF THE MOTHER

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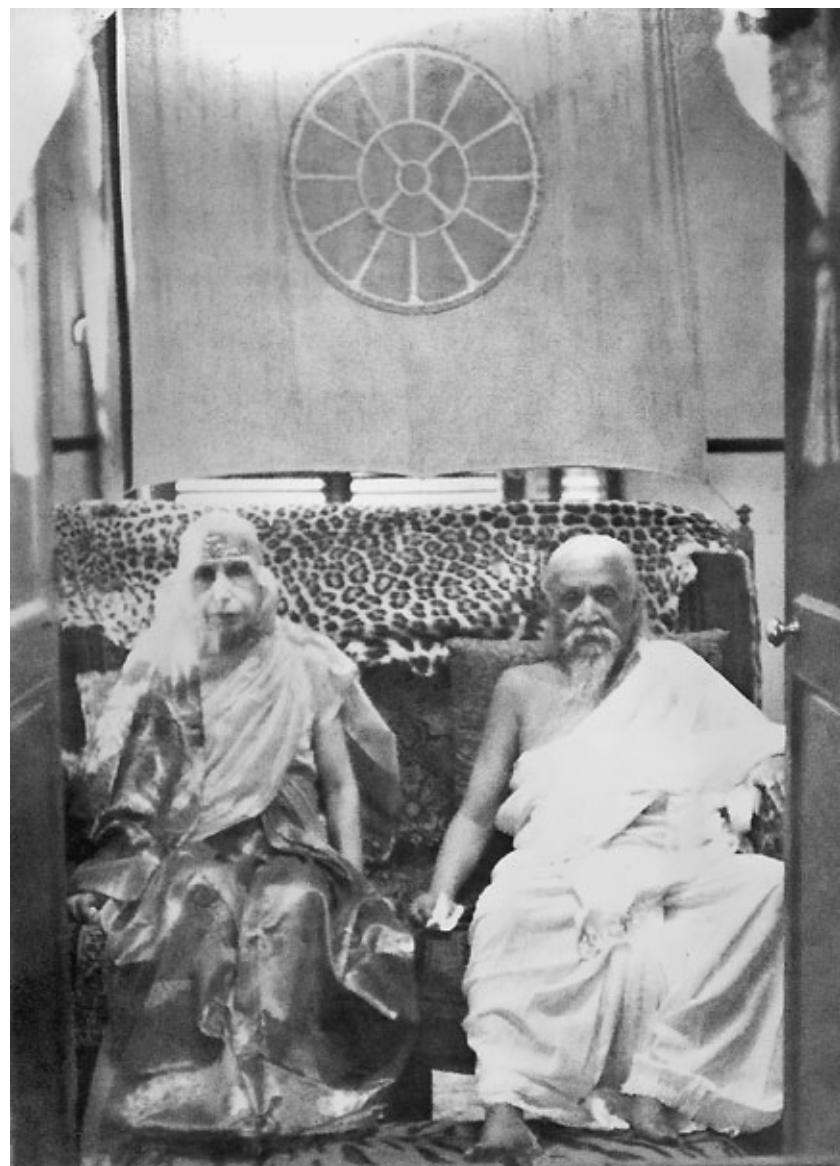
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The Mother and Sri Aurobindo  
Darshan Day, 24 April 1950



## *Publisher's Note*

This volume consists primarily of brief written statements by the Mother about Sri Aurobindo, herself, the Sri Aurobindo Ashram, Auroville, India, and nations other than India. Written over a period of nearly sixty years (1914–1973), the statements have been compiled from her public messages, private notes, and correspondence with disciples. The majority (about sixty per cent) were written in English; the rest were written in French and appear here in translation.

The volume also contains a number of conversations, most of them in the part on Auroville. All but one were spoken in French and appear here in translation. There are also several reports of comments by the Mother. These reports were noted down by disciples and later approved by her for publication. All of them were spoken in English. They are identified by the symbol § placed at the end.

The volume is arranged by theme in six parts, each part having a number of sections. Within the sections, dated pieces are placed in chronological order, undated ones where they best fit in thematically.

Readers should note that most of these statements were given to particular individuals under particular circumstances. The advice in them, therefore, may not apply to everyone.

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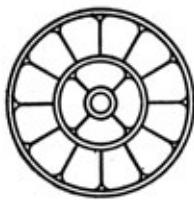
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# Words of the Mother

## I





Do not take my words  
for a teaching. Always  
they are a force in action,  
uttered with a definite  
purpose, and they lose  
their true power when  
separated from that  
purpose.

A handwritten signature in black ink, appearing to read "Sri Aurobindo". The signature is fluid and cursive, with a long horizontal stroke extending to the right.



## Part One

Sri Aurobindo



## *Sri Aurobindo*

*(From a meditation written on the day after the Mother first saw Sri Aurobindo)*

It matters little that there are thousands of beings plunged in the densest ignorance, He whom we saw yesterday is on earth; his presence is enough to prove that a day will come when darkness shall be transformed into light, and Thy reign shall be indeed established upon earth.

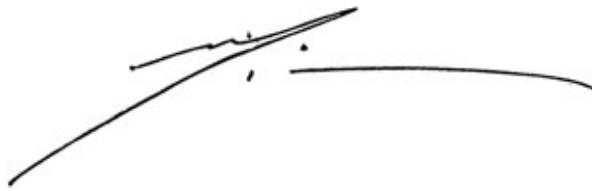
O Lord, Divine Builder of this marvel, my heart overflows with joy and gratitude when I think of it, and my hope has no bounds.

My adoration is beyond all words, my reverence is silent.

30 March 1914

\*

*What Sri Aurobindo  
represents in the world's  
history is not a teaching,  
not even a revelation;  
it is a decisive action  
direct from the Supreme*



## Words of the Mother—I

What Sri Aurobindo represents in the world's history is not a teaching, not even a revelation; it is a decisive action direct from the Supreme.

14 February 1961

\*

(*Message for broadcast by All India Radio, Tiruchirapalli*)

What Sri Aurobindo represents in the history of the earth's spiritual progress is not a teaching, not even a revelation; it is a mighty action straight from the Supreme.

15 August 1964

\*

(*Message for the issuance of a Sri Aurobindo commemorative stamp*)

He has come to bid the earth to prepare for its luminous future.

15 August 1964

\*

Sri Aurobindo has brought to the world the assurance of a divine future.

\*

Sri Aurobindo has come on earth not to bring a teaching or a creed in competition with previous creeds or teachings, but to show the way to overpass the past and to open concretely the route towards an imminent and inevitable future.

22 February 1967

\*

**Sri Aurobindo**

Sri Aurobindo does not belong to the past nor to history.

Sri Aurobindo is the Future advancing towards its realisation.

Thus we must shelter the eternal youth required for a speedy advance, in order not to become laggards on the way.

*2 April 1967*

## *Mahasamadhi*

Lord, this morning Thou hast given me the assurance that Thou wouldst stay with us until Thy work is achieved, not only as a consciousness which guides and illuminates but also as a dynamic Presence in action. In unmistakable terms Thou hast promised that all of Thyself would remain here and not leave the earth atmosphere until earth is transformed. Grant that we may be worthy of this marvellous Presence and that henceforth everything in us be concentrated on the one will to be more and more perfectly consecrated to the fulfilment of Thy sublime Work.



Lord, this morning Thou hast given me the assurance that Thou wouldst stay with us until Thy work is achieved, not only as a consciousness which guides and illuminates but also as a dynamic Presence in action. In unmistakable terms Thou hast promised that all of Thyself would remain here and not leave the earth atmosphere until earth is transformed. Grant that we may be worthy of this marvellous Presence and that henceforth everything in us be concentrated on the one will to be more and more perfectly consecrated to the fulfilment of Thy sublime Work.

7 December 1950

\*

## Mahasamadhi

The lack of receptivity of the earth and men is mostly responsible for the decision Sri Aurobindo has taken regarding his body. But one thing is certain: what has happened on the physical plane affects in no way the truth of his teaching. All that he has said is perfectly true and remains so. Time and the course of events will prove it abundantly.

8 December 1950

\*

To Thee who hast been the material envelope of our Master, to Thee our infinite gratitude. Before Thee who hast done so much for us, who hast worked, struggled, suffered, hoped, endured so much, before Thee who hast willed all, attempted all, prepared, achieved all for us, before Thee we bow down and implore that we may never forget, even for a moment, all we owe to Thee.

9 December 1950

\*

To grieve is an insult to Sri Aurobindo who is here with us, conscious and alive.

14 December 1950

\*

We must not be bewildered by appearances. Sri Aurobindo has not left us. Sri Aurobindo is here, as living and as present as ever and it is left to us to realise his work with all the sincerity, eagerness and concentration necessary.

15 December 1950

\*

I was painfully shocked when I heard the translation of the leaflet you are distributing here in the Ashram. I never imagined you could have such a complete lack of understanding, respect and devotion for our Lord who has sacrificed himself totally for us. Sri Aurobindo was *not* crippled; a few hours before

## Words of the Mother—I

he left his body he rose from his bed and sat for a long time in his armchair, speaking freely to all those around him. Sri Aurobindo was not compelled to leave his body, he chose to do so for reasons so sublime that they are beyond the reach of human mentality.

And when one cannot understand, the only thing to do is to keep a respectful silence.

26 December 1950

\*

People do not know what a tremendous sacrifice Sri Aurobindo has made for the world. About a year ago, while I was discussing things, I remarked that I felt like leaving this body of mine. He spoke out in a very firm tone, "No, this can never be. If necessary for this transformation, I might go, you will have to fulfil our Yoga of supramental descent and transformation."§<sup>1</sup>

1950

\*

Lord, we are upon earth to accomplish Thy work of transformation. It is our sole will, our sole preoccupation. Grant that it may be also our sole occupation and that all our actions may help us towards this single goal.

1 January 1951

\*

We stand in the Presence of Him who has sacrificed his physical life in order to help more fully his work of transformation.

He is always with us, aware of what we are doing, of all our thoughts, of all our feelings and all our actions.

18 January 1951

\*

<sup>1</sup> Whenever the symbol § appears, it indicates a spoken comment of the Mother which was noted from memory by a sadhak and approved by the Mother for publication.

**Mahasamadhi**

When I asked Him (December 8, 1950) to resuscitate his body, He clearly answered: "I have left this body purposely. I will not take it back. I shall manifest again in the first supramental body built in the supramental way."

*11 April 1952*

\*

Sri Aurobindo has given up his body in an act of supreme unselfishness, renouncing the realisation in his own body to hasten the hour of the collective realisation. Surely if the earth were more responsive, this would not have been necessary.

*12 April 1953*

## *Eternal Presence*

*You spoke of Sri Aurobindo's birth as "eternal" in the history of the universe. What exactly was meant by "eternal"?*

The sentence can be understood in four different ways on four ascending planes of consciousness:

1. Physically, the consequence of the birth will be of eternal importance to the world.
2. Mentally, it is a birth that will be eternally remembered in the universal history.
3. Psychically, a birth that recurs for ever from age to age upon earth.
4. Spiritually, the birth of the Eternal upon earth.

1957

\*

Since the beginning of earth history, Sri Aurobindo has always presided over the great earthly transformations, under one form or another, one name or another.

\*

*It is said that Sri Aurobindo in a past life took an active part in the French Revolution. Is it true?*

You can say that all through history Sri Aurobindo played an active part. Especially in the most important movements of history he was there — and playing the most important, the leading part. But he was not always visible.

23 January 1960

\*

Sri Aurobindo  
is constantly  
among us and  
reveals himself  
to those who are  
ready to see and  
hear him

Blessings  
J.

Sri Aurobindo is constantly among us and reveals himself to those who are ready to see and hear him.

\*

## Words of the Mother—I

Sri Aurobindo, immense and very concrete (in the subtle physical), was sitting over the whole compound during the meditation.

28 August 1962

\*

Last night, we (you and I and some others) were together for quite a long time in the permanent dwelling-place of Sri Aurobindo which exists in the subtle physical (what Sri Aurobindo called the true physical).

1 February 1963

\*

Sri Aurobindo is in the subtle physical, you can meet him when you sleep, if you know how to go there.

13 August 1964

\*

*(During sleep a sadhak had a vision of Sri Aurobindo in his subtle physical body living in the subtle physical world. He sent a report of his vision to Mother, who replied:)*

Sri Aurobindo shows himself according to the need of each one and in the subtle physical the things are not as fixed as they are here.

Attach more importance to the feeling produced by the vision than to details of what you have seen.

\*

*The whole day, from very early in the morning, Sri Aurobindo has been ever so present, so alive; at times I found it difficult to be quiet, I was just bubbling over inside me.*

## Eternal Presence

*It was not quite correct to be so today, was it Mother?  
But Sri Aurobindo was so near and so alive.*

On the contrary, it is quite correct, he has never been so alive as now!

5 December 1967

\*

Sri Aurobindo is constantly in the subtle physical, very active there. I see him almost daily, and last night I spent many hours with him.

If you become conscious in the subtle physical you will surely meet him, it is what he called the true physical—it has nothing to do with the psychic.

21 December 1969

\*

The help of Sri Aurobindo is constant: it is for us to know how to receive it.

\*

Sri Aurobindo is always with us, enlightening, guiding, protecting. We must answer to his grace by a perfect faithfulness.

## *Centenary*

*(Message for broadcast by All India Radio, Pondicherry)*

Today is the first day of Sri Aurobindo's centenary year. Though he has left his body he is still with us, alive and active.

Sri Aurobindo belongs to the future; he is the messenger of the future. He still shows us the way to follow in order to hasten the realisation of a glorious future fashioned by the Divine Will.

All those who want to collaborate for the progress of humanity and for India's luminous destiny must unite in a clairvoyant aspiration and in an illumined work.

15 August 1971

\*

*In what ways can those connected with Sri Aurobindo and the Mother best celebrate the Birth Centenary of Sri Aurobindo?*

Aspire and be sincere and obstinate in your endeavour.

*In what way can people in general best celebrate the Birth Centenary of Sri Aurobindo?*

Make an effort to progress in understanding.

14 September 1971

\*

Open to Sri Aurobindo's consciousness and let it transform your life.

26 September 1971

\*

Centenary

Sri Aurobindo is always present.  
Be sincere and faithful.  
This is the first condition.  
Blessings.

29 September 1971

\*

(*Message for an international seminar on "Sri Aurobindo and Human Unity", held in New Delhi from 5 to 9 December 1972*)

The best homage we can pay to Sri Aurobindo is to prepare for the advent of the Supramental race.

November 1972

\*

Sri Aurobindo came to tell the world of the beauty of the future that must be realised.

He came to give not a hope but a certitude of the splendour towards which the world moves. The world is not an unfortunate accident, it is a marvel which moves towards its expression.

The world needs the certitude of the beauty of the future. And Sri Aurobindo has given that assurance.

27 November 1971

\*

Sri Aurobindo came to tell us how to find Thee and how to serve Thee.

Grant that in this year of his centenary we may truly understand what he has taught us and in all sincerity put it into practice.

6 December 1971

\*

## Words of the Mother—I

The red lotus is the flower of Sri Aurobindo, but specially for his centenary we shall choose the blue lotus, which is the colour of his physical aura, to symbolise the centenary of the manifestation of the Supreme upon earth.

*21 December 1971*

\*

Sri Aurobindo gave his life so that we may be born into the Divine Consciousness.

*24 December 1971*

\*

## 1972 BONNE ANNÉE

This year is consecrated to Sri Aurobindo.

To understand his teaching better and try to put it into practice, is certainly the best way of showing our gratitude to him for all the light, knowledge and force which he has so generously brought to the earth.

May his teaching enlighten and guide us, and what we cannot do today, we shall do tomorrow.

Let us take the right attitude in all sincerity, and it will truly be a BONNE ANNÉE.

*31 December 1971*

\*

Without the Divine we are limited, incompetent and helpless beings; with the Divine, if we give ourselves entirely to Him, all is possible and our progress is limitless.

A special help has come upon the earth for Sri Aurobindo's centenary year; let us take advantage of it to overcome the ego and emerge into the light.

BONNE ANNÉE

*1 January 1972*

\*

## Centenary

Sri Aurobindo does not belong to a country but to the whole earth. His teaching leads us towards a better future.

1 January 1972

\*

When Sri Aurobindo left his body he said that he would not abandon us. And, in truth, during these twenty-one years, he has always been with us, guiding and helping all those who are receptive and open to his influence.

In this year of his centenary, his help will be stronger still. It is up to us to be more open and to know how to take advantage of it. The future is for those who have the soul of a hero. The stronger and more sincere our faith, the more powerful and effective will be the help received.

2 January 1972

\*

Sri Aurobindo came upon earth to announce the manifestation of the supramental world and not merely did he announce this manifestation but embodied also in part the supramental force and showed by example what one must do to prepare oneself for manifesting it. The best thing we can do is to study all that he has told us and endeavour to follow his example and prepare ourselves for the new manifestation.

This gives life its real sense and will help us to overcome all obstacles.

Let us live for the new creation and we shall grow stronger and stronger by remaining young and progressive.

30 January 1972

\*

(*Message for the Ashram's physical education competitions during 1972*)

This year, let us offer all the activities of our body in consecration to Sri Aurobindo.

1 April 1972

Words of the Mother—I

Sri Aurobindo is  
an emanation of the  
Supreme who came on  
earth to announce the  
manifestation of a new  
race and a new world: the  
Supramental.  
Let us prepare  
for it in all sincerity  
and eagerness.



Centenary

(*Message for the book Sri Aurobindo — A Garland of Tributes*)

Sri Aurobindo is an emanation of the Supreme who came on earth to announce the manifestation of a new race and a new world: the Supramental.

Let us prepare for it in all sincerity and eagerness.

*20 June 1972*

\*

Sri Aurobindo has given us the spiritual teaching which teaches us to come in direct contact with the Divine.

*July 1972*

\*

Sri Aurobindo shows us the way towards a glorious future.

*August 1972*

\*

(*Darshan Message*)

Sri Aurobindo's message is an immortal sunlight radiating over the future.

*15 August 1972*

\*

Sri Aurobindo came on earth from the Supreme to announce the manifestation of a new race and the new world, the Supramental.

Let us prepare for it in all sincerity and eagerness.

*15 August 1972*

\*

Man is the creation of yesterday.

Sri Aurobindo came to announce the creation of tomorrow: the coming of the supramental being.

*15 August 1972*

\*

### **Words of the Mother—I**

The best homage that we can render to Sri Aurobindo on his centenary is to have a thirst for progress and to open all our being to the Divine Influence of which he is the Messenger upon the earth.

*15 August 1972*

\*

15-8-72

One more step towards Eternity.

## *Work and Teaching*

Sri Aurobindo's work is a unique earth-transformation.

\*

Sri Aurobindo incarnated in a human body the supramental consciousness and has not only revealed to us the nature of the path to follow and the method of following it so as to arrive at the goal, but has also by his own personal realisation given us the example; he has provided us with the proof that the thing can be done and the time is now to do it.

\*

Never for an instant vacillate in the belief that the mighty work of change taken up by Sri Aurobindo is going to culminate in success. For that indeed is a fact: there is not a shadow of doubt as to the issue of the work we have in hand.... The transformation is going to be: nothing will ever stop it, nothing will frustrate the decree of the Omnipotent. Cast away all diffidence and weakness and resolve to endure bravely awhile before the great day arrives when the long battle turns into an everlasting victory.

\*

We have faith in Sri Aurobindo.

He represents for us something we formulate to ourselves with words which seem to us the most exact for expressing our experience. These words are evidently the best according to us for formulating our experience.

But if, in our enthusiasm, we were convinced that they are the only appropriate words to express correctly what Sri Aurobindo is and the experience he has given us, we would become dogmatic and be on the point of founding a religion.

## Words of the Mother—I

He who has a spiritual experience and a faith, formulates it in the most appropriate words for himself.

But if he is convinced that this expression is the only correct and true one for this experience and faith, he becomes dogmatic and tends to create a religion.

\*

Each one has his own idea and finds out suitable sentences from Sri Aurobindo's writings to support his views. Those who oppose such views can also find suitable sentences from his writings. That is the way mutual opposition works. Nothing can be truly done until Sri Aurobindo's total view of things is taken.

*10 October 1954*

\*

In the eternity of becoming, each Avatar is only the announcer, the forerunner of a more perfect realisation.

And yet men have always the tendency to deify the Avatar of the past in opposition to the Avatar of the future.

Now again Sri Aurobindo has come announcing to the world the realisation of tomorrow; and again his message meets with the same opposition as of all those who preceded him.

But tomorrow will prove the truth of what he revealed and his work will be done.

*21 February 1957*

\*

The essential mistake was to have considered Sri Aurobindo's teaching as one among the spiritual teachings—and the work done here now as one among the many aspects of the Divine works.

This has falsified your basic position and has been the cause of all the difficulties and confusions.

If this mistake is corrected in your mind and in your attitude all other difficulties will disappear easily.

## Work and Teaching

You must understand that what Sri Aurobindo represents in the world's history, is not a teaching, not even a revelation; it is a *decisive action* direct from the Supreme.

And I am just trying to fulfil that action.

1961

\*

*Criticising a friend's paper on Gandhi I quoted Sri Aurobindo's thoughts on non-violence and some other principles that have become "absolutes" in Gandhism. The friend protested that admiration for Sri Aurobindo should not blind us to other great men: all, according to the friend, have part glimpses of the Truth. I felt it was a mistake to put Sri Aurobindo along with the rest and I want to reply in some detail on this point. But I shall do so only if you approve. And I would be happier if you gave your own answer.*

In the effort of humanity to reach the Truth and manifest it, all those who made a discovery, however small it may be, have a place, and Gandhi is one of them.

But the great mistake has always been to oppose these partial discoveries instead of unifying them in a supreme harmony. That is why humanity is still groping in the dark.

Sri Aurobindo has come to reveal that this supreme harmony exists and to show us the way to discover it.

March 1970

\*

(*About a problem*)

One should read Sri Aurobindo and know the answer.

19 October 1972

\*

## Words of the Mother—I

If one reads Sri Aurobindo carefully one finds the answers to all that one wants to know.

25 October 1972

\*

By studying carefully what Sri Aurobindo has said on *all subjects* one can easily reach a complete knowledge of the things of this world.

\*

Read Sri Aurobindo and follow his discipline.

\*

*Savitri*  
the supreme revelation  
of Sri Aurobindo's  
vision

\*

(About Savitri)

- 1) The daily record of the spiritual experiences of the individual who has written.
- 2) A complete system of yoga which can serve as a guide for those who want to follow the integral sadhana.
- 3) The yoga of the Earth in its ascension towards the Divine.
- 4) The experiences of the Divine Mother in her effort to adapt herself to the body she has taken and the ignorance and the falsity of the earth upon which she has incarnated.

\*

Work and Teaching

(Message for "Meditations on Savitri", an exhibition of  
paintings by an Ashram artist, drawn in collaboration  
with the Mother)

The importance of  
Savitri is immense  
Its subject is universal.—  
Its revelation is prophetic  
The time spent in its  
atmosphere is not wasted.

Take all the time necessary  
to see this exhibition. It  
will be a happy compensation  
for the feverish haste men  
put now in all they do.

10-2-67.

### **Words of the Mother—I**

The importance of *Savitri* is immense.  
Its subject is universal. Its revelation is prophetic.  
The time spent in its atmosphere is not wasted.  
Take all the time necessary to see this exhibition. It will be  
a happy compensation for the feverish haste men put now in all  
they do.

*10 February 1967*

## *General*

*What is the Divine?*

The Divine is what you adore in Sri Aurobindo.

*28 March 1932*

\*

How beautiful is the day when one can offer one's devotion to Sri Aurobindo.

\*

You must feel that Sri Aurobindo is looking at you.

\*

It is not a question of disobedience. I know nothing about your additions to the Life Sketch of the sources from which they were taken. My point of view is this, that anything written by a sadhak about Sri Aurobindo which brings him down to an ordinary level and admits the reader to a sort of gossiping familiarity with him is an unfaithfulness to Him and His work. Good intentions are not sufficient, it is necessary that this should be understood by everybody.

*3 June 1939*

\*

Sri Aurobindo says that it is impossible for him to take up political action and enter the political field which would involve a sacrifice of his spiritual work.

His spiritual help is given to the country and individually to all those who aspire for it. He is ready to continue this help and even to increase it if it is necessary. But he is convinced that written messages alone are not sufficient to have a permanent effect or even a sufficiently wide effect.

\*

## Words of the Mother—I

(Message for the Durga Puja of 1957)

To express our gratitude to Sri Aurobindo we can do nothing better than to be a living demonstration of his teaching.

30 September 1957

\*

### SRI AUROBINDO'S SYMBOL



The descending triangle represents Sat-Chit-Ananda.

The ascending triangle represents the aspiring answer from matter under the form of life, light and love.

The junction of both - the central square - is the perfect manifestation having at its centre the Avatar of the Supreme - the lotus.

The water - inside the square - represents the multiplicity, the creation.

A handwritten signature in black ink, appearing to read "SRI AUROBINDO".

The descending triangle represents Sat-Chit-Ananda.

The ascending triangle represents the aspiring answer from matter under the form of life, light and love.

## General

The junction of both — the central square — is the perfect manifestation having at its centre the Avatar of the Supreme — the lotus.

The water — inside the square — represents the multiplicity, the creation.

4 April 1958

\*

His Grace is always with those who want to progress and realise the Truth of tomorrow.

10 January 1959

\*

*Somebody wants to visit Sri Aurobindo's room again and sit there to meditate for some time.*

What are his qualifications and titles to such a great privilege?

Visiting again is all right. People can come to Sri Aurobindo's room. But to be allowed to sit and meditate there, one must have done much for Sri Aurobindo.

11 June 1960

\*

*Sweet Mother, You have said that to be allowed to sit in Sri Aurobindo's room and meditate there, "one must have done much for Him". What do you mean by that, Mother? What can one do for the Lord which will be this "much"?*

To do something for the Lord is to give Him something of what one has, or of what one does, or of what one is. That is to say, to offer to Him one part of our goods or all of our possessions, to consecrate to Him one part of our work or all our activities, or to give ourselves to Him totally and without reserve so that He may take possession of our nature in order to transform and divinise it. But there are many people who, without giving

## **Words of the Mother—I**

anything, always want to take and to receive. These people are selfish and unworthy to meditate in Sri Aurobindo's room.

*17 August 1960*

\*

A day will come, I hope, when we shall be able to tell freely and truly all that Sri Aurobindo's Presence has meant for the town of Pondicherry....

*12 January 1961*

\*

*Some time ago you advised me to “go beyond all human representations and approach the Supreme directly”.*

*I used to turn to Sri Aurobindo. I would place my difficulties before him and pray to him; I nearly always had an answer. Now I no longer think of him, I no longer turn to him. I turn directly to the Lord, but my voice seems to be crying in the wilderness.*

*Am I right in cutting off this relationship with Sri Aurobindo?*

There is no question and there can never be any question of cutting off the relationship with Sri Aurobindo. If you have the privilege of being conscious of his answer, keep it like a precious treasure, and make the best use of it. Through Sri Aurobindo you will come into contact with the Supreme and be quite sure of not going astray.

*21 May 1970*

\*

*How can I make Sri Aurobindo's influence living and dynamic in my daily activities?*

Be perfectly sincere and He will answer your call.

*July 1970*

\*

## General

*How should we be on Sri Aurobindo's birthday?*

Sincere and progressive.

\*

*(About a bronze bust of Sri Aurobindo by E. Frankel)*

From the artistic point of view, it is certainly a masterpiece. It is also an inspired work, inspired by an inner contact with Sri Aurobindo or rather with one of his aspects, with one side of his being, the intellectual side, that of knowledge, the *Seer*.

\*

*(About a bronze bust of Sri Aurobindo by Erna R. King, in 1964)*

The vast, calm, simplicity of his forehead, reflecting the perfect peace of total knowledge.

\*

Remembrance of Sri Aurobindo: let us make an effort to realise the ideal of life that He has marked out for us.

## *Sri Aurobindo and the Mother*

*(Mother designated the red lotus as the flower of Sri Aurobindo and the white lotus as her own.)*

Red lotus — symbol of the manifestation of the Supreme upon earth.

White lotus — symbol of the Divine Consciousness.

*2 February 1930*

\*

Our Love is an eternal Truth.

*7 April 1934*

\*

Without him, I exist not;  
without me, he is unmanifest.

*6 May 1957*

\*

When in your heart and thought you will make no difference between Sri Aurobindo and me, when to think of Sri Aurobindo will be to think of me and to think of me will mean to think of Sri Aurobindo inevitably, when to see one will mean inevitably to see the other, like *one and the same Person*, — then you will know that you begin to be open to the supramental force and consciousness.

*4 March 1958*

\*

*mothersriaurobinfo  
is my refuge*

When in your heart and thought you will make no difference between Sri Aurobindo and me, when to think of Sri Aurobindo will be to think of me and to think of me will mean to think of Sri Aurobindo inevitably, when to see one will mean inevitably to see the other, like one and the same Person, — then you will know that you begin to be open to the supreme force and consciousness.





## **Part Two**

### **The Mother**



## *The Mother*

*Since the beginning of the earth,  
wherever and whenever there was the  
possibility of manifesting a ray of  
consciousness, I was there.*



Since the beginning of the earth, wherever and whenever there was the possibility of manifesting a ray of the Consciousness, I was there.

\*

That which is speaking to you now, is a faithful servant of the Divine. From all time, since the beginning of the earth, as a faithful servant of the Divine, it has spoken in the name of its Master. And as long as earth and men exist, it will be there in a body to preach the divine word.

So, wherever I am asked to speak, I do my best, as a servant of the Divine.

But to speak in the name of a particular doctrine or of a man, however great he may be, that I cannot do!

The Eternal Transcendent forbids me.

1912

\*

Words of the Mother—I

Myself and My Creed

I belong to no nation, no civilisation, no society, no race, but to the Divine.

I obey no master, no ruler, no law, no social convention, but the Divine.

To Him I have surrendered all, will, life, self; for Him I am ready to give all my blood, drop by drop, if such is His Will, with complete joy; and nothing in His service can be sacrifice, for all is perfect delight.

*Japan, February 1920*

*Written in Japan - February 1920.*

*I belong to no nation, no civilisation, no society,  
no race, but to the Divine.*

*I obey to no master, no ruler, no law, no  
social convention, but to the Divine.*

*To Him I have surrendered all, will, life and  
self; for Him I am ready to give all my blood, drop  
by drop, if such is His Will, with complete joy;  
and nothing in His service can be sacrifice,  
for all is perfect delight.*

*Myself and My Creed*

\*

## The Mother

### How I Became Conscious of My Mission

When and how did I become conscious of a mission which I was to fulfil on earth? And when and how I met Sri Aurobindo?

These two questions you have asked me and I promised a short reply.

For the knowledge of the mission, it is difficult to say when it came to me. It is as though I were born with it, and following the growth of the mind and brain, the precision and completeness of this consciousness grew also.

Between 11 and 13 a series of psychic and spiritual experiences revealed to me not only the existence of God but man's possibility of uniting with Him, of realising Him integrally in consciousness and action, of manifesting Him upon earth in a life divine. This, along with a practical discipline for its fulfilment, was given to me during my body's sleep by several teachers, some of whom I met afterwards on the physical plane.

Later on, as the interior and exterior development proceeded, the spiritual and psychic relation with one of these beings became more and more clear and frequent; and although I knew little of the Indian philosophies and religions at that time I was led to call him Krishna, and henceforth I was aware that it was with him (whom I knew I should meet on earth one day) that the divine work was to be done.

In the year 1910 my husband came alone to Pondicherry where, under very interesting and peculiar circumstances, he made the acquaintance of Sri Aurobindo. Since then we both strongly wished to return to India — the country which I had always cherished as my true mother-country. And in 1914 this joy was granted to us.

As soon as I saw Sri Aurobindo I recognised in him the well-known being whom I used to call Krishna.... And this is enough to explain why I am fully convinced that my place and my work are near him, in India.

*Pondicherry, 1920*

### Words of the Mother—I

O, my Lord, my Lord!  
What you want of me, let me be.  
What you want me to do, let me do.

*20 June 1931*

\*

My Lord, I will not try to escape from the work Thou hast given me. Wherever Thou placest my consciousness, it will remain without any attempt to rise to the blissful heights. Even if Thou willest it to be in the mud of the most material nature, it will stay there peaceful and at rest. But wherever it is, it cannot but be without aspiring towards Thee, opening to Thy influence and calling Thee down into itself as the sole reality of its existence.

*7 March 1932*

\*

With what ardour the consciousness aspires to escape from the prison of material vibrations and soar towards Thee, Lord, in the immaculate heights!

But flight is impossible... it is against Thy Will. The consciousness must remain caught in the mud of this obscure and ignorant nature. That is all right; the joy of being and doing what Thou wantest surpasses all other joys, even the most sublime.

But the consciousness cries: "I want Thee, I want Thee; without Thee I am nothing, I do not even exist!" And the vibration of the call is so strong that even this heavy Matter is shaken by it. "I want Thee, I want Thee! Since Thou dost not permit me to spring towards Thee, leaving all behind to be with Thee, I shall call Thee from here; and I shall beseech Thee so very much that Thou wilt come down to infuse Thyself into a world that has finally awakened to the absolute need of Thy Presence." And the vibration of this invocation was so intense that through the dark and amorphous mass passed the first quiver announcing the approach of the Beloved.

*8 March 1932*

\*

The Mother

O my God, Thou hast told me: "Plunge into Matter and identify thyself with it: it is there that I would manifest."

And Thy will has been done — but Matter has ignored the gift and persists in wanting to seek in obscure and false activities and relations a satisfaction which it cannot find there.

And yet Thou hast promised me the Victory...

\*

O Lord, awaken my entire being that it may be for Thee the needed instrument, the perfect servant.

*27 March 1936*

\*

What I want to bring about in the material world, upon the earth.

1. Perfect Consciousness.
2. Integral Knowledge, omniscience.
3. Power invincible, irresistible, ineluctable; omnipotence.
4. Health, perfect, constant, unshakable; perpetually renewed energy.
5. Eternal youth, constant growth, uninterrupted progress.
6. Perfect beauty, complex and total harmony.
7. Inexhaustible unparalleled riches, control over all the wealth of this world.
8. The gift of healing and giving happiness.
9. Immunity from all accidents, invulnerability against all adverse attacks.
10. Perfect power of expression in all fields and all activities.
11. The gift of tongues, the power of making oneself understood perfectly by all.
12. And all else necessary for the accomplishment of Thy work.

*23 October 1937*

\*

### **Words of the Mother—I**

I wish

1. personally to be eternally the perfect expression of the Supreme Divine.
2. that the supramental victory, manifestation and transformation should take place at once.
3. that all suffering should disappear for ever from the worlds present and future.

## *Outer Life*

### A DECLARATION

I want to mark this day by the expression of a long cherished wish; that of becoming an Indian citizen. From the first time I came to India — in 1914 — I felt that India is my true country, the country of my soul and spirit. I had decided to realise this wish as soon as India would be free. But I had to wait still longer because of my heavy responsibilities for the Ashram here in Pondicherry. Now the time has come when I can declare myself.

But, in accordance with Sri Aurobindo's ideal, my purpose is to show that truth lies in union rather than in division. To reject one nationality in order to obtain another is not an ideal solution. So I hope I shall be allowed to adopt a double nationality, that is to say, to remain French while I become an Indian.

I am French by birth and early education, I am Indian by choice and predilection. In my consciousness there is no antagonism between the two, on the contrary, they combine very well and complete one another. I know also that I can be of service to both equally, for my only aim in life is to give a concrete form to Sri Aurobindo's great teaching and in his teaching he reveals that all the nations are essentially one and meant to express the Divine Unity upon earth through an organised and harmonious diversity.

*15 August 1954*

\*

*Divine Mother,*

*The officer who is preparing the electoral rolls wants  
the name of the Mother included in the lists. If the  
Mother permits, I shall give the name.*

Words of the Mother—I

Yes.

If they ask nationality, you put *Indian*.

12 April 1955

\*

Do not fill up the form for my book or books—I do not claim any rights of authorship—and I refuse to answer the question they ask.

It is true that this body was born in Paris and that its soul has declared that it is Indian, but I belong to no nation in particular. And as administrations cannot understand that, I refuse to deal with them.

14 February 1968

\*

21-2-68

The reminiscences will  
be short.

I came to India to meet Sri Aurobindo.  
I remained in India to live with Sri Aurobindo.  
When he left his body, I continued to live here  
in order to do his work which is, by saving  
the Truth and enlightening mankind,  
to hasten the rule of the Divine's  
love upon earth.



## Outer Life

The reminiscences will be short.

I came to India to meet Sri Aurobindo. I remained in India to live with Sri Aurobindo. When he left his body, I continued to live here in order to do his work which is, by serving the Truth and enlightening mankind, to hasten the rule of the Divine's Love upon earth.

21 February 1968

\*

*Do not ask questions about the details  
of the material existence of this body; they  
are in themselves of no interest and  
must not attract attention.*

*Throughout all this life, knowingly or  
unknowingly, I have been what the Lord  
wanted me to be, I have done what the  
Lord wanted me to do. That alone matters.*



Do not ask questions about the details of the material existence of this body; they are in themselves of no interest and must not attract attention.

Throughout all this life, knowingly or unknowingly, I have been what the Lord wanted me to be, I have done what the Lord wanted me to do. That alone matters.

\*

### **Words of the Mother—I**

While looking at the Samadhi:

I do not want to be worshipped. I have come to work, not to be worshipped; let them worship Thee to their heart's content and leave me, silent and hidden, to do my work undisturbed—and of all veils the body is the best.

\*

Let it be the last time something is publicly mentioned about my past life! — this body does not want to be spoken of — it wants to be quiet and, as far as possible, *ignored*.

## *Work and Teaching*

If it is the Will of the Supreme that those who depend on me should have no faith in me, I have nothing to say. I am responsible only for the absoluteness of my own sincerity.

*14 December 1932*

\*

*Is there no means of uniting my will with Yours? Perhaps You have no special will, for You want nothing.*

I know perfectly well what I want or rather what the divine Will is, and it is that which will triumph in time.

*11 May 1934*

\*

*I hope and believe Your work does not depend upon human beings.*

No, it does not depend at all upon human beings. What has to be done will be done despite all possible resistances.

\*

There is only one thing of which I am absolutely sure, and that is *who I am*. Sri Aurobindo also knew it and declared it. Even the doubts of the whole of humanity would change nothing to this fact.

But another fact is not so certain — it is the usefulness of my being here in a body, doing the work I am doing. It is not out of any personal urge that I am doing it. Sri Aurobindo told me to do it and that is why I do it as a sacred duty in obedience to the dictates of the Supreme.

Time will reveal how far earth has benefited through it.

*24 May 1951*

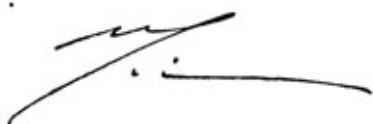
Words of the Mother—I

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24.5.51.



\*

An objective reply to a letter

If the supreme consciousness is incarnated and manifests itself in this body, all the denials in the world cannot prevent it from being so.

And if it is not so, my physical existence can be interesting<sup>1</sup> only to those who have faith and who, with the help of this faith, can, through me, enter into contact with the Supreme Consciousness.

<sup>1</sup> A different draft has "useful".

## Work and Teaching

The question has importance only for those, and others have no need to be concerned about it. For such a faith, to be sincere and effective, cannot be the object of any propaganda, either for or against it. Its birth must be free and spontaneous. It cannot be obtained through coercion nor destroyed through denial.

He who feels the need to fight violently against conviction or faith, of whatever kind, proves by that very fact that some part of his being, however tiny, is touched by this conviction, while another part of himself, generally more important and external, completely refuses to accept a faith which seems to him the more dangerous because he is more sensitive to it, and his will to deny it forcefully comes from the necessity of convincing himself.

From the subjective point of view, I know what I am. But this knowledge that is lived finds its value only in my sincerity; and of this sincerity the Supreme alone can be the judge.

*7 November 1951*

\*

I know that I cannot do much—I cannot satisfy the human desire for wonders and miracles. There was a time when I could and did do it. But for that one must live in the vital consciousness and use vital forces, which is not very recommendable.

*23 January 1952*

\*

It will be said of me: "She was ambitious, she wanted to transform the world." But the world does not want to be transformed except by a very long and slow process, so slow that the change cannot be perceptible from one generation to the other.

I find that Nature delays and wastes. But she finds that I am too much in a hurry and too troublesome and exacting.

Let me write down all I have to say; let me foretell all that

## Words of the Mother—I

will be done, and then, if no one finds that I am doing it properly, then I shall retire and leave the others to do it.

*31 March 1953*

\*

I do not deny that you have got a connection with something of Sri Aurobindo, the something that was interested in you and in what you are doing. This something might have remained with you to inspire and help you in your work in America and elsewhere. But it is only a part, a very, very small part of Sri Aurobindo whom I know and with whom I lived physically for thirty years, and who has not left me, not for a moment—for He is still with me, day and night, thinking through my brain, writing through my pen, speaking through my mouth and acting through my organising power.

*5 May 1953*

\*

To believe or not to believe in the possibility of avatarhood can make no difference to the bare fact. If God chooses to manifest in a human body I do not see how any human thought, approval or disapproval can affect in the least His decision; and if He takes birth in a body, the denial of men cannot prevent the fact from being a fact. So what is there to get excited about. It is only in perfect quietness and silence, free from all prejudices and preferences, that the consciousness can perceive the truth.

*24 September 1953*

\*

Concerning my avatarhood, in what way can the opinion of people have any importance?

If I am not [an avatar], the belief of thousands of devotees cannot make that I should be. On the other hand, if I am, the denial of the whole world cannot prevent me from being.

*25 September 1953*

\*

## Work and Teaching

There is *justice ineluctable*.

There is here a Consciousness working. Each one when he goes against this divine Consciousness loses something of his consciousness every time he does so. He goes down each time he does something against it. Each one gains in his consciousness every time he acts according to this divine Consciousness.

The world goes on as it is. When there is nothing you or I can do to change it, we can only keep quiet, silent witness like Brahman. As in the world so here also. So many things go on: each one tries to prove his superiority; there is politics of all kinds, propaganda. I only witness like Brahman; I am neither for nor against, neither approve nor condemn.

26 April 1955

\*

For me everything in human life is mixed, nothing is completely good, nothing completely bad. I cannot give my entire and exclusive support to this idea or that idea, to one cause or another. The only important thing for me, in action, is Sri Aurobindo's work, automatically my conscious support is with all that helps that work and in proportion to the help. And for the work to be carried on as it must be I need all collaborations and all helps, I cannot accept only this one or that one and reject the others. I cannot belong to this party or that party. I belong to the Divine alone and my action upon earth is and will always be for the triumph of the Divine, irrespective of all sects and parties.

\*

29 February 1956

*During the Common Meditation on Wednesday*

This evening the Divine Presence, concrete and material, was there present amongst you. I had a form of living gold, bigger

## Words of the Mother—I

than the universe, and I was facing a huge and massive golden door which separated the world from the Divine.

As I looked at the door, I knew and willed, in a single movement of consciousness, that “*the time has come*”, and lifting with both hands a mighty golden hammer I struck one blow, one single blow on the door and the door was shattered to pieces.

Then the supramental Light and Force and Consciousness rushed down upon earth in an uninterrupted flow.

1956

\*

*When the Supreme Lord told you to make the world,  
how did you know what had to be done?*

I had nothing to learn for that, because the Supreme Lord contains everything in Himself: the whole world, the knowledge of the world and the power to make it. When He decided that there should be a world, He first brought forth the knowledge of the world and the power to make it and that is me, and then He commanded me to make the world.

25 September 1957

\*

*Why did you come like us? Why did you not come as  
you truly are?*

Because if I did not come like you, I could never be close to you and I would not be able to tell you: “Become what I am.”

27 September 1957

\*

*Mother, what is your answer to the question: “Are you  
God?”*

This question can be asked of any human being. And the answer is: Yes, potentially.

## Work and Teaching

And the task of each one is to make it a real fact.

*August 1966*

\*

I do not know if I am powerful or not (because it is not sure where is the I) but the Lord is all-powerful. Trust is beyond all doubts and the Lord is looking into the matter.

\*

*You put something in Your words which enables us to see the Truth that words cannot convey. What is it that accompanies Your words?*

Consciousness.

*27 December 1967*

\*

When I speak, I *live* what I say and I communicate the *experience* together with the words — no machine can record that. That is why the text seems completely different when it is heard or read, the main thing has gone, for it is beyond all notation. Even when what I have written myself is printed in a book or an article, the intensity of the experience I had while writing it escapes, and the text seems flat, although the words are identical.

This is the real reason for the physical Presence, its incontestable importance.

\*

Do not take my words for a teaching. Always they are a force in action, uttered with a definite purpose, and they lose their true power when separated from that purpose.

## *Sadhana of the Body*

This body has neither the uncontested authority of a god nor the imperturbable calm of the sage. It is yet only an apprentice in supermanhood.

\*

O my sweet Lord, supreme Truth, I aspire that the food I take may infuse into all the cells of my body Thy all-knowledge, Thy all-power, Thy all-goodness.

*21 September 1951*

\*

Only when it is no longer necessary for men's progress that my body should be like theirs will it be free to become supramentalised.

*2 August 1952*

\*

It is a fact that the Godhead has always taken a physical body with the intention of transforming that body and making of it a fit instrument for His manifestation upon earth. But it is a fact also that, until now, He has failed to do so and for one reason or another He had always to leave that physical body with the work of transformation unfinished.

In order that the Divine may keep, till a total transformation takes place, the body through which He is manifesting upon earth, it is necessary that, for at least one individual if not more, fulfilling the required conditions of harmony, strength, sincerity, endurance, unselfishness and poise in the physical, this body in which the Divine incarnates should be not only the most important thing, but even the thing exclusively important, more important than the divine Work itself, or rather that this body

## Sadhana of the Body

should become the symbol and the concretisation of the divine Work upon earth.

*3 October 1952*

\*

It is never work that makes me tired; it is when I am compelled to work in an atmosphere of dissatisfaction, despondency, doubt, misunderstanding and bad will, then each step forward represents an enormous effort and tells on the body more than ten years of normal work.

*20 September 1953*

\*

For the last few days when I wake up in the morning I have the strange sensation of entering a body that is not mine—my body is strong and healthy, full of energy and life, supple and harmonious and this one fulfills none of these qualities; the contact with it becomes painful; there is a great difficulty in adapting myself to it and it takes a long time before I can overcome this uneasiness.

*14 January 1954*

\*

This experience followed conclusively the one I had last night while seeing the film. I felt very strongly that my children were emancipated and that they no longer need my physical intervention to do their work well. It is enough that my presence among them is an inspiration and guide for them to keep a clear vision of the goal and not to go astray on the way. This leads quite naturally to a physical withdrawal into oneself so as to concentrate materially upon the work of transformation of the body. I can now leave them externally to do things according to their own ideas of execution, reducing my presence to a more or less invisible role of creative inspiration and consciousness.

*10 May 1954*

\*

## Words of the Mother—I

The body repeats constantly and with a poignant sincerity: “What am I to demand anything whatsoever from anyone at all? Left to myself I am nothing, I know nothing, I can do nothing. Unless the truth penetrates into me and directs me, I am incapable of taking even the minutest decision and of knowing what is the best thing to do and to live even in the most insignificant circumstance. Shall I ever be<sup>1</sup> capable of being transformed to the point of becoming What I ought to be and of manifesting What wants to manifest upon earth?” But why does this answer always come from the depths, from You, Lord, with an indisputable certitude: “If you cannot do it, no other body upon earth can do it.” There is but one conclusion: I shall persist in my effort, without giving in, I shall persist until death or until victory.

8 September 1954

\*

My Lord, what Thou hast wanted me to do I have done. The gates of the Supramental have been thrown open and the Supramental Consciousness, Light and Force are flooding the earth.

But as yet those who are around me are little aware of it—no radical change has taken place in their consciousness and it is only because they trust my word that they do not say that nothing has truly happened. In addition the exterior circumstances are still harder than they were and the difficulties seem to be cropping up more insurmountable than ever.

Now that the supramental is there—for of that I am *absolutely certain* even if I am the only one upon earth to be aware of it—is it that the mission of this form is ended and that another form is to take up the work in its place? I am putting the question to Thee and ask for an answer—a sign by which I shall know for certain that it is still my work and I must continue in spite of all the contradictions, of all the denials.

<sup>1</sup> Alternative: Am I truly.

## Sadhana of the Body

Whatever is the sign, I do not care but it must be *obvious*.

\*

I cannot yet say "myself", because when I say "myself" people think of my body, and my body is not yet truly *myself*, it is not yet transformed, and that produces a confusion in their minds. Besides, I have always felt that this attitude of my body perceiving its own imperfection was indispensable in order to keep a living and constant humility in the physical consciousness.

When the transformation is total, then I shall be able to speak, not before.

21 October 1955

\*

O divine Light, supramental Reality:

With this food, penetrate the whole body, enter into every cell, establish Thyself in every atom; may everything become perfectly sincere and receptive, free from all that obstructs the manifestation, in short, open to Thee all the parts of my body that are not already Thyself.

16 January 1958

\*

And the body says to the Supreme Lord: "What You want me to be, I shall be, what You want me to know, I shall know, what You want me to do, I shall do."

3 October 1958

\*

But this body needs exercise and going up and down the steps is a very good exercise indeed. Moreover it is accustomed to collaborate in my work and would be sorry if any change was made because of its difficulties.

So things will go on as usual and when it will be time for it to come out of difficulties, the difficulties will disappear.

17 February 1961

\*

### **Words of the Mother—I**

*Will you please let me see you in your new body? It should be possible with your help, I think.*

The help is always there but it will be intensified because you must be ready to wait for some pretty long time.

*January 1963*

\*

*I would very much like to see you in your new body. Till then grant that I may be able to receive and assimilate what you give me.*

I suppose you mean my new *appearance* or my *transformed* body. Because for a *new* body, I do not know of anybody who could make a complete living body into which I could step without losing, at least partly, my present consciousness. This of course could be a relatively quicker process, but not quite fair for the cells of this body so full of enthusiasm, and lending themselves so willingly to the somewhat exacting process of transformation.

In any case, as I told you already, you must be prepared to wait a long time for it, and to see many birthdays pass on. Which, of course, is very good and of which I fully approve.

*25 January 1963*

\*

To each and every one of my children

Whenever they think, speak or act under the impulse of falsehood, it acts on my body like a blow.

*16 July 1972*

\*

To say the truth, I can take anything without likes and dislikes, but as on the table there is an ample choice, I preferably take what the body accepts and digests with ease.

\*

### **Sadhana of the Body**

There is no disease from which I have not suffered. I have taken all the diseases upon my body to see their course and to have their knowledge by experience in the physical, so that I may be able to work upon them. But as my physical has no fear and it responds to the higher pressure, it is easier for me to get rid of them.§

## *Blessings*

Every day, at each moment, my blessings are with you.

\*

My child,

My blessings are with you to widen and purify your consciousness so that peace may always be within you.

\*

Whether the words are written or not, I always send you my blessings.

*23 April 1934*

\*

My blessings are always there to awaken you, but you must want to make use of them.

*21 October 1935*

\*

Blessings are a manifestation of the divine grace, in favour of an individual or a collectivity.

*22 October 1935*

\*

My love and blessings are with you. Understand that blessings are for the best spiritual result, not necessarily according to human wishes.

\*

My blessings are very dangerous. They cannot be for this one or

### Blessings

for that one or against this person or against that thing. It is for... or, well, I will put it in a mystic way:

It is for the Will of the Lord to be done, with full force and power. So it is not necessary that there should always be a success. There might be a failure also, if such is the Will of the Lord. And the Will is for the progress, I mean the inner progress. So whatever will happen will be for the best.

*21 January 1960*

## *General*

From many instances I have come to know that my face is like a mirror showing to each one the image of his own internal condition.

*28 June 1931*

\*

I feel inclined to reply:

I live so far from all these conventions that I had not even thought of that.

*16 May 1932*

\*

(*About 24 April 1920*)

The anniversary of my return to Pondicherry, which was the tangible sign of the sure Victory over the adverse forces.

*24 April 1937*

\*

“Who are you?” asks the adverse force.

“I am the impartial and truthful mirror in which each one can find his true likeness.”

*25 March 1952*

\*

The Supermind had descended long ago — very long ago — into the mind and even into the vital: it was working in the physical also but indirectly through those intermediaries. The question was about the direct action of the Supermind in the physical. Sri Aurobindo said it could be possible only if the physical mind received the supramental light: the physical mind was the instrument for direct action upon the most material. This physical

## General

mind receiving the supramental light Sri Aurobindo called the Mind of Light.§

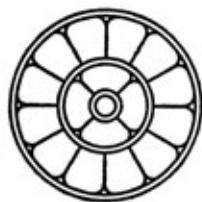
29 June 1953

\*

As soon as Sri Aurobindo withdrew from his body, what he has called the Mind of Light got realised in me.

\*

### MOTHER'S SYMBOL



*The central circle represents the Divine Consciousness.*

*The four petals represent the four powers of the Mother.*

*The twelve petals represent the twelve powers of the Mother manifested for Her work.*

*J.:*

The central circle represents the Divine Consciousness.

The four petals represent the four powers of the Mother.

The twelve petals represent the twelve powers of the Mother manifested for Her work.

\*

## Words of the Mother—I

The central circle represents the Supreme Mother, the Mahashakti.

The four central petals are the four aspects of the Mother — and the twelve petals, Her twelve attributes.

1955

\*

It is the symbolic design of the white Lotus of Supreme Consciousness, with the Mahashakti (the form of the Mother as universal creation) at the centre in her four aspects and twelve attributes.

\*

*Sri Aurobindo says, “The true basis of education is the study of the human mind, infant, adolescent and adult.” But how does one study? Where does one start? What are the steps in this study?*

Do not ask me any questions about the mind; I am no longer interested in it. I am concentrated on union with the overmind.

9 December 1972

\*

*How to learn to receive a solution for problems?*

I cannot give it mentally; it is to be received inwardly.

17 February 1973

\*

My help is always with you as active as ever; but I do no more answer mentally.

5 March 1973

\*

Why do you want me to say something?

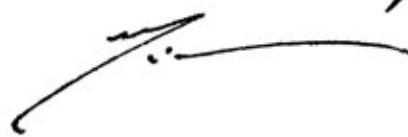
In silence is the greatest power.

General

MOTHER'S SIGNATURE



The bird of grace messenger from the  
Supreme



## *Relations with Others*

“I AM WITH YOU”

Mother gives always to each one the love he needs.

*11 January 1933*

\*

I am always seated in your heart, consciously living in you.

*2 September 1935*

\*

Open your heart and you will find me already there.

Don't be restless, remain quietly concentrated in your heart  
and you will find me there.

*1 October 1935*

\*

Go deep inside the temple and you will find me there.

*11 February 1938*

\*

All souls who aspire are always under my direct care.

*27 December 1957*

\*

Mother is with all those who are sincere in their aspiration  
towards a divine life.

*26 March 1971*

\*

## Relations with Others

*Mother, I offer myself to You unceasingly. Here I am,  
Mother.*

I hold you to my heart and keep you there.  
Blessings.

5 June 1971

\*

*Mother, now and then I feel this new vibration coming  
down into me, bringing with it vigour, Force, joy, and I  
don't know what — it is so beautiful. Here you are, my  
Mother.*

I am always with you inwardly.  
Blessings.

19 May 1971

\*

I am always present, near you, in you, and my blessings come  
with me.

\*

Be sure that I am always present among you to guide and help  
you in your work and your sadhana.

\*

For the moment the important thing is to cultivate this widening  
and deepening of the consciousness which enables you to feel  
my constant presence with you, to feel it in a real and concrete  
way which will bring you an immutable peace.

\*

Keep always this awareness of my constant loving presence and  
all will be all right.

\*

### **Words of the Mother—I**

Have confidence, I am near you.  
With all my tender love.

\*

Today at Pranam, for the first time I could enter X's heart and  
an emanation of mine settled there.

*14 June 1932*

\*

I am happy with this awakening in your consciousness. You  
should allow it to develop more and more so that the light can  
penetrate everywhere, even into the darkest corners.

My help and protection are always with you.

*17 June 1935*

\*

My help is always with you to help you in your progress and  
your work.

The difficulties you cannot overcome today will be over-  
come tomorrow or later on.

\*

I always look upward. Beauty, Peace, Light are there, they are  
ready to come down. So, always aspire and look up, in order to  
manifest them upon this earth.

Do not look down at the ugly things of the world. Look  
always upward with me, whenever you feel sad.

\*

Be very quiet and you will feel my help.

\*

## Relations with Others

Child, you complain that you see me only as a friend... but what could be better than to have a friend who knows, who acts, who loves?

21 September 1945

\*

Surely, my child, I have no intention of leaving you and you need not worry; one thing you must know and never forget: all that is true and *sincere* will always be kept. Only what is false and insincere will disappear.

In the measure in which your need for me is sincere and genuine, it will be fulfilled.

5 October 1955

\*

My dear boy,

All this talk of leaving you is mere nonsense.

What you are or are not I know better than you do; and I know the treasures that are hidden behind what you call your lower vital.

The only thing true you say is that love is unselfish and unconditioned. Such is the love of Sri Aurobindo and myself for you.

That is why we shall never listen to all your nonsense and will love you surely.

Come to me without fear. I will not scold and not *look* with "round eyes".

\*

My very dear boy,

I knew something of this although you had not spoken, and the only thing I regretted is that you did not love and trust your Mummy enough to tell her frankly. How could you think that this could change my love for you?

### **Words of the Mother—I**

Now *nothing* stands in the way between us, between X and his Mummy, and if my love for you could be greater, it would be so now that you have shown full confidence in me.

\*

Remember what Sri Aurobindo has written to you. When these moods come, why do you run away from Mother? Come to her, on the contrary, and she will cure you easily. This is the substance of what he has said.

\*

My dearest little child,

What a sad thing that my lovely is not well! I hope it is getting better now; but keep quiet and do not worry either about work or anything — you must not move until it is all gone.... If you feel *quite well* this afternoon, come and I will be very happy.

With all my love and affection I am near you holding you in my arms and praying that you will be quite all right very, very soon.

\*

My love remains with you with all its intensity. And in the intensity of this love, I have prayed and prayed to our Lord, asking Him to pour His Grace upon you and to make you conscious of the Divine Light and Soul in you, to give you the supreme realisation of His Presence.

\*

Let all the clouds disperse, all the attachments disappear, all the obstacles vanish, so that you can enjoy fully the peace and the joy of being here, so close to me, in the Divine's abode.

\*

### **Relations with Others**

I am writing to tell you that surely you should be able to feel my presence every day. I am with you so concretely, I see you so clearly, we speak together, together we contemplate the harmony of a beautiful park; I explain to you and show you how to keep within oneself always this great peace which makes you live in eternity, beyond all human miseries, in the Presence (Truth) of the Lord.

\*

I received your letter. My deepest sympathy is with you.

We must pray for the day when the Light of the Truth will reappear in the consciousness. Meanwhile my love and blessings are always with you.

\*

My dear little child,

My love remains with you. I am constantly praying to our Lord that He should make you conscious of His Presence in you and thus one with me.

\*

Always with you in a growing light and peace.

Forward, always forward in love and joy and a peace rising ever higher.

\*

I remember and love all my children equally even if they never write to me — and all sincere prayers are always answered even if I do not write myself. So have no pain and be cheerful.

*21 November 1962*

\*

### **Words of the Mother—I**

*I think that always, at every moment, someone or other  
is calling You and You answer. Doesn't this disturb Your  
sleep or Your rest?*

Day and night hundreds of calls are coming — but the consciousness is always alert and it answers.

One is limited by time and space only materially.

3 January 1968

\*

X is always present in our thoughts and living in our hearts.

For the thought the world is small, for the heart there is no distance.

\*

Days when it is cold and you would like to wrap Mother's love around your shoulders.

\*

*Please think of me now and then.*

That much only! Surely I do think of you more often!!

Love and blessings.

1970

\*

### **“I AM WITH YOU”**

*“I am with you.” What does it mean exactly?*

*When we pray or struggle with a problem within ourselves, are we really heard, always, in spite of our clumsiness and imperfection, in spite even of our bad will and our error? And who hears? You who are with us?*

*And is it you in your supreme consciousness, an impersonal divine force, the force of Yoga, or you, Mother*

## Relations with Others

*in a body, with your physical consciousness? A personal presence that really knows each thought and each act and not some anonymous force? Can you tell us how, in what way you are present with us?*

*Sri Aurobindo and you, it is said, form one and the same consciousness, but is there a personal presence of Sri Aurobindo and your personal presence, two things distinct, each playing its own particular role?*

I am with you because I am you or you are me.

I am with you, that signifies a world of things, because I am with you on all levels, on all planes, from the supreme consciousness down to my most physical consciousness. Here, in Pondicherry, you cannot breathe without breathing my consciousness. It saturates the atmosphere almost materially, in the subtle physical, and extends to the Lake, ten kilometres from here. Farther, my consciousness can be felt in the material vital, then on the mental plane and the other higher planes, everywhere. When I came here for the first time, I felt the atmosphere of Sri Aurobindo, felt it materially at a distance of ten miles, ten nautical miles, not kilometres. It was very sudden, very concrete, an atmosphere pure, luminous, light, light that lifts you up.

It is now long since Sri Aurobindo has put up everywhere in the Ashram this reminder that you all know: "Always behave as if the Mother was looking at you, because she is, indeed, always present."

This is not a mere phrase, not simply words, it is a fact. I am with you in a very concrete manner and they who have a subtle vision can see me.

In a general way my Force is there constantly at work, constantly shifting the psychological elements of your being to put them in new relations and defining to yourself the different facets of your nature so that you may see what should be changed, developed, rejected.

## Words of the Mother—I

But that apart, there is a special personal tie between you and me, between all who have turned to the teaching of Sri Aurobindo and myself,—and, it is well understood, distance does not count here, you may be in France, you may be at the other end of the world or in Pondicherry, this tie is always true and living. And each time there comes a call, each time there is a need for me to know so that I may send out a force, an inspiration, a protection or any other thing, a sort of message comes to me all of a sudden and I do the needful. These communications reach me evidently at any moment, and you must have seen me more than once stop suddenly in the middle of a sentence or work; it is because something comes to me, a communication and I concentrate.

With those whom I have accepted as disciples, to whom I have said Yes, there is more than a tie, there is an emanation of me. This emanation warns me whenever it is necessary and tells me what is happening. Indeed I receive intimations constantly, but not all are recorded in my active memory, I would be flooded; the physical consciousness acts like a filter. Things are recorded on a subtle plane, they are there in a latent state, something like a piece of music that is recorded without being played, and when I need to know with my physical consciousness, I make contact with this subtle physical plane and the disc begins to turn. Then I see how things are, their development in time, the actual result.

And if for some reason you write to me asking for my help and I answer “I am with you”, it means that the communication with you becomes active, you come into my active consciousness for a time, for the time necessary.

And this tie between you and me is never cut. There are people who have long ago left the Ashram, in a state of revolt, and yet I keep myself informed of them, I attend to them. You are never abandoned.

In truth, I hold myself responsible for everyone, even for those whom I have met only for one second in my life.

## Relations with Others

Now remember one thing. Sri Aurobindo and myself are one and the same consciousness, one and the same person. Only, when this force or this presence, which is the same, passes through your individual consciousness, it puts on a form, an appearance which differs according to your temperament, your aspiration, your need, the particular turn of your being. Your individual consciousness is like a filter, a pointer, if I may say so; it makes a choice and fixes one possibility out of the infinity of divine possibilities. In reality, the Divine gives to each individual exactly what he expects of Him. If you believe that the Divine is far away and cruel, He will be far away and cruel, because it will be necessary for your ultimate good that you feel the wrath of God; He will be Kali for the worshippers of Kali and Beatitude for the Bhakta. And He will be the All-knowledge of the seeker of Knowledge, the transcendent Impersonal of the illusionist; He will be atheist with the atheist and the love of the lover. He will be brotherly and close, a friend always faithful, always ready to succour, for those who feel Him as the inner guide of each movement, at every moment. And if you believe that He can wipe away everything, He will wipe away all your faults, all your errors, tirelessly, and at every moment you can feel His infinite Grace. The Divine is indeed what you expect of Him in your deepest aspiration.

And when you enter into this consciousness where you see all things in a single look, the infinite multitude of relations between the Divine and men, you see how wonderful all that is, in all details. You can look at the history of mankind and see how much the Divine has evolved according to what men have understood, desired, hoped, dreamed and how He was materialist with the materialist and how He grows every day and becomes nearer, more luminous according as human consciousness widens itself. Each one is free to choose. The perfection of this endless variety of relations of man with God throughout the history of the world is an ineffable marvel. And all that

### **Words of the Mother—I**

together is only one second of the total manifestation of the Divine.

The Divine is with you according to your aspiration. Naturally that does not mean that He bends to the caprices of your outer nature,—I speak here of the truth of your being. And yet, sometimes he does fashion himself according to your outer aspirations, and if, like the devotees, you live alternately in separation and union, ecstasy and despair, the Divine also will separate from you and unite with you, according as you believe. The attitude is thus very important, even the outer attitude. People do not know how important is faith, how faith is miracle, creator of miracles. If you expect at every moment to be lifted up and pulled towards the Divine, He will come to lift you and He will be there, quite close, closer, ever closer.

\*

### **“TO BE NEAR ME”**

In order to be always near me really and effectively you must become more and more sincere, open and frank towards me. Cast away all dissimulation and decide to do nothing that you could not tell me immediately.

\*

Do only what you could do before me without feeling embarrassed, say only what you could repeat to me without difficulty.

\*

Be very sincere and straightforward, harbour nothing within yourself which you cannot show me without fear, do nothing which you would be ashamed of before me.

\*

### Relations with Others

Try to be spontaneous and simple like a child in your relations with me — it will save you from many difficulties.

\*

*Be simple,  
Be happy,  
Remain quiet,  
Do your work as well as you can,  
Keep yourself always open towards me.  
This is all that is asked from you.*

*again*

Be simple,  
Be happy,  
Remain quiet,  
Do your work as well as you can,  
Keep yourself always open towards me —  
This is all that is asked from you.

\*

### PHYSICAL NEARNESS

Whether I see you or not makes no difference to the help. It will always be there.

\*

You must remove two falsehoods from your mind.

1) What you get from me has nothing at all to do with what the others have or have not. My relation with you depends on you alone; I give you according to your true need and capacity.

## Words of the Mother—I

Even here, already you were alone with me; if there were no others you would receive nothing more.

2) It is a great mistake to think that physical nearness is the one thing indispensable for the progress. It will do nothing for you if you do not establish the inner contact, for without that you could remain from morning to night with me and yet you will never truly meet me. It is only by the inner opening and contact that you can realise my presence.

\*

*The Mother's retirement<sup>1</sup> has posed a question of great importance for us. Is it going to widen the physical distance that was already existing between her and most Ashramites? And can the affairs of the Ashram be managed without her constant guidance? Do not the true interests of the sadhaks suffer during her retirement? Will she take the same usual care of us as she did before?*

You ought not to forget that each one meets in life the exact expression of what he is himself. Grace and blessings are always with you. Not one day have I stopped taking the usual care of those who depend on my force.

22 May 1962

\*

Do the work — my inspiration and guidance will always be with you; and when it is necessary I shall see you physically. But I am working to lessen more and more this necessity. Because to

<sup>1</sup> From 20 March 1962 Mother remained in her rooms upstairs in the Ashram, retiring from a daily routine in which everyone could see her regularly; thereafter she continued to meet persons, but by appointment.

## Relations with Others

be able to receive the inner guidance is indispensable for the perfection of the work.

21 December 1964

\*

Now that you are here, the only thing to do is to forget the past and to concentrate on your work here. It is true that for the moment I cannot see you regularly, but you must learn to get the *inner* contact (it is one of the chief reasons of my retirement) and then you will know that I am always with you to guide you and to help you and that you can have no better conditions than here to do properly your sadhana.

\*

It would be more correct to say that certain thoughts, certain feelings and certain actions take people away from me or create a separation between someone and me in spite of all physical proximity.

1 May 1968

\*

*We feel that we are separated from Your presence; but this separation is only an illusion, isn't it, my Mother?*

There is no real separation, but if the consciousness takes a wrong attitude, it puts itself into a state in which it has the sensation or the feeling of separation.

\*

*Is a physical contact with you indispensable ?*

No, this physical contact is not indispensable. Certainly for those who have the true attitude, the physical contact helps the body to follow the movement of transformation, but the body is

### **Words of the Mother—I**

rarely in a state to profit by it. Generally on birthdays it is more receptive.

*September 1971*

\*

I am no more living an active life; if you are open, help is bound to come.

*14 December 1972*

\*

### **ROLE AS GUIDE**

If you are quite sincere, you will agree with me that you are complaining of my being not too Divine but not Divine enough. For if in my physical body I had assumed, for instance, the appearance cherished by the ancient Indian tradition, how convenient it would be! Imagine, if having several heads and a great number of arms, possessing the power of ubiquity, when X comes to manicure my hands and so unceremoniously knocks at the door to inform me that she is there, (I cannot tell her not to knock because she is very busy) I could send her a pair of hands for her work and still be in my small room to answer to Y who is sitting with me there, how nice it would be!...

So, you see, I fear I have accepted to become too human, too much bound by the human laws of time and space, and thus not capable of doing half a dozen things at the same time!

*12 January 1932*

\*

Lord, I lament my limitations... but it is through them, by virtue of them, that men can approach Thee. Without them, Thou wouldst be as remote, as inaccessible to men as if Thou hadst not put on a body of flesh.

## Relations with Others

This is why each progress they make represents a true liberation for me, for each step they take towards Thee gives me the right to cast away one of these limitations and to manifest Thee more truly, more perfectly.

And yet these limitations could have been dispensed with. But then it would have been necessary to keep near us only those who have experienced the Divine, who have identified themselves with Thee, Lord, even if only once, either within themselves or in the universe. For this identification is the indispensable basis of our Yoga; it is its starting-point.

*17 July 1932*

\*

It is their own mental and vital formation of me that they love, not myself. More and more I am confronted with this fact. Each one has made his own image of me for himself in conformity with his needs and desires, and it is with this image that he is in relation, through that he receives the little amount of universal forces and the still smaller amount of supramental forces that manage to filter through all these formations. Unfortunately, they cling to my physical presence, otherwise I could withdraw into my inner solitude and do my work quietly and freely from there; but this physical presence is a symbol for them and that is why they cling to it, for in fact they have very little real contact with what my body truly is or with the tremendous accumulation of conscious energy that it represents.

And now, O Higher Force, that You are descending into me and penetrating more and more totally all the atoms of my body, the distance between myself and everything around me seems to be increasing more and more, and more and more I feel myself floating in an atmosphere of radiant consciousness that is totally beyond their understanding.

*11 June 1954*

\*

### **Words of the Mother—I**

Since I love only You, O Lord, it is You alone whom I love in all and in each one; and by dint of loving You in them, I shall end up by making them a little conscious of You.

For them, the real thing is to know how to let themselves be loved without any preference and obstruction. But, not only do they not want to be loved except in their own way, they do not want even to open themselves to love unless it comes to them through the intermediary of their choice... and what could be done in a few hours, a few months or a few years takes centuries to be accomplished.

\*

After establishing a conscious contact with each person present, I merge with the Supreme Lord and then my body is nothing but a channel through which He pours out upon all His Light, His Consciousness and His Joy, to each one according to his capacity.

\*

I take the greatest care to open the door within all of you, so that if you have just a small movement of concentration within you, you do not have to wait for long periods in front of a closed door that will not move, to which you have no key and which you do not know how to open.

The door is open, only you must look in that direction. You must not turn your back on it.

\*

I am not eager to be the Guru of anyone. It is more spontaneously natural for me to feel the Mother of all and to carry them forward silently through the power of love.

*19 September 1961*

\*

## Relations with Others

I am not eager to be the Guru of anyone. It is more spontaneously natural for me to be the universal Mother and to act in silence through love.

But as you put the question, I shall answer.

From the time you started using a mantra, I had put in it the power to make it effective. Now that you have stated what is the word of this mantra, I am confirming the power into it.

\*

*How do you conceive of my relation with you?*

Are you not the son of the universal Mother?

25 July 1970

\*

Until now, my spontaneous attitude was that of the supreme Mother who carries the universe in her loving arms, and I was dealing with each one as with the child from whom she tolerates everything equally; and all that the people here were doing to please me I was taking as a token of their love and I was very grateful for it. Today I have learnt that many, if not most, are looking at me as their Guru and that they are eager to please me because to please the Guru is the best way to acquire merit on the path. And then I have understood that the duty of the Guru is to encourage from each one only that which can lead him quickly to the Lord and serve His Divine Purpose,— and I am very grateful for the lesson.

\*

Everyone has to follow his own path which, necessarily, is the best and the swiftest for reaching the goal.

As I happen to know the way, it is my duty to show it to them.

\*

## Words of the Mother—I

When *I* say that I have initiated someone, I mean that I have revealed myself to this person, *without words*, and that he was capable of seeing, feeling and knowing What I am.

\*

### “DO AS YOU LIKE”

*I want only what You think best.*

When people suggest two alternative things and ask me which one to do, I answer “As you like” when neither is better than the other.

17 January 1933

\*

“If you want” obviously implies that there is a risk that the consequences of what you want to do may not be very good for your sadhana, but also that perhaps you are not ready to make the necessary progress which would enable you not to do what you wish to do.

29 March 1933

\*

It seems that you are far too complex and complicated to understand my straight direct simplicity. When I say, “this is the best” I mean that it is *the best* and consequently that it is the thing to be done. And what I call surrender is not to make a counter-proposal in answer to my arrangement but to accept it full-heartedly.

You ask for peace as if I was withdrawing it—but when I wrote to you with the best feelings of kindness, trust and consideration, “this is the best thing to do”, if you had answered at once “Yes, Mother, let it be done”, you would have certainly felt a greater peace in you and even a sweet joy.

26 July 1939

\*

## Relations with Others

*Your last letter, in reply to mine which explained what I thought of doing, runs: "Do as you like. But as you ask my opinion I must say that it is silly." Is it silly because there is a feeling in me that circumstances are compulsive? Another thing: why have you omitted those words which mean so much to me and which you have always ended with: "Love and blessings"?*

My “it is silly” covered many sides of the question, including the most exterior one. What you suggest as the foolishness of believing that circumstances are compelling when they are not, is part of it.

It is purposely that I have omitted the words “love and blessings”, because I did not wish you to think that I am blessing your enterprise—I do not—just because I find it silly. So, do not be mistaken if I end by love and blessings. These words are for your soul of which you are not just now very conscious, and not for your exterior being.

18 June 1942

\*

### *Why do I feel so much fear?*

Because you think I want to impose my will upon you; but this is wrong. On the contrary I want to leave you quite free to decide for yourself. Only I can know and foresee what you cannot know and do not foresee and I tell you what I see, that is all. It is up to you to make use of my knowledge or not. Your decision to wait for one year is wise and I am happy you have taken it.

13 February 1954

\*

### **Words of the Mother—I**

Nobody ever thought of forcing you to do yoga. If you want to do it in order to acquire the power over the circumstances, it is not a very noble or high motive, and you cannot count upon me to help you there. I can help you only if your motive is to *discover* the Truth (not to postulate *a priori* that what you think is the truth) and to surrender entirely to the Truth. So the decision is in your hands.

*1 December 1961*

\*

Now I am obliged to tell you that I neither approve nor disapprove — no like and no dislike, no desire and no personal will. Each case is seen individually, and the answer given for the best of each one from the spiritual point of view.

Go to your parents and at the same time you will be able to see and decide if sincerely you want the Divine Life more than anything else.

*8 October 1966*

\*

I am not in the habit of imposing my will on others.

If they, themselves, ask for help, the help will be given.

*24 October 1967*

\*

### **“I AM NOT DISPLEASED”**

You were having these bad suggestions (that I do not love you and that you want to go away), because you were disobeying me. But now that you have taken the resolution to act according to my will, the bad suggestions will disappear.

Nobody has told anything against you to me.

*24 December 1931*

\*

## Relations with Others

You ought to drop altogether and once and for all this idea that I get displeased — it sounds to me so strange! If I would get thus displeased in the presence of the human weaknesses, I would certainly not be fit to do the work I am doing, and my coming upon earth would have no meaning.

14 January 1933

\*

I have never noticed anything bad in you when you come for pranam. Your aspiration is very clear and I always answer it. Do not worry about what other people may say—I am entirely satisfied with you and my blessings are always with you.

15 January 1937

\*

*I felt that you were not quite satisfied with me.*

Nothing of the kind. Each one has his difficulties and I am here to help him out of them.

My love and blessings.

25 February 1942

\*

*Perhaps you have not found time or you have not found it necessary to answer my letter. There was something in your look which I could not fathom today. It looked like a rebuke. If it is so, I do not know what the reason can be. With Pranam.*

Nothing of a rebuke. I had sent what I considered as the most important answer through X and I expected you to acknowledge it — hence my look.

I may add that in all human relations there is always such a coating of vital attractions and impulses over what can be

## Words of the Mother—I

hidden there of a psychic movement that one is never too much on one's guard.

Blessings.

11 January 1944

\*

*Mother,*

*For the last three days I have not been able to read the expression in your eyes when I come for Pranam. I feel you are displeased with me. I may be wrong, but if there is anything I wish you to tell me. With Pranam.*

I am not aware of any change in my attitude towards you and also there is no reason for a change. The only thing I see is that I was thinking of Y when you came and I was wondering how far you are informed of the state of affairs. As for being displeased with you, there is no sign of it anywhere and I can safely say that *I am not displeased.*

With my love and blessings.

5 September 1945

\*

*My dear Mother,*

*I feel I have displeased you. I am very sorry for whatever may be the reason for it. I am feeling very bad about it. I hardly need to tell you about my growing affection for you. With Pranam.*

My dear child,

Don't feel bad and don't worry — *I am not at all displeased.* Others may have been a little upset by what seems to be a somewhat light talk, but I do not hold you responsible for it. It has become a habit in the Ashram to speak lightly and inconsiderately of many things that are beyond the usual understanding of people. It would need a great strength and endurance

## Relations with Others

to resist successfully this influence. However I have hope that this strength and endurance will grow in all those of goodwill. Meanwhile my love and blessings are with all.

Be sure that I am quite aware of the growing love and devotion in you and they meet with the full response they can duly expect.

With my love and blessings.

22 September 1947

\*

Once more this is a perfectly gratuitous shock.... I never knew that it was *your* sitar you were asking back from X; from what he told me, it seemed clear that it was *his* own sitar that was in question. I see that it is a mistake and he must give it back to you if you need it.

But for your own sake I must tell you that you are bound to receive shocks and hard blows too so long as you indulge in such false ideas as "my taking sides" with one or another, etc.

This is completely wrong and baseless and you must get rid of this way of thinking altogether if you wish to feel close to the Divine.

With my love and blessing.

5 November 1947

\*

You must learn once and for all that whatever mistakes people commit, it cannot vex me nor displease me. If there is bad will or revolt, Kali may come and chastise but she always does it with love.

23 March 1954

\*

## Words of the Mother—I

### WAY OF WORKING

*People say that you always admire the things we do, no matter what they are.*

What a strange idea! There are plenty of things and actions that I find bad and that I do not admire at all.

12 May 1934

\*

*I spent quite a lot of grey matter, putting before you argument after argument. But you have not argued back. You are quite happily unconcerned.*

All the reasonings in your letter come from the external physical mind. You cannot expect me to come down to that level and discuss with you from there. I see things from another plane and in a different way.

19 July 1942

\*

It is quite inexact that in my consciousness there is a will to be late. The truth is that the will to be ready in time does not take precedence in me over the other wills: it is in its place among the others, not exclusive and unique but forming part of the whole in which degrees of greatness and importance may not conform to what you think or feel. In fact, your sense of relative importance is not the same as mine. Moreover, you consider the problem in a linear and exclusive way, as if it were separate from other accompanying problems. It is nothing of the kind; each problem exists not in itself but in relation to all the others; and in order to be true, the solution must not neglect any of them.

If you can understand that, your difficulty is sure to disappear easily.

16 November 1950

\*

## **Relations with Others**

Evidently, according to human laws I was wrong in telling you that I would see you every month, since I was not sure of being able to do so, even while not forgetting what I had said.

In truth, I live from moment to moment, according to the supreme Guidance and, consequently, am incapable of making plans. I know that this is not comfortable for the human mentality which believes it can decide everything in advance. But from the spiritual point of view it is inevitable.

\*

Each sadhak must remember that he is not alone. As far as possible I am trying to give satisfaction to everybody and to give answers to reasonable questions whenever it is necessary.

\*

It is a way of saying, a crude description of something that actually happens but is much more subtle than that.

If I were busy with one single person I could keep perhaps in my memory such precisions, but as I am consciously dealing with more than a thousand people such precise details are not usually noted — and it is not necessary either — because the Consciousness always does the work in the way it has to be done.

\*

There is always a great difference between what people are and do and what they ought to be and do. The consciousness is quite aware of this and is constantly working to rectify and to change but it does not work on separate points in a spasmodic way. It works on the whole in a total and all-comprehensive way. The advance seems slow but it is more complete and nothing is forgotten.

\*

## Words of the Mother—I

Truly speaking, *I have no opinion*. According to a vision of truth, everything is still terribly mixed, a more or less favourable combination of light and darkness, truth and falsehood, knowledge and ignorance, and so long as decisions are made and action is undertaken according to opinions, it will always be like that.

We want to give the example of an action that is undertaken in accordance with a vision of truth, but unfortunately we are still very far from realising this ideal, and even if the vision of truth expresses itself, it is immediately distorted in its implementation.

So, in the present state of affairs, it is impossible to say, “This is true and that is false, this leads us away from the goal and that brings us nearer the goal.”

*Everything* can be used for the progress to be made; *everything* can be useful if we know how to use it.

The important thing is never to lose sight of the ideal we want to realise and to make use of all circumstances in view of this goal.

And finally, it is always better not to make an arbitrary decision for or against things, and to watch the unfolding of events with the impartiality of a witness, relying on the Divine Wisdom which will decide for the best and do what is necessary.

29 July 1961

\*

My way of seeing is somewhat different. For my consciousness the whole life upon earth, including the human life and all its mentality, is a mass of vibrations, mostly vibrations of falsehood, ignorance and disorder, in which are more and more at work vibrations of Truth and Harmony coming from the higher regions and pushing their way through the resistance. In this vision the ego-sense and the individual assertion and separateness become quite unreal and illusory.

When some *extra* confusion is created in the already existing confusion I direct upon it some special vibrations to restore as

## Relations with Others

much as possible a better harmony. It is not the individuals as such that feel the “blow”, it is their clinging to or siding with the disharmony.... In such cases there is never one side right and one side wrong, but all are to blame in the measure of their adhesion to falsehood and confusion.

\*

You don't understand the way of my working. You can as well say, “You have the supramental force, why don't you use it and finish all this muddle?” But it is not like this that the work can be done. The world is not ready for the supramental force and if it is used without preparing the base, things will shatter completely. I have to prepare the base and then bring down the force.

Your human vision sees things in a straight line. For you it is either this way or that way. For me it is not like this. I see the whole thing as a mass of consciousness moving towards its end or goal. For every small movement I have to see what its reactions will be on the whole mass, what repercussions may follow.

When I say something should be done in this way or that way, your human mind takes it as a principle and tries to apply it rigidly in all cases. For me it is not like that. For me there are no rules, no regulations and no principles. For me each one is an exceptional case, to be dealt with in a special way. No two cases are similar.

In the movement of this mass of consciousness I know that a certain point should move in a certain direction for reaching the goal more easily. With this point in view I declare that this should be done or not done, but I find that sometimes there is a big obstruction in the way. Now, it can be dealt with in two ways: either I should allow the point to change its direction and leave the barrier alone for the time being till more and more light falls upon it and it gets changed, or I should break the barrier. As I have said, every small movement has its reactions and repercussions on the mass, so this breaking also will cause

### **Words of the Mother—I**

a chain of reactions which may affect a much larger field. I am no respecter of persons, but I have to see at every moment the changing circumstances due to the change of the person or persons concerned and the change of time and the channel through which the thing passes. I have to see with all these changes how best the thing can be done so that it may help the progress of the mass. I have to see whether it is worthwhile to break the barrier and have all the resulting consequences or whether it would not be better to leave it for the moment and tolerate the human stupidity. What appears to you to be contradiction is not contradiction when the whole thing is seen as one. There are various ways to reach the same end. So if I find that breaking will cost much more than what it is worth, then I allow you to go the way you like. But that does not prevent me from condemning the obstruction and saying that it ought to go.

After all, sooner or later each and everything in this mass of consciousness has to move towards the same goal. But to lead the consciousness towards that goal I have to allow human beings to move with me and I have to appear in their own form and speak in their own language. I have to adopt a crude expression. I can see the stupidity of the way in which I have to speak and lay down rules and regulations, but this is a concession that I must make to humanity; otherwise it would not be able to understand anything. Even when I speak in their own language, people misunderstand me and make a mess. If I were to speak in the language of the light, then the whole thing would pass over their heads and they would be left gaping without understanding anything.

X has a very well-developed mind. I can say that his mind is very open towards the light. Twice I tried to speak to him in the language of what Sri Aurobindo calls the mind of light, but even he could not understand it. He could catch a little, but the fullness of the sense escaped him.

With the others it is still worse; they fail to understand

## Relations with Others

anything and look dazed. For the sake of these people I have to make a compromise. I say that a certain thing is stupid, but I see that you cannot remain without doing it, so I have to tolerate it. I see the relative value of things and adopt the way that may be helpful in making the progress. In your interest and in the interest of the progress of the whole mass of consciousness, I may have to allow a good many things, but it does not mean that I am blind to them and cannot see their stupidity. Sometimes it is necessary that you should have an experience and so the thing is allowed. But when I say No definitely, it is dangerous to oppose it. There can be many reasons for the same action; but it is not possible to explain them to your mind.

In this particular case I had said No. Then Y intervened. Now Y is a very nice person and he is very sincere in some parts. I know that he is weak and has the habit of grabbing and possessing. I could have refused. But that would have given a big shaking to him. It would have been difficult for him to adjust himself. As I told you, I see the relative values and I saw that the thing was not worth the shaking and so I have given my permission. But that does not prevent me from saying that it is not the right thing. §

\*

## RUMOURS

*Mother of joy, I am surprised to find there are people who think that You call only those sadhaks who cannot receive Your Grace from afar; and that it is a sign of weakness on the part of those who see You from time to time.*

Don't bother about what people believe or say; it is almost always ignorant stupidities.

### **Words of the Mother—I**

I always wonder at people's thinking they can know the reasons of my actions! I act differently for each one, according to the necessities of his particular case.

\*

I would advise you never to listen to what sadhaks say — especially *advanced* sadhaks.

*29 December 1931*

\*

It is certainly not at all true that I don't care for the sadhaks and their sadhana. Why should the world conditions being bad make me cease to care! It would be rather a reason for insisting more on a quick spiritual realisation as the only way out of the impasse. You should not believe in what you hear from people; so constantly nasty and disturbing things are being *said* which are quite untrue.

*8 October 1940*

\*

My dear child,

All your letters are answered, but in the silence of your heart; you must learn to hear the answers there and not through the mouth of others. All help is given to you always, but you must learn to receive it in the silence of your heart and not through exterior means. It is in the silence of your heart that the Divine will speak to you and will guide you and will lead you to your goal.

But for that you must have full faith in the Divine Grace and Love.

*18 January 1962*

\*

## Relations with Others

Little child of mine,

When your first letter came, I simply wrote a word in French upon it and left it on my table — as I was expecting the second one; being quite sure that you would receive my silent answer.

To comfort you, I can say immediately and *once and for all*, that I never pay any attention to what people say of one another, whoever it is who speaks — and on your side I ask you never to take seriously what somebody (*whoever it is*) says in my name, because even with the best of wills *it is always distorted*.

Now I ask you also not to worry about this school affair. I will not write about it, but one day I intend to call you and to explain *how I see* the whole thing. Afterwards you shall see *how you feel* about it.

Meanwhile let the mind be at rest so that the Light may pass through.

With all my love and blessings.

27 October 1963

\*

When will you learn not to listen to all the rumours going about this place?

15 July 1967

\*

Yes, all these false and idiotic rumours have come to me after turning round the Ashram. I attached no importance to them because most of the people here seem to live only for gossip and falsehood, and once and for all I have closed my consciousness to all that, in order to avoid a Kali or a Durga manifestation.

I hope that those who are faithful and have common sense will not lose their time listening to all that.

All that you say about the food business was known to me — but you will admit that there is always a way of improving one's action and making it more luminous and comprehensive.

\*

### Words of the Mother—I

You must not get worried about the mistakes and weaknesses of others, the only thing necessary is *not to believe* what people say to you, especially if they speak in my name.

\*

When we get bitter we lose our Divine contact and become very “bitterly” human.

Beware of what is repeated to you in my name — the spirit in which it has been said is lost!

\*

Be very careful to let no influence diminish your confidence in me and allow nothing or nobody to separate you from me.

\*

A great misunderstanding has taken place.

You seem to believe that I say one thing when I mean another. This is absurd.

When I speak, I speak plainly and *always mean what I say*.

When I say: the first condition for yoga is to keep quiet and calm — I mean it.

When I say that talk is useless and leads only to confusion, waste of energy and loss of the little light one may have — I mean that and nothing else.

When I say that I have given nobody the right to speak in my name and to interpret my words according to his own fancy, I mean that and nothing else.

I hope that this is clear and decisive and this singular misunderstanding will now come to an end.

\*

I have already warned those who go on spreading rumours, more or less false, on what I am believed to have said or not said, that this is an act of treachery.

## Relations with Others

As this pernicious habit does not seem to stop I must add that those who persist in so doing will be treated occultly as traitors.

\*

## REMONSTRANCES

It is *absolutely forbidden* to send to anybody one of my unpublished writings without my express permission. I am told that you have the intention of doing it so I hasten to inform you that it must not be done and ask you to return to me at once all the typed copies you may have.

18 June 1964

\*

To do something scrupulously is to do it with the utmost care, as honestly, as thoroughly as one can do it.

Another time if there are words in what I have written that you do not understand, it is better to send me back your book asking for an explanation. I will always give it to you and thus you will avoid speaking to others of what I have written to you — because it is not good to do so.

\*

It is a pity you have shown my answers to your questions. They were meant for you alone and nobody else. This has partly damaged the experience, as it was the vital and the mental wanting to take advantage of the situation to satisfy their own desires.

\*

(*About Mother's playing tennis with sadhaks and students*)

I was told that our boys (young or old) like to play with me (the exact words were "to give me a game") for some reason or

## Words of the Mother—I

another, but to *play truly* and to learn to play they must play among themselves.

\*

You have this extraordinary opportunity of being able to play a game and to take exercise in an atmosphere filled with Divine Consciousness, Light and Power in such a way that each of your movements is, so to say, permeated by the consciousness and the light and the power which is in itself an intensive yoga; and your ignorant unconsciousness, your blindness and lack of sensitiveness is such that you believe you are giving a game or even helping to play a good old lady for whom you feel a little gratefulness and some kind of affection!

5 June 1949

\*

I did not answer because their minds are terribly restless, they do not know how to make use of the force and they spoil my formations. But you need not tell them that — send them only blessings.

13 May 1955

\*

You must understand one thing. Before giving an answer to a question, I look at all the sides of the problem present and future, so when the answer is given *it is final*. It is no use coming back to the question any more.

12 June 1955

\*

*From Your long experience of over sixty years, have You found that Your expectation from us and from humanity has been sufficiently fulfilled?*

As I am expecting nothing I cannot answer the question.

\*

## Relations with Others

*X says, "It depends upon the Mother."*

No, it does not all depend upon me. If it did, everything would go smoothly. But there is always a person's character in between.

*20 August 1961*

\*

How can I give wise advice to foolish people?

\*

Here are two questions that do not call for a reply:

What have you done *for* the Divine to make so many demands?

What have you done *to* the Divine to receive so many blows?

\*

What have you given to the Lord or done for Him, that you ask me to do something for you? I do only the Lord's work.

\*

Where you are mistaken is to believe that I am cheated — this is impossible because their “intention” is for me much clearer than their words.

But if I were to be strict with all those who try to deceive me, very few would escape this strictness.

\*

Have you never been mistaken in any of your decisions? Yes, you have been mistaken, haven't you? and many a time.

Then, by what right do you think that when my decision is not the same as yours, it is I who am mistaken?

\*

### **Words of the Mother—I**

I know that to be with me is, for you, neither a need nor a joy but a duty, and that you are happier elsewhere, with some others. So I call you only when it is necessary — not when it pleases me, for it is long since I have put my pleasure in my pocket and left it there.

\*

This is why I did not see you, because I knew that it was quite useless, as our respective outlooks upon life and action are actually much too different.

\*

What can you do against me? You live in your body-consciousness and your body is perishable. I live in my spirit-consciousness and my spirit is immortal.

\*

There we are, Lord, it is those very people to whom you have shown most love who make you responsible for their difficulties.

Part Three  
Sri Aurobindo Ashram



## *Sri Aurobindo Ashram*

Sri Aurobindo was living in Pondicherry with four or five disciples from 1910 to 1920.

In 1914 the Mother<sup>1</sup> came from France (with Paul Richard) and Sri Aurobindo began to edit the *Arya*, which continued up to January 1920.

In April 1920 the Mother came back from Japan and gradually, as the number of people increased, the Ashram was founded in 1926.

\*

*Although there is a certain charm and poetry in the fact that there is no formal date for the creation of our Ashram, could it be said from the occult point of view that the Ashram was born with the Mother's arrival?*

The Ashram was born a few years after my return from Japan, in 1926.

17 April 1967

\*

The 21st February is the Mother's<sup>1</sup> birthday.

The 29th March is the anniversary of her first meeting with Sri Aurobindo.

The 4th April is the Ashram New Year, date of Sri Aurobindo's arrival in Pondicherry.

The 24th April is the date of the Mother's final return to Pondicherry in 1920.

The 15th August is Sri Aurobindo's birthday.

<sup>1</sup> Here, Mother is writing about herself in the third person.

Words of the Mother—I

The 24th November is called the day of Victory in remembrance of a very important spiritual event which took place in 1926.

1938

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The usual sadhanas have for aim the union with the Supreme Consciousness (Sat-chit-ananda) - But those who reach there are satisfied with their own liberation and leave the world to its unhappy plight - On the contrary Sri Aurobindo's sadhana starts where the others end - Once ~~reached~~ the union with the supreme is realised one must bring down that realisation to the exterior world and change the conditions of life upon the earth until a total transformation is accomplished - In accordance with this aim, the sadhaks of the integral yogo do not retire from ~~the world~~ to lead a ~~simple~~ life

life of contemplation and meditation - Each one must devote at least one third of his time to a useful work - all activities are represented in the Ashram and each one chooses the work most congenial to his nature, but must do it in a spirit of service and unselfishness, keeping always in view the aim of integral transformation -

To make this purpose possible the Ashram is organised so that all its inmates find their reasonable needs satisfied and have not worry about their subsistence -

The usual sadhanas have for aim the union with the Supreme Consciousness (Sat-chit-ananda). And those who reach there are satisfied with their own liberation and leave the world to its unhappy plight. On the contrary Sri Aurobindo's sadhana starts where the others end. Once the union with the Supreme is realised one must bring down that realisation to the exterior world and change the conditions of life upon the earth until a total transformation is accomplished. In accordance with this

## Words of the Mother—I

aim, the sadhaks of the integral yoga do not retire from the world to lead a life of contemplation and meditation. Each one must devote at least one-third of his time to a useful work. All activities are represented in the Ashram and each one chooses the work most congenial to his nature, but must do it in a spirit of service and unselfishness, keeping always in view the aim of integral transformation.

To make this purpose possible the Ashram is organised so that all its inmates find their reasonable needs satisfied and have not to worry about their subsistence.

The rules are very few so that each one can enjoy the freedom needed for his development but a few things are strictly forbidden: they are—(1) politics, (2) smoking, (3) alcoholic drink and (4) sex enjoyment.

Great care is taken for the maintenance of good health and the welfare and normal growth of the body of all, small and big, young and old.

*24 September 1953*

\*

Aparances and rules change, but our faith and our aim remain the same.

*30 October 1954*

\*

Ours is neither a political nor a social but a spiritual goal. What we want is a transformation of the individual consciousness, not a change of regime or government. For reaching that goal we put no confidence in any human means, however powerful; our trust is in the Divine Grace alone.

\*

For us here there is only one thing that counts. We aspire for the Divine, live for the Divine, act for the Divine.

*July 1956*

\*

## Sri Aurobindo Ashram

It is ages of ardent aspiration that have brought us here to do the Divine's Work.

\*

*Sweet Mother, we are told that the conditions were much more strict and the discipline more rigorous before children came to the Ashram. How and why have these conditions changed now?*

Before the children came, only those who wanted to do sadhana were admitted to the Ashram and the only habits and activities tolerated were those that were useful for the practice of sadhana.

But as it would be unreasonable to demand that children should do sadhana, this rigidity had to disappear the moment the children were introduced into the Ashram.

*January 1961*

\*

None of the present achievements of humanity, however great they are, can be for us an ideal to follow. The wide world is there as a field of experiment for human ideals.

Our purpose is quite different and if our chances of success are small just now, we are sure that we are working to prepare the future.

I know that from the external point of view we are below many of the present achievements in this world, but our aim is not a perfection in accordance with the human standards. We are endeavouring for something else which belongs to the future.

The Ashram has been founded and is meant to be the cradle of the new world.

The inspiration is from above, the guiding force is from above, the creative power is from above, at work for the descent of the new realisation.

It is only by its shortcomings, its deficiencies and its failures that the Ashram belongs to the present world.

## Words of the Mother—I

None of the present achievements of humanity have the power to pull the Ashram out of its difficulties.

It is only a total conversion of all its members and an integral opening to the descending Light of Truth that can help it to realise itself.

The task, no doubt, is a formidable one, but we received the command to accomplish it and we are upon earth for that purpose alone.

We shall continue up to the end with an unfailing trust in the Will and the Help of the Supreme.

The door is open and will always remain open to all those who decide to give their life for that purpose.

13 June 1964

\*

*There is something here which is so much better than the appearances, something like a warm and living sun in the heart and in the spirit.*

This is true discernment and I congratulate you. Those who see only the appearances are unable to discern in them the differences, subtle but of capital importance, which arise from the presence of a true and luminous consciousness.

11 June 1967

\*

Here we do not have religion. We replace religion by the spiritual life, which is truer, deeper and higher at the same time, that is to say, closer to the Divine. For the Divine is in everything, but we are not conscious of it. This is the immense progress that man must make.

19 March 1973

## *Conditions for Admission*

Do not judge on appearances and do not listen to what people say, because these two things are misleading. But if you find it necessary to go, of course you can go and from an external point of view it may be indeed wiser.

Moreover it is not easy to remain here. There is in the Ashram no exterior discipline and no visible test. But the inner test is severe and constant, one must be very sincere in the aspiration to surmount all egoism and to conquer all vanity in order to be able to stay.

A complete surrender is not outwardly exacted but it is indispensable for those who wish to stick on, and many things come to test the sincerity of the surrender. However the Grace and the help are always there for those who aspire for them and their power is limitless when received with faith and confidence.

20 November 1948

\*

It is not from disgust for life and people that one must come to yoga.

It is not to run away from difficulties that one must come here.

It is not even to find the sweetness of love and protection, for the Divine's love and protection can be enjoyed everywhere if one takes the right attitude.

When one wants to give oneself totally in service to the Divine, to consecrate oneself totally to the Divine's work, simply for the joy of giving oneself and of serving, without asking for anything in exchange, except the possibility of consecration and service, then one is ready to come here and will find the doors wide open.

### Words of the Mother—I

I give you the blessings given to all my children wherever they are in the world and tell you, "Prepare yourself, my help will always be with you."

30 March 1960

\*

You say that you wish to lead the spiritual life, but for that you should understand that the first point is to overcome all the lower movements, all the attractions, all the attachments, for all these are *absolutely contrary* to the spiritual life.

The spiritual life *demands* that one is exclusively turned towards the Divine and the Divine *alone*. All that one does should be done *for the Divine*; all occupations, all aspirations, all, without exception, should be directed towards the Divine with a complete surrender of the whole being.

I know that this cannot be done in a day. But the *decision* that it may be so should be taken in an *unshakable* manner. It is only on this condition that I can accept you for the spiritual life.

29 July 1960

\*

Much more than any physical condition it is faithfulness to the ideal and consecration to the work that make the true disciple.

25 August 1962

\*

First indispensable condition  
to be admitted in the Ashram

The candidate must have taken the resolution to dedicate his life unconditionally to the service of the Divine.

12 June 1965

\*

### Conditions for Admission

By definition the Ashramite has resolved to consecrate his life to the realisation and service of the Divine.

For this four virtues are indispensable, without which progress is uncertain and subject to interruptions and troublesome falls at the first opportunity:

Sincerity, faithfulness, modesty and gratitude.

\*

*What qualities are necessary for one to be called “a true child of the Ashram”?*

Sincerity, courage, discipline, endurance, absolute faith in the Divine work and unassailable trust in the Divine Grace. All this must be accompanied by a sustained, ardent and persevering aspiration, and by a limitless patience.

*28 December 1966*

\*

The Ashram is meant for those who want to consecrate their lives to the Divine.

*June 1971*

\*

The two indispensable conditions  
to live as a disciple in the Ashram

1. To be resolved to make the needs of the soul come before all others, and to satisfy the other needs, those of the body, vital and mind, only so far as they do not interfere with the fulfilment of the needs of the soul.

2. To be convinced that I am in a position to know the needs of the soul of each and every one and that therefore I have the right and the competence to judge in this respect.

\*

**Words of the Mother—I**

One loses most of the advantage of being here if one is not convinced that I can foresee better the consequences and the results of things and actions.

## *Proper Conduct*

I know that people are fussy and unreasonable. But unless their consciousness changes, what else can we expect from them?

\*

People are here to change their consciousness. Unless they become, *all of them, true* to their *aim*, nothing *true* can be done.

\*

It is evident that those who want to live here must change not so much their way of living as their way of being.

We are striving towards a consciousness more deep, more total and more true; because our *raison d'être* is to manifest this consciousness.

\*

What is the use of being a sadhak if, as soon as we act, we act like the ignorant ordinary man?

\*

We are expected to give to the world an example of better life but surely *not* of misbehaviour.

\*

The moment one enters the life of the Ashram and takes up the yoga, he ceases to belong to any creed or caste or race; he is one of Sri Aurobindo's disciples and nothing else. To cut jokes about what he was in the past is altogether incongruous and in bad taste, and only helps to keep up in both him and the speaker an old and wrong mental attitude.

*January 1929*

\*

## Words of the Mother—I

*When X, a dancer, came here to see You, many sadhaks flocked around him. They insisted on his performing some dances. But he said he had come here without any dance dresses. He did not appreciate people's desires for dances. He secretly told me that if he came here again he would take particular care not to bring the dance costumes. For he would come not for showing himself off but for the yoga!*

He is quite right. Too many people in the Ashram forget that they are here *for yoga*.

7 January 1938

\*

The Ashram is meant for Yoga, not for musical entertainment or other social activities.

Those that live in the Ashram are requested to live quietly and noiselessly and if they are not capable themselves of meditation they must, at least, leave the others to meditate.

\*

I do not know who is spreading the rumour that I do not like music. That is not true at all—I like music very much, but it should be heard in a small circle, that is, played for five or six people at the most. When there is a crowd it becomes a social gathering, more often than not, and the atmosphere that is created is not good.

\*

Apart from the fact that the Ashram is not meant for those who seek the satisfaction of their vital or sentimental desires, but for those who aspire to perfect their consecration to the Divine, I have to warn you that here you must do only what can be done publicly because nothing can remain hidden.

25 April 1958

\*

## Proper Conduct

In the Ashram one must do only what one may do publicly, for nothing remains hidden. As for my protection it is equally over all and not over some as against others.

\*

It is impossible to give a single answer for all cases. With each person and on each occasion, it will differ. But, at any rate, it can be said that whoever lives in a community must follow, as much as possible, the rules of that community. Moreover people have a right to go against collective rules only when all their actions are prompted exclusively by the Divine in them. If all they do, all they say is done and said as they would do and say in the presence of the Divine, then, but then only, they have the right to say, "I follow my own rule and no other."

28 January 1960

\*

With "personal feelings" nothing can be done in the Ashram.

Rise above personal feelings and the doors of realisation will open.

3 February 1965

\*

It is high time that peace and harmony should reign in the Ashram.

\*

(*About a fight between two Ashramites*)

All that seems very much like going back to the time of primitive man in the caves.

We do not wish to live the artificial life of civilised society, but it would be better to climb up the ladder towards a greater civilisation rather than to fall backwards to the rule of the blows.

\*

### **Words of the Mother—I**

I have sent for the “delinquent” to tell him that this kind of activity is out of place in the Ashram, though unfortunately it is only too often practised here; but I am sending you this letter before seeing him so that you may know that he has nothing to do with what I am writing to you.

But the second part of your letter made me see that, without justifying the aggression, for an aggression cannot be justified, at least your state of mind warrants it. I have rarely seen such a display of hatred and envy, bitter criticism and commonplace morality arising from unsatisfied and repressed desires.

All this is not very nice and immediately takes away the sympathy one could have felt because of the blows you received.

I thank you for reminding me that my position gives me duties and responsibilities, but it is better to call the Grace rather than justice, for if it were to come into action very few would be those who could stand before it.

\*

Sexual relations are forbidden in the Ashram.

So, honesty demands a choice between the Ashram and sexual relations. It is a matter of conscience.

*12 June 1971*

\*

The Ashram is not a place for being in love with anyone. If you want to lapse into such a stupidity, you may do so elsewhere, not here.

## *No Politics*

We are not here to do politics but to serve the Divine.

\*

Sri Aurobindo thinks that it is not possible for us to intervene by a wire in a political matter of this kind. At most you might write to X your private opinion about the best course for him to take in these painful and difficult circumstances.

With love and blessings.

*24 February 1939*

\*

I have received X's letter. You can write to him: "It is absolutely out of the question for anyone connected with the Ashram to intervene in politics of any kind." He must not go to Y (it would be useless in any case). If he went and Y spoke to us of it, we would be obliged to disavow his action as not sanctioned by us.

*3 June 1939*

\*

Sri Aurobindo and myself object to anybody here corresponding with X and especially receiving money from him, because although he was here for some months we know nothing about him except the little he himself told us.

From certain observations he let fall it seems that he is violently pro-Nazi and does not hide it, and any connection with him might in these times bring serious trouble on the Ashram.

*25 June 1940*

\*

## Words of the Mother—I

Early this morning, your mind came to me and put me some questions to which I have answered.

I have noted the questions and the answers so that your exterior consciousness can benefit by it.

“Why are you not angry at the British Government when it acts in a way so detrimental to the Ashram?”

Why be angry? It is quite natural that they should do so as it is in their interest and they have the power.

“But it is not right and charitable!”

When did you see that a government is righteous and compassionate? In their outward dealings they are all the same.

“Then why do you support one against another?”

This is quite another matter and depends on the play of forces acting behind the surface. Some forces are working for the Divine, some are quite anti-divine in their aim and purpose.

If the nations or the governments who are blindly the instruments of the divine forces were perfectly pure and divine in their processes and forms of action as well as in the inspiration they receive so ignorantly, they would be invincible because the divine forces themselves are invincible. It is the mixture in the outward expression that gives to the Asura the right to defeat them.

To be a successful instrument for the Asuric forces is easy, because they take all the movements of your lower nature and make use of them, so that you have no spiritual effort to make.

On the contrary, if you are to be a fit instrument of the divine force you must make yourself perfectly pure since it is only in an integrally divinised instrument that the Divine Force will have its full power and effect.

4 July 1940

\*

The world situation is critical today. India's fate too is hanging in the balance. There was a time when India was absolutely secure, there was no danger whatever of her being a victim to Asuric

## No Politics

aggression. But things have changed. People and forces in India have acted in such a way as to invite Asuric influences upon her: these have worked insidiously and undermined the security that was there.

If India is in danger, Pondicherry cannot be expected to remain outside the danger zone. It will share the fate of the rest of the country. The protection I can give is not unconditional. It is idle to hope that in spite of anything and everything, the protection will be there over all. My protection is there if conditions are fulfilled. It goes without saying that any sympathy or support for the Nazis (or for any ally of theirs) automatically cuts across the circle of protection. Apart from this obvious and external factor, there are more fundamental psychological conditions which demand fulfilment. The Divine can give protection only to those who are whole-heartedly faithful to the Divine, who live truly in the spirit of sadhana and keep their consciousness and preoccupation fixed upon the Divine and the service of the Divine. Desire, for example, insistence on one's likes and conveniences, all movements of hypocrisy and insincerity and falsehood, are great obstacles standing in the way of the Divine's protection. If you seek to impose your will upon the Divine, it is as if you were calling for a bomb to fall upon you. I do not say that things are bound to happen in this way; but they are very likely to happen, if people do not become conscious and strictly vigilant and act in the true spirit of a spiritual seeker. If the psychological atmosphere remains the same as that of the outside world, there can be no sure wall of security against the dark Forces that are working out in it the ordeal of danger, suffering and destruction entering here.

25 May 1941

\*

I have just read the very silly rumour you have spread yesterday and I must ask you not to do such a thing again. It is well understood that the whole story is ridiculously false without an

### Words of the Mother—I

atom of truth in it. But people are so stupid that they can believe anything and at any rate repeat anything, and if ever it was told that such rumours are initiated from the Ashram it would bring to us the most unpleasant and even dangerous trouble.

I feel quite sure that you will understand my point, and send you my love and blessings.

*11 February 1946*

\*

I told you already—no such politics can originate from the Ashram; it could bring a mountain of trouble.

In the present case of this fray I ask you to be true to your faith in Sri Aurobindo and myself and to leave his fate to our responsibility. If it is the truth of his being that he should be liberated, he will surely be liberated.

With my love and blessings.

*14 February 1946*

\*

It has been repeatedly stated that all provincial spirit is quite out of place in the Ashram and cannot be tolerated.

I am sorry to say that the meeting which took place yesterday has displayed the most narrow and silly provincial tendency which puts me in the unpleasant necessity of stopping these gatherings.

*1 April 1946*

\*

### A DECLARATION

Sri Aurobindo withdrew from politics; and, in his Ashram, a most important rule is that one must abstain from all politics—not because Sri Aurobindo did not concern himself with the happenings of the world, but because politics, as it is practised, is a low and ugly thing, wholly dominated by falsehood, deceit,

## No Politics

injustice, misuse of power and violence; because to succeed in politics one has to cultivate in oneself hypocrisy, duplicity and unscrupulous ambition.

The indispensable basis of our Yoga is sincerity, honesty, unselfishness, disinterested consecration to the work to be done, nobility of character and straightforwardness. They who do not practise these elementary virtues are not Sri Aurobindo's disciples and have no place in the Ashram. That is why I refuse to answer imbecile and groundless accusations against the Ashram emanating from perverse and evil-intentioned minds.

Sri Aurobindo always loved deeply his Motherland. But he wished her to be great, noble, pure and worthy of her big mission in the world. He refused to let her sink to the sordid and vulgar level of blind self-interests and ignorant prejudices. This is why, in full conformity to his will, we lift high the standard of truth, progress and transformation of mankind, without caring for those who, through ignorance, stupidity, envy or bad will, seek to soil it and drag it down into the mud. We carry it very high so that all who have a soul may see it and gather round it.

25 April 1954

\*

It is important and urgent that the people of your Unity Party should rise to a higher level of consciousness and stop all attacks of a petty political character on persons. They must learn to fight *for* the Truth and the Divine Realisation and not *against* any political party. From the Divine's point of view there is truth behind all sincere convictions. It is in the mental and practical application to life and action that the falsehood appears and disfigures everything. The time has come when all those who are more or less connected with the Ashram and wish to base their action on Sri Aurobindo's or my teaching must abstain from all these low movements of political polemic and remain on the higher levels of the spirit.

## Words of the Mother—I

I expect that you will take at once the necessary steps.

*31 January 1955*

\*

It is understood that the Ashram is not doing politics and is not interested in elections.

*25 June 1955*

\*

Politics is based on falsehood, we have nothing to do with it.

Morality is the shield that men flourish to protect themselves against Truth.

It is only the Divine's will that is unquestionable. And it is that which man, in all his actions, deforms and falsifies.

\*

## A Declaration

Some people looking at things superficially, might ask how is it that the Ashram exists in this town for so many years and is not liked by the population?

The first and immediate answer is that all those in this population who are of a higher standard in culture, intelligence, good will and education not only have welcomed the Ashram but have expressed their sympathy, admiration and good-feeling. Sri Aurobindo Ashram has in Pondicherry many sincere and faithful followers and friends.

This said, our position is clear.

We do not fight against any creed, any religion.

We do not fight against any form of government.

We do not fight against any social class.

We do not fight against any nation or civilisation.

We are fighting division, unconsciousness, ignorance, inertia and falsehood.

## No Politics

We are endeavouring to establish upon earth union, knowledge, consciousness, Truth, and we fight whatever opposes the advent of this new creation of Light, Peace, Truth and Love.

16 February 1965

\*

*At the time of the attack on the Ashram [in 1965] I tried to be confident, peaceful and called for your help. I ask whether this was not a cloak to hide my timidity?*

Never doubt such an experience. It is exactly the condition in which everybody ought to have been, the condition I was bringing down on the Ashram, and if it had been shared by all, nothing could have happened, all the most violent attacks would have been in vain.

1965

\*

Mother is with all those who are sincere in their aspiration towards a divine life above party and politics.

26 March 1971

## *Comfort and Happiness*

Each one carries his capacity of happiness in himself but I am convinced that those who cannot be happy here can be happy nowhere.

14 April 1936

\*

People must be happy when they are here, otherwise they cannot have the full advantage of the exceptional opportunity.

\*

I am always happy to receive and to help those who wish for harmony and conciliation, and are ready to correct their mistakes and to progress. But I can be of no help to those who throw all the blame on the others for they are inapt to see the truth and to act accordingly.

But it goes without saying that those who are here and are ready to face some difficulties in order to remain here, will always be welcome.

\*

You have answered the trustful welcome given to you by an arrogant and uncomprehending attitude, judging everything from the viewpoint of an ignorant and presumptuous morality which could only alienate from you the sympathy so spontaneously extended to you as to all those who come here in quest of the spiritual life. But in order to profit by one's stay here, a minimum of mental humility and generosity of soul is indispensable.

\*

## Comfort and Happiness

People who feel miserable here and find that they have not the comfort they require ought not to stay. We are not in a position to do more than we do, and after all our aim is not to give to people a comfortable life, but to prepare them for a Divine Life which is quite a different affair.

\*

The reason for people to come and settle here is surely not to find comfort and luxury — this can be found anywhere if one is lucky enough. But what one can get here, that is *not* got in any other place: it is the Divine Love, Grace and Care. It is when *this* is forgotten or disregarded that people begin to feel miserable here. Indeed whenever somebody feels unhappy and discontented, it can be taken as a sure sign that he is turning his back on what the Divine is always giving and that he has gone astray in pursuit of worldly satisfaction.

13 January 1947

\*

In spite of what the ignorant men believe, it is the inner vibrations that are responsible for the exterior events.

Most of the people who live in the Ashram forget too easily that they are not here to live a quiet and pleasant life, but to do sadhana. And for doing sadhana a certain control upon one's inner movements is indispensable.

1 October 1959

\*

It is only those who have come for sadhana and really do sadhana who can be happy and satisfied here. The others have constant trouble because their desires are not satisfied.

2 October 1959

\*

## Words of the Mother—I

If you want to be happy here, you must come with the will to do the yoga of self-perfection; for if you do not come for that, you will be shocked at every moment by things that are contrary to your habits and to the principles of ordinary life, and it will not be possible for you to stay here, because these things are necessary for the work and organisation here and cannot be changed.

*30 September 1960*

\*

We are not here to make our life easy and comfortable; we are here to find the Divine, to become the Divine, to manifest the Divine.

What happens to us is the Divine's business, it is not our concern.

The Divine knows better than we do what is good for the progress of the world and of ourselves.

*19 August 1967*

\*

Here sensibility is indispensable and the integral yoga is based on balance, calm and peace and not on an unhealthy need to suffer.

*12 May 1969*

\*

Sri Aurobindo said that the physical was to be taken into the yoga and not rejected or neglected. And almost all here thought they were doing yoga in the physical and fell a prey to physical "needs" and desires.

To speak frankly, I like better that mistake than [that of] the so-called ascetics who are full of contempt, bad will and scornful feeling for others.

No time to say all that could be said on the subject.

## *Coming to the Ashram*

You say that you feel you have returned to your old life and that you have fallen from that state of spiritual consciousness in which you remained for some time. And you ask whether it comes from the fact that Sri Aurobindo and myself have withdrawn our protection and our help because you had been unable to fulfil your promise.

It is a mistake to think that anything at all has been withdrawn by us. Our help and our protection are with you as always, but it would be more correct to say that both your inability to feel our help and your inability to keep your promise are the simultaneous effects of the same cause.

Remember what I wrote to you when you went to Calcutta to fetch your family: do not let any influence come in between you and the Divine. You did not pay sufficient attention to this warning: you have allowed an influence to interfere strongly between you and your spiritual life; your devotion and your faith have been seriously shaken by this. As a consequence, you became afraid and you did not find the same joy in your offering to the Divine Cause; and also, quite naturally, you fell back into your ordinary consciousness and your old life.

You are quite right, nevertheless, not to let yourself be discouraged. Whatever the fall, it is always possible not only to get up again but also to rise higher and to reach the goal. Only a strong aspiration and a constant will are needed.

You have to take a firm resolution to let nothing interfere with your ascent towards the Divine Realisation. And then the success is certain.

Be assured of our unfailing help and protection.

3 February 1931

\*

### **Words of the Mother—I**

*Mother, my physical mother wants to come here. If she wants to come here for my sake it will not be good either for me or for her. If she has a longing for the Divine it is different.*

*Mother, is her longing a true one? What do You think about this?*

I really believe that if you were not here, she would never dream of coming here. It is mainly you that she wants to see, and as you very rightly say, this is not good for you or for her. So it will be better if she does not come.

My blessings are always with you.

\*

She can try to do yoga, but her motive must be pure, for if she decides to do yoga in order to join you here, nothing good can come out of it.

25 June 1932

\*

*I am puzzled. My heart is pulled towards you and I want to come back. But certain things are keeping me here and I feel that they will keep drawing me even if I return at present. What should I do? But please know that whether I come just now or not I cannot ever break away from you. I pray to you not to abandon me.*

My dear child, blessings of the day.... Just received your letter of 21st; it came to me directly (without the written words) three days ago, probably when you were writing it, and my silent answer was categorical: remain there until the necessity of being here will become so imperative that all else will completely lose all value for you. My answer now is exactly the

### Coming to the Ashram

same. I want only to assure you that we are not abandoning you and that you will always have our help and protection.

*24 April 1939*

\*

I am quite ready to shower my grace upon X, but I do not consider it advisable for him that he should come here. I don't believe a half-a-minute "darshan" can change these habits. We have had bitter experience about them already, that they resist even a psychic opening. He must first have the sincere will to change.

Our love and blessings.

*16 January 1940*

\*

Just received and read your letter. Here is my answer.

Your nature is such that you will always wish to be where you are not. Your attraction for the Ashram life comes from the fact that you are far away from it. As soon as you would be back here you would feel restless again and the urge to run away. As Ramakrishna said, it is better to be far away from the Guru and constantly think of him rather than to remain near the Guru and think only of the world's enjoyments.

When you will have risen above this condition and found in yourself your psychic being and its sincere and constant urge for the Divine, then it will be time to come back and to settle here for good.

*10 June 1949*

\*

We do not think the time has come for you for a permanent stay in the Ashram. It is best for you to come from time to time for darshan and prepare yourself. When the preparation is sufficient then you can come for a permanent stay.

## Words of the Mother—I

You can be sure of our help and our love and blessings will be with you.

24 February 1941

\*

Sri Aurobindo asks me to tell you that it is better for you not to come to the Ashram immediately. The Yoga is difficult and to take an unprepared plunge into it might make it still more difficult. You should read first and understand the "Life Divine" and make sure that your resolution is on a firm basis and your mind and vital being ready to enter into a new inner life.

Our help will be with you and our blessings.

24 February 1941

\*

It is true that I have pardoned X, for the Divine Grace pardons everything, but it is true also that the coming of X's wife and child here is *absolutely out of the question*, for many reasons of which one is sufficient—it is that nothing is more contagious than a bad example and I cannot allow the recurrence of such unhappy events.

6 June 1954

\*

One mistake you have made and it is the cause of all the trouble. Before going you ought to have spoken to me *frankly* and told me that you would be compelled to marry this young girl in order to bring her here. I might have advised you to try to avoid such an unpleasant necessity, but in any case the news of your marriage would not have come as a shock and created such a scandal.

Now, the best is to wait until X is cured of his illness and bring him with you; it will be for the Ashramites at least some proof of your sincerity.

We have prepared a lodging for Y with the little boy, and you will live separately.

### Coming to the Ashram

You must learn by this experience that a courageous and straightforward frankness is always the best way of facing difficulties.

*5 February 1955*

\*

Where is your faith in the Divine? Having faith in the Divine you ought to rejoice that X has received the inner call and decided to lead the divine life; you ought to be made happy by this sign of the Divine's Grace and feel grateful for it.

Quietly face the social difficulties with equality and cheerfulness; then you will know that my love and blessings are with you.

*20 February 1955*

\*

My dear children,

I have received your letter and appreciate your resolution. But in view of the difficulties you were experiencing here when you were living at the Ashram, I find it more advisable for you to wait some time and see whether you can rely upon the resolution you have made to join the Ashram. It would be better for you now to leave India if you cannot remain. If after some time you find that you still maintain the same resolution, write to me again and manage to come not with a tourist visa but a student or teacher visa.

If the truth is there it will never die out however adverse the circumstances.

Let the blessings of the Grace be always with you.

*3 June 1957*

\*

I am sorry, but for the moment we are not in a position to increase the number of inmates. It is already difficult to manage

## Words of the Mother—I

with those who are here — exception made of the very few cases of those who might come with a genuine call for sadhana.

1 August 1959

\*

(*To someone who wanted to bring his family to the Ashram*)

This is very nice — I would like to “shelter” the whole world, or at least all those who aspire for a better life. But we lack place and means.

Let the town grow and the means increase and our hospitality will be enlarged.

\*

*Mother,*

*Will my children, whose pictures you have already seen, be able to come here eventually? May I have your protection for them?*

Surely my blessings are with all three. As for coming here, it is not quite sure that the two elder ones will want to come — their *own will* is necessary. The third one is a bit too young to say anything for certain — but she is promising.

24 March 1966

\*

You ask if you can retain the same relation with me if you stay away for some time more. Well, it will surely depend on the length of the time.

Because little by little you forget that you have (or had) a *true being* and you will get so accustomed to being a “thoughtful”, “tactful” and “reasonable” creature that you will no more dream of being otherwise.

In any case you have to make the decision yourself; neither your parents nor I can take the decision for you. They have no

### Coming to the Ashram

more than I have the right to interfere in your destiny. I can say only one thing, if ever and as soon as you feel disgusted with being a thoughtful, tactful and reasonable creature, run away from there, quick and without hesitation, and come back here. I shall give you back your true self.

\*

It is indeed indispensable that something should change radically in your nature before you are fit for staying here. You are far too ego-centric to lead a spiritual life; and it is also the cause of this catastrophe and of the suffering it has brought to you, which is the natural consequence of the whole affair. Indeed it is good if you go to face the ordinary life now and learn to live with the others and for the others instead of making of the Ashram life an excuse for living selfishly for yourself.

\*

Each one has the right to follow the path he has chosen, but it must be at the right place, and obviously this Ashram is not the place to follow the path you have chosen.

## *Leaving the Ashram*

I do not advise you to go. As for X, under the circumstances you describe, it might be better for her, instead of her going, that someone comes here to help her. Can you arrange for that?

Blessings.

25 February 1939

\*

I did not approve much of X's departure, but as for yours I disapprove of it completely, and cannot understand why you should abandon your work and interrupt and imperil your sadhana because she chooses to go back to her village.

I do not find this decision either good or fair to yourself and your spiritual aspiration, so I hope you will look at it in this light and reconsider your decision.

3 May 1939

\*

Certainly I do not want to make you miserable and if the pull of your conscience is too strong for you to bear I cannot prevent you from going.

4 May 1939

\*

If you are convinced that a stay in your native place will bring relief to your body I cannot refuse my sanction. You can start on the 1st of June as you propose.

30 May 1939

\*

### Leaving the Ashram

X's reasons for going are not very strong. But if the wish to go is so persistent she can go — you are quite right in feeling that you should not go.

My blessings.

5 May 1941

\*

*Mother,*

*It seems Dr. X has expressed his desire to take the painters of the Ashram to Gingee Fort. For myself, I wish to let you know that I am not anxious to go. I would only care to go if you think it proper for me to go and wish me to go. It is not with me a desire. I always wish to do what pleases you and so I seek your advice and wish you would kindly express your opinion without reserve and hesitation. It is with me a greater pleasure to fulfil your wish and follow your words than satisfy a desire.*

*With Pranam.*

It is better not to go; this kind of trip is not very wholesome for spiritual life.

With my love and blessings.

24 December 1940

\*

You can go see your father — but I would like you to go only when the school closes, that is to say after the second of December, and come back before the first of January when the school reopens — as the lessons must not be neglected.

With my love and blessings.

\*

*It is hard for me to understand how X who had been so absorbed in Yoga for years, who had been considered*

## Words of the Mother—I

*by you to have the nature of the Saints, could drift away from you and have a fall from the Yogic life.*

The mistake in your psychology is its excessive simplification. You look at one side and with exaggerated emphasis and ignore the rest. A person may have certain qualities but not to perfection, and there is in the subconscious the very contradiction of these qualities. If one does not take care to eliminate this contradiction, then at any moment under the pressure of circumstances what is in the subconscious may rise up with force and bring about a collapse, what is called a fall from the Yoga.

30 November 1943

\*

*If a person who was declared by you to be “saintly” in nature could come away from a yogic life of many years, I can’t help feeling quite sad and discouraged.*

I may point out to you that nothing irreparable has happened. Of course the further one wanders away from the path, the more radical will be the conversion needed to return to it; but the return is always possible.

22 December 1943

\*

*Surely the Mother knows that a certain person is of a type that would rebel or vegetate and, in either case, go away from the Ashram. Knowing this, why does she allow such a person to stay in the Ashram for several years? Why does she not tell him that his stay would be useless or that he can leave at any time he pleases?*

Because, to each one is given his full chance, and there can always be an unexpected opening and a conversion.

24 June 1958

\*

## Leaving the Ashram

I have received and read your letter.

It might be better to clear up a few points.

First, it is always unwise to expect gratitude from people, especially from servants.

Second, when it is only the one who jokes that takes pleasure in the joke, it is called a bad joke.

Finally, it is not necessary to attach any importance to the opinions of people because they are only the passing results of passing impressions; other circumstances and new impressions will easily change them.

But to smooth the situation I find it wiser to change your quarters and let time ease the tension.

However, I must add that if you feel unhappy here and the atmosphere is difficult to bear, I can in no way ask you to stay in spite of the ordeal.

7 October 1959

\*

I see no point in your going to Tiruvannamalai unless you like tourism.

5 September 1964

\*

*Divine Mother,*

*Should I return to America and organise the raising of money and spreading the Yoga for you and Sri Aurobindo? Or is this just my active vital talking? I don't wish to back out of the fight here, if that is what my role is. But I've been getting the feeling lately that it might be in America.*

*So what I'm really asking is — what is my role, and where is it to be played?*

It would be far better for the work and for *yourself* if you remain here.

30 May 1966

\*

## Words of the Mother—I

My dear child,

You are my son and I am your mother for eternity.

Do not worry, I take the entire responsibility of your spiritual growth and you can live in the Ashram so long as you feel it your home and you sincerely consecrate yourself to the Divine's Work.

With love and blessings.

13 December 1966

\*

The path is not an easy one.

To remain here is possible only for those who feel deep in themselves that here is the *only place* in the world where they must live.

This may — (must) — come to you — but meanwhile it is better to go back to the world and see what it has to give you.

I will be with you always in your aspiration towards a more true future.

Blessings.

3 July 1968

\*

Here there is the greatest possible field of experience, since it extends from the most material activities to the most spiritual regions while covering all the intermediary planes.

Therefore if you feel the need to go away from here to have your “experience of man”, as you say, it is because you want to have the freedom to do all the foolish things you feel like doing, without being under the direct control of a truth-consciousness which would show you that they are stupidities.

The true experiences that are needed for individual progress do not depend on circumstances or on the environment in which one lives, but on the inner attitude and the will for progress.

\*

## Leaving the Ashram

If you want to find your soul, to know it and obey it, remain here at any cost.

If this is not the aim of your life and you are ready to live the life of the immense majority of men, you may certainly go back to your family.

\*

*X wants to know whether she can take up this life or has to go for the ordinary life.*

The fact of her being here proves that there is an aspiration somewhere in her being and with help the aspiration can spread in the whole being.

\*

As for your question, "Where do you fit?", the world is full of people like you, so you would fit quite well with the world, if—for there is an if—if you were not divided inside yourself. The cause of all your trouble is that you do not fit with yourself, or rather that your exterior being and its actions do not fit at all with your soul, and as your soul is sufficiently awake, it is this clash in you that puts you in difficulties.

Once one has an awakened soul it is not easy to get rid of it. So it is better to obey its orders.

This advice is the best help I can give you.

\*

Could it be that you are a little impatient about what you consider as a slow advance?

Is it that you are restless and eager to taste soon the fruit of your efforts?

Moreover I cannot see how to be plunged again, even for a few weeks only, in the very atmosphere which is responsible for the thickness of the surface-crust through which your soul has

### **Words of the Mother—I**

to pierce to make itself felt exteriorly, can in the least help you to get rid of the “clinging impediments”.

You are quite conscious of the aspiration and the aim of your soul; you are quite conscious of what your soul wants you and expects you to become. It is only some consequences of this present physical formation that stand in the way, and now, it is only a steady and patient working out of these impediments that can solve the difficulty.

So, from the yoga point of view, any “taking leave” would be a kind of “giving way” to the obstinacy of the resistance. This, for me, is quite clear.

But are you quite sure that there is not the remembrance of an attachment lurking in some corner of the mind which makes you answer unknowingly to the insistence of a pressure coming from outside? In that case the problem would have to be considered from another angle.

\*

It is obvious that your inner being is not very strong and does not have the power to counteract the pernicious influence of an environment full of sterile doubts, defeatist pessimism, egoism and unfaithfulness.

Our path is not easy, it demands great courage and untiring endurance. One must work hard and make a great effort with quiet stability to obtain results which at times are scarcely perceptible outwardly.

There are many human beings who need to roll in the mire in order to feel the necessity to cleanse themselves.

If the desire is too persistent for you to have the strength to overcome it, ask the people you know to find you a post (this is usually not too difficult for the young people going out from the Ashram) and go and face the ordinary life until you learn the true value of the life you would have left.

One must have heroism to be a precursor; for, generally, men have faith only in what is already accomplished, evident,

### Leaving the Ashram

visible, and recognised even by the most sceptical.

\*

I shall be sorry to see you go and hoped it would not be necessary. But if you are feeling so miserable and so little sure of yourself, it might be better to go for awhile and recover your poise. I will leave the door open for you and as soon as you become strong enough, you will come back.

My blessings are and will always be with you.

And if next time you can come for the yoga and to lead the divine life, then everything will become easy.

\*

I am happy if your stay here has widened your vision and understanding and deepened your consciousness.

## *Relations with Persons Outside the Ashram*

I appreciate your feelings about what a sadhak ought to be and from that point of view, what you say is quite true. But it is well understood that the Ashram is not exclusively composed of sadhaks. The Ashram is a reduced image of life where those who practice yoga are a minority, and if I were to keep here only those who are quite sincere in their sadhana, very few indeed would remain.

Sri Aurobindo always reminds us of the fact that the Divine is everywhere and in everything, and asks us to practise a true compassion, as is so beautifully expressed in this aphorism which I am just commenting upon, "Examine thyself without pity, then thou wilt be more charitable and pitiful to others."

And in this light, I must ask you to let X come and see his mother who loves him dearly and would be very miserable if she were deprived of his visits.

As for his work it is a matter between myself and him, and I know we shall come to some satisfying arrangement.

So I must ask you once more to be in peace, and to trust in the Divine's Grace and Wisdom.

*26 January 1962*

\*

The proximity of the heart and feelings is much stronger and truer than the proximity of the bodies.

Love truly your mother and without sorrow or suffering you will let her go to America, knowing that the earth is small and the love is vast.

*22 July 1968*

\*

### **Relations with Persons Outside the Ashram**

My dear child,

Certainly we are your true parents, and your true duty is towards the Divine.

Let the ignorant say according to their ignorance and keep in you the light, knowledge and peace of the Divine Consciousness.  
With our love and blessings.

\*

I am glad you are taking all this “drama” as it deserves to be taken, that is to say with a good laugh.

They call you “refugees” but it is indeed a glorious thing to be God’s refugees and to enjoy his shelter and His love...

Let them write if it pleases them to display their lack of faith in the Divine Life, we cannot be affected by that.

\*

Sri Aurobindo says:

Better to put behind you your past altogether and not reestablish broken ties.

It would be better not to write nor to send a wire.

\*

A good advice to all the Ashramites in their dealings with visitors and foreigners (and even among themselves):

“When you have nothing pleasant to say about something or somebody in the Ashram, *keep silent*.

“You must know that this silence is faithfulness to the Divine’s work.”

\*

*I am thinking of inviting articles for publication in our journal from two writers whose names have been recommended to me by X. But I do not know what is their attitude towards Sri Aurobindo. X tells me that they are competent writers and have studied Sri Aurobindo and*

## Words of the Mother—I

*so they will be able to write well for our journal. My experience is that these writers, if they are open-minded and progressive, sometimes write about Sri Aurobindo from a new angle which is very interesting. But more often they try to judge Sri Aurobindo from their own narrow and conditioned intellectual outlook. So I would like to have Your guidance in this matter.*

Not to ask anything from people we do not know and we are not sure of their mind.

What I have written holds for *all* of them.

22 October 1965

\*

*Mother, in the letter below Sri Aurobindo has written about the necessity of restricting our contacts with the outside world and separating ourselves from the ordinary life, in order to carry on our special work of bringing down a new consciousness for the earth.*

*This letter was written in 1933. But now all types of people from the outside world are freely allowed to come to the Ashram, and the sadhaks of the Ashram also freely mix with them. Is it because we have now reached a new stage in our work in which the earlier restrictions in our contacts with the outside world are no longer necessary? Will you please enlighten me on this point?*

(Question to Sri Aurobindo)

*“Love of the Divine in all beings and the constant perception and acceptance of its workings in all things”<sup>1</sup> —if this is one of the ways of realising the Divine and seeing Him in all, why do we here restrict our contacts*

<sup>1</sup> Sri Aurobindo, *Letters on Yoga*, SABCL, Vol. 23, p. 851.

## Relations with Persons Outside the Ashram

*with people in the outside world? Why can we not give our love to all?*

(Reply of Sri Aurobindo)

*That is all right in the ordinary Karma yoga which aims at union with the cosmic spirit and stops short at the overmind—but here a special work has to be done and a new realisation achieved for the earth and not for ourselves alone. It is necessary to stand apart from the rest of the world so as to separate ourselves from the ordinary consciousness in order to bring down a new one.*

*It is not that love for all is not part of the sadhana, but it has not to translate itself at once into a mixing with all—it can only express itself in a general and when need be dynamic universal goodwill, but for the rest it must find vent in this labour of bringing down the higher consciousness with all its effect for the earth. As for accepting the working of the Divine in all things that is necessary here too in the sense of seeing it even behind our struggles and difficulties, but not accepting the nature of man and the world as it is—our aim is to move towards a more divine working which will replace what now is by a greater and happier manifestation. That too is a labour of divine Love.<sup>2</sup>*

22 October 1933  
What Sri Aurobindo has written is absolutely true and must be followed.

There is only one new fact—from the beginning of this year a new consciousness has manifested and is working energetically to prepare the earth for the new creation.

17 April 1969

\*

<sup>2</sup> Sri Aurobindo, *Letters on Yoga*, SABCL, Vol. 23, p. 851.

### **Words of the Mother—I**

On the occasion of Sri Aurobindo's centenary, many people will come to the Ashram. What can we do to show them the reality of the Ashram?

Live it. Live this reality. All the rest—talking, etc.—is of no use.

*How to prepare ourselves for it?*

By communion with the psychic being, the incarnate Divine, deep within us,

an intense aspiration,  
a perfect concentration,  
a constant dedication.

## *Finance and Economy*

First of all, from the financial point of view, the principle on which our action is based is the following: money is not meant to make money. This idea that money must make money is a falsehood and a perversion.

Money is meant to increase the wealth, the prosperity and the productiveness of a group, a country or, better, of the whole earth. Money is a means, a force, a power, and not an end in itself. And like all forces and all powers, it is by movement and circulation that it grows and increases its power, not by accumulation and stagnation.

What we are attempting here is to prove to the world, by giving it a concrete example, that by inner psychological realisation and outer organisation a world can be created where most of the causes of human misery will be abolished.

\*

*A friend wishes to collect money for you. He says he will be very much helped if you write for him a statement about approaching people for monetary help.*

I am not in the habit of writing for money from anybody. If people do not feel that it is for them a great opportunity and Grace to be able to give their money for the Divine cause, *tant pis pour eux!*<sup>1</sup> Money is needed for the work — money is bound to come; as for *who* will have the privilege of giving it, that remains to be seen.

24 April 1938

\*

<sup>1</sup> So much the worse for them!

### **Words of the Mother—I**

The money is not mine, the money belongs to the Ashram and the Ashram does not lend money. Also it cannot favour so particularly someone, especially when this person has not been too faithful to the Ashram.

*20 April 1951*

\*

I have received your letters and answered inwardly, confident that you are capable of receiving these intimate communications.

But I feel something must be added to what I wrote to you already.

There is no question of going to people and collecting funds. The thing to be done is to find one man, or one financial group, or one foundation that is in a position to dispose of the total amount needed and is ready to go into this adventure and to run the risk for the sake of doing something new and worthwhile.

Such a man or such people exist. There is only to make the two poles meet.

\*

You should not ask their help for collecting such a small amount as fifty thousand or a lakh of rupees. You must approach them with dignity and the sense of the importance of your mission. Never forget that this work is not an ordinary superficial one, but a work of the spirit and that it is sure to be done. It is not a charity that we are asking from these people, it is an opportunity that is given to them to come closer to their soul.

Before starting the work, call me and I shall be there. My strength is always with you.

*17 December 1952*

\*

You must know that what you will have to coordinate in its most material and exterior form, is not merely an industry or a group of industries, nor a department in an administration,

## Finance and Economy

nor a service in a state, but a small world in miniature containing potentially all the possibilities of a human collectivity, plus new and yet unknown potentialities (possibilities) still latent and waiting for manifestation.

You will find already an embryo of organisation which has for its centre of coordination the symbol of the Divine Presence representing the One Supreme Master of the Universe. For here all works are dedicated to the Lord, the One who is all and contains all. And all works are done not for a personal profit but as an offering of love, for here the only power we can dispose of is the power of love; and I am there simply as a symbol and a messenger to guide and unite the efforts.

Practically, if we were a little less short of funds, many difficulties would be wiped off.

We have to be careful about every expenditure and because of that many useful things are not done.

So, if you could find one person or more who might be interested in the enterprise, rather the adventure — for it is nothing short of the creation of a new world — and if they were ready to help financially, by gift or loan it would enable us to move more promptly and completely in our endeavour.

This is the situation in brief. If you want more details, they can be given.

\*

It is a great mistake to believe that I would agree to the unselfish movement of some people only to satisfy the demands of those who remain selfish and full of desires. The time of egoistic greed is over; each one will have to share in the effort towards economy.

22 June 1940

\*

In view of the present circumstances in India where the difficulties of supplies and transport (especially of food supplies) have

### Words of the Mother—I

not diminished with the end of the war, I am obliged to request the inmates to be extremely careful to avoid all waste of any kind especially of food-stuff. So many people are lacking the most indispensable requirements of life.

1945 or 1946

\*

*The Ashram is having financial difficulty, yet people ask for their pound of flesh. As students we used to fast for helping those who were victims of an earthquake or flood.*

Unhappily (?) the present difficulty is neither a flood nor a famine, nor a war, nor an earthquake nor a conflagration or any of those things which move the human sentiments and make them dominate for a while the material desires named “needs”.

Money difficulties generally make people dry and even bitter, if not rebellious. And I know of some people who are on the verge of losing their *faith* because I do not have all the money I need!

\*

When money is missing it must be replaced by an immense effort of goodwill and organisation. It is that effort that I am asking for, a triumph over Tamas and lazy indifference.

I do not want anybody to give up but I want everyone to surpass himself.

\*

*X no longer works for the Ashram; like so many others he lives in the Ashram and works for himself.*

It is just that that is leading the Ashram to financial ruin.

\*

## Finance and Economy

*X plucks coconuts from our trees. This time when he wanted to pluck, I told him the very fine ones I want to keep for visitors and Ashram children, and not to pluck them.*

People in the Ashram receive all they truly need. I do not approve of any distribution of fruits and flowers to the visitors. It is only an encouragement to greed and desire and indiscipline. And if each one goes on doing what he thinks best, the whole organisation will end in a chaos.

15 May 1954

\*

If business cannot be done with the true attitude of consecration to the Divine, then business will be stopped and banned from the Ashram as politics are banned for the same reason.

So unless the consciousness of the sadhaks recovers from this sad condition of confusion and pettiness, I shall find myself under the necessity of forbidding all commercial activities as it will be proved that they cannot be done in the true spirit.

27 May 1955

## *Organisation and Work*

*“[For the Ashram] there has never been, at any time, a mental plan, a fixed programme or an organisation decided beforehand. The whole thing has taken birth, grown and developed as a living being by a movement of consciousness (Chit-tapas) constantly maintained, increased and fortified.”*

Sri Aurobindo (22 August 1939)

That is to say, the movement of consciousness has never ceased at any moment. It is not that a “movement of creation” was started and then stopped and then again started — constantly the consciousness is recreating, so to say, continues its creation; it is not a thing which has been done and which grows out of what has been done. It *continues* to be like this. The consciousness is at work constantly, and not as a continuation of what was before, but as a result of what it sees at each instant. In mental movement, there is the consequence of what has been done before — it is not that, it is the consciousness seeing *constantly* what is to be done. It is extremely important to understand, because it is like this that it continues to work, for everything. It is not at all a “formation” whose growth must be looked after: the consciousness at each second follows — it follows its own movement.... That permits everything; it is just that which permits miracles, reversals, etc.; it permits everything. It is just the opposite of human creations. And it has been like that, it continues to be like that and it will always be like that as long as I am there.<sup>1</sup>

\*

<sup>1</sup> Tape-recorded.

## Organisation and Work

Statistics and calculations are purely mental and here all mental rules are eventually contradicted by the working of the higher force.

\*

I am very fond of proper organisation—if those who organise want sincerely to do it—I require only clear and precise information. When this is given and there is sufficient trust in the Organising Power it is sufficient. The rest will be done.

\*

(*About bad service in an Ashram department*)

The bad service comes always when the proper *consciousness* is lacking at the head.

A clear and precise vision of what is to be done and a steady, calm and firm will to have it done are the essential conditions for an organisation to be run properly. And as a general rule, never ask from others the virtues you do not possess yourself. I have a strong feeling that in X department the supervision is not what it ought to be.

\*

(*A sadhak did not want to work more than two hours a day. His supervisor wrote to Mother:*)

*I told him that I was not demanding anything; I work as much as I can, for it is in the service of my dear Mother. I cannot insist on anyone else doing the same; only I am informing Mother about what we do.*

You replied very well, but obviously it is difficult to give conscientiousness to someone who has none and to put heart into someone who is lazy.

3 May 1935

\*

### **Words of the Mother—I**

*Those around me are not working as well as they used to.*

The way out? It is to take it coolly, not to mind and to go on with the work quietly... expecting that better days will come...

\*

*There is an all-round deterioration of work and workers.*

Yes, the disorder is general. The only help is *faith*.

\*

It is not that there is a dearth of people without work in the Ashram; but those who are without work are certainly so because they do not like to work; and for that disease it is very difficult to find a remedy — it is called laziness...

\*

When human passions guide the work, I can only stand apart as a witness. I am politely informed of what is decided — never asked for what is to be done.

I cannot give orders because if orders were disobeyed, it would automatically lead to a catastrophe.

So there is nothing else to do than to wait patiently for the passions to cool down and... hope for the best.

Perhaps some people may wake up to the necessity of working hard.

\*

There are too many conflicting opinions and feelings for me to give an order.

\*

## Organisation and Work

Now times are difficult for everybody. There is war and everybody suffers.

Those who have the immense privilege of being here quiet and in safety must at least show their gratitude by discarding all petty quarrels and silly grievances.

Everyone must do his or her work conscientiously and earnestly, and overcome all obscure selfish movements.

27 September 1939

\*

*I know at the present moment cooperation and coordination are essential for the Ashram; I try my best but fail miserably. Perhaps it is the same story with every one of us.*

Do not take it as a personal affair. Disharmony and confusion are spread all over the world because of the resistance of the falsehood to the action of the Truth. Here as the action of the Truth is more conscious and concentrated, the resistance is exasperated. And in this great turmoil most of the individuals are moved like puppets by the forces in the conflict.

\*

As for the conditions in the Ashram, it is as you say and probably worse. I shall say like Sri Aurobindo: unless the *consciousness* changes nothing can really be done.

You will interfere—and it is good as an example and a demonstration—but the next day it will become worse.

We cannot even call down the Truth to manifest. The falsehood is so widely and deeply spread that the result would be a wholesale destruction. Yet the Grace is infinite, it may find out a way.

\*

### **Words of the Mother—I**

Sri Aurobindo says that he wishes to make an endeavour to set things right by yogic means rather than by steps of an exterior kind; but for this it is necessary that things should go on for some time as they are at present. For that your cooperation will be necessary and he is sure that he can count on your goodwill to make the necessary effort towards that end.

\*

It remains absolutely true that I am mostly busy with something I consider more important than exterior organisation — for the moment — and that is why I expect each one to do his duty to the best of his capacity and with his eyes fixed upon the magnitude of the Divine's work which will surely help him in his personal difficulties.

Times are hard for everybody and in everything — but it is surely to teach us to overcome our limitations.

\*

*(For some time Mother was supposed to have retired from day-to-day work.)*

This is very interesting but not unexpected. Since I have “retired”, each one seems to do according to his own ideas without correlation with the others and — under the pretext of not disturbing me — without consulting or even informing me!

Although by my own means I know more or less what is going on, I simply smile and do not interfere. Each one must learn by experience.

I am waiting for the day when order will conquer disorder and harmony be the master of confusion. I am behind all effort in this direction.

\*

Needless to say that my force and help is intensely with all those who, along with me, are fighting this state of affairs. And all I

## Organisation and Work

ask of them is to be confident and to endure. The Truth shall triumph. *Bon courage!*

\*

I am blaming nothing, nor anybody and know that each one does the best he can. It is evident that the job is very difficult. But are we not here to conquer difficulties?

\*

To do properly the work of the Ashram one must be strong and plastic enough to know how to utilise the inexhaustible Energy which is backing you all.

I expect everybody here to rise to the height of the needs.

If we are not able to do even that much, how can we hope to be ready for the descent of the Light of Truth when it will come to manifest upon earth?...

\*

When I give work to someone it is not only for the sake of the work but also as the best means to advance on the path of Yoga. When I gave you this work, I was quite aware of your difficulties and shortcomings, but at the same time I knew that if you opened yourself to my help and force you would be able to surmount these obstacles and at the same time to increase your consciousness and open yourself to the Divine's Grace.

Now it is time for you to make a real progress and to check your outbursts of temper whenever your will is contradicted. If you want to please me — and I have no doubt of that — you will sincerely try to collaborate with X and to carry on with him the work.

I do not want anyone of you two to be the boss of the other — I want you both to feel as brothers, children of the same Mother, working sincerely and courageously for the sake of her love.

## Words of the Mother—I

I hope you will agree to this and I assure you that my love and blessings will always be with you in this endeavour.

19 January 1945

\*

Here is exactly what I said to X: “I give you the responsibility of the enterprise, the organisation and the carrying on of it. The plans and projects will have to be shown to me for my sanction. For the execution, I shall ask Y, whose enthusiasm I appreciate, to work with you according to the instructions you will give him and to fully collaborate, having in view that it is Sri Aurobindo’s and my work, and to do his utmost to make it a success.”

To yourself I say:

Let the work start and be fully organised.

I have no intention of giving posts and positions before something is done and each one proves by acts what he is capable of doing.

It is by the efficiency and the quality of the work that I will judge the workers.

And it is only afterwards that titles can be given.

Never forget that here it is for the *perfection of the work* that we are striving, not for the satisfaction of the ego.

\*

I do not give positions to the sadhaks—I give them work; and to all I give an equal opportunity. It is those who prove to be most capable and most sincere, honest and faithful that have the biggest amount of work and the greatest responsibility.

Whatever the external circumstances, they are, without exception, the objective projection of what is inside yourself. When in your work you find something giving trouble outside, look within and you will find in yourself the corresponding difficulty.

Change yourself and the circumstances will change.

26 June 1954

\*

## Organisation and Work

I am glad that through experience you have become conscious of the fact that I am with you.

This is the true relation between us, much more than a superficial contact.

1) Here, at the Ashram, our aim is to express a higher Truth, not to follow the ordinary human conventionalities.

I do not give to these official documents any undue importance. They are mere necessities in the present condition of the world, but do not correspond to any deep reality.

2) In the actualities of life the power of a man does not depend on an official title, but on the force and the light of his inner consciousness.

\*

I have read your letters and am well satisfied with the confidence you have in your capacity to do the work. It is true that you have the capacity, but you will agree that there is a difference between having the capacity and having the knowledge; and to have the knowledge of a work it must be learned.

So you must first learn from those who know and the best way of learning is to see them do. When you will know and have proved your thoroughness, steadiness and faithfulness in doing the work, then I will entrust you with the full responsibility and give you the entire management of the work.

\*

There are honest people but they do not have the capacity to work. There are capable people but they are not honest in their work. When I find someone both honest and capable he becomes very precious.

*8 August 1955*

\*

Here every work represents something of the universe. When a new work is started here, new problems of the world come in.

### **Words of the Mother—I**

That is why I do not invite new problems, but if they come I do not avoid them. I have to bring down the highest consciousness; for that I must organise below and tackle all the problems.

*17 August 1955*

\*

Formerly I used to keep control over everything. Nothing would be done without my first knowing and approving of it. Afterwards I adopted a different mode of acting. I withdrew from all the details and kept myself at a distance, watching things from above, as it were, and sending the right inspiration to each worker in his own field.

This change was necessary for the worker's spiritual development. He has to become aware of my influence inwardly. But he can receive it only if all the workers collaborate. Without collaboration the right inspiration will not be effective. The action from above has a wide sweep: it covers all the departments and is one harmonious whole. If walls are set up in the field of work, dividing and breaking it up, the work can never be according to the spiritual Will.

So bear this in mind: no collaboration, no right working.

*1 December 1957*

\*

There is no question at all of "position" — nor of prestige. X has a lot of knowledge and experience of the stage that we do not have. She is willing to share it with us. So the only sensible thing for us to do is to learn as much as we can and to be grateful for it.

Moreover never forget that we are working here for the Divine and that no egoistic feeling can be allowed to intervene and spoil the work.

Always present with you.

*5 November 1958*

\*

## Organisation and Work

My dear child,

X will come and see you, at my request, to make arrangements for his work in your department.

I ask you to receive him very affectionately, for he is my child just as you are, and to give him the opportunity to do some interesting work in which his capacities will be made good use of.

I would like him to feel at ease and also to feel that he is there to do *my* work.

My blessings.

2 October 1962

\*

Without discipline no proper work is possible.

Without discipline no proper life is possible.

And above all, without discipline no Sadhana is possible.

Each department has necessarily a discipline and you must follow the discipline of your department.

Personal feelings, grudges and misunderstandings must never interfere with the work which is done as a service to the Divine and not for human interests.

Your service to the Divine must be scrupulously honest, disinterested and unselfish, otherwise it has no value.

25 January 1965

\*

Here nobody can be an exclusive head — everyone must learn to collaborate. It is a very good discipline for vanity, self-conceit and the excessive sense of personal importance.

17 February 1968

\*

In the Ashram, negligence in work is treachery.

15 March 1969

\*

### **Words of the Mother—I**

In human life the cause of all difficulties, all discords, all moral sufferings, is the presence in everyone of the ego with its desires, its likes and dislikes. Even in a disinterested work which consists in helping others, until one has learned to overcome the ego and its demands, until one can force it to keep calm and quiet in one corner, the ego reacts to everything that displeases it, starts an inner storm that rises to the surface and spoils all the work.

This work of overcoming the ego is long, slow and difficult; it demands constant alertness and sustained effort. This effort is easier for some and more difficult for others.

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.

As long as I was physically present among you all, my presence was helping you to achieve this mastery over the ego and so it was not necessary for me to speak to you about it individually very often.

But now this effort must become the basis of each individual's existence, more especially for those of you who have a responsible position and have to take care of others. The leaders must always set the example, the leaders must always practise the virtues they demand from those who are in their care; they must be understanding, patient, enduring, full of sympathy and warm and friendly goodwill, not out of egoism to win friends for themselves, but out of generosity to be able to understand and help others.

To forget oneself, one's own likings and preferences, is indispensable in order to be a true leader.

That is what I am asking of you now, so that you can face your responsibilities as you should. And then you will find that where you used to feel disorder and disunity, they have vanished, and harmony, peace and joy have taken their place.

You know that I love you and that I am always with you to

## Organisation and Work

sustain you, help you and show you the way.

Blessings.

26 August 1969

\*

You seem to forget that by the fact that you are living in the Ashram, it is neither for yourself nor for a boss that you are working, but for the Divine. Your life must be entirely consecrated to the Divine Work and cannot be governed by petty human considerations.

28 May 1970

\*

Whatever is done here, must be done in a spirit of complete collaboration with one single aim in view — the service of the Divine.

\*

A community life must necessarily have a discipline in order that the weaker may not be maltreated by the stronger; and this discipline ought to be respected by all those who wish to live in that community.

But for the community to be happy it is necessary that this discipline should be determined by someone or by those who have the greatest broadness of mind and, if possible, by him or by those who are conscious of the Divine Presence and are surrendered to that.

For the earth to be happy, power should be in the hands of those alone who are conscious of the Divine Will. But this is impossible at the moment because the number of those who are *truly* conscious of the Divine Will is negligible and these have necessarily no ambition.

To tell the truth, when the hour comes for this realisation, this will come about quite naturally.

### **Words of the Mother—I**

The duty of each one is to prepare oneself for that as completely as one can.

*18 February 1972*

\*

I agree that the gate condition is rather distressing. But to write down instructions is very difficult because of all the details that would have to be mentioned.

\*

To the gate-keepers and inmates of the Library House

I have repeatedly said that the “soup verandah” must be kept neat and tidy, free from all personal objects (cups, tumblers, flasks, shoes and sandals, etc.) straying all over the place. It is the most unbecoming sight to give to the visitors entering through the Ashram gate.

I expect not to have to repeat it another time, and that this order will be carried out scrupulously.

*6 June 1932*

\*

### **Gate Duty**

The Mother considers the duty of the gate-keeper very important and of great responsibility. This duty should be performed with care and vigilance.

Visitors and those coming for inquiry or business should be received with due courtesy, if required offered a seat, and given the necessary information or possible assistance. No distinction should be made between persons.

For any out-of-the-ordinary inquiry, the secretary should be approached.

It will be within the right of the gate-keeper to request people waiting in the gate area without purpose or gathering

## Organisation and Work

in groups, to leave the place. He also should not enter into long conversations with other members of the Ashram, nor should he indulge himself in writing, reading or doing anything else than to concentrate on his duty.

No unauthorised person should be allowed to go into the Ashram compound without permission.

Servants are expected not to touch the filter. They should take water from the cycle-house. In case of need the inmates should accompany the servants.

The gate area should be kept quiet and tidy.

The gate should not be left in charge of any other than those appointed for the work. §

*25 September 1952*

\*

The Mother wants that the people responsible for receiving the visitors should always be very polite and gentle in their behaviour towards them. High and low, young and old, whether they are well-dressed or ill-clad, all should always be received properly with benevolence and good behaviour. It is not necessary that the better dressed people may be more fit for being received well in this Ashram. It should not be that we give more care to the people with a motor car than to an ordinary man looking like a beggar. We must never forget that they are as much human as we are and we have no right to think that we are at the top of the scale.

And our politeness should not be merely an outer form, stiff politeness, so to say. It must be something coming from within. Whatever may be the difficulties and whatever may be the circumstances — Mother fully knows even to the minutest detail the circumstances, when we lose our temper and get irritated in our work, and knowing that fully well she says — whatever may be the circumstances, rudeness or curt behaviour is never permissible.

### **Words of the Mother—I**

There are difficulties in our way, but Mother says that as a rule our difficulties and our troubles are always such that we do have the capacity of overcoming them. If we can remain at our best we shall always be able to tackle the situation without losing control. Remember, each time we lose control of ourselves, each time we get angry or we have to use the outer means of keeping discipline, it means that at that moment we have fallen low and we could not rise up to the situation. In everything, in every way, it boils down to one rule—always endeavour to make progress, try to be your true self. Even if you have not been able to do it today you must be able to do it tomorrow. But the full effect must be there. Never forget in your action that you are representing the Ashram. People will judge the Ashram from your behaviour. Even if you have to say No, even if you have to reject somebody's request, you can do it with all politeness and courtesy. Try to help each one. Even if others are rude to you, it is not a reason for you to do likewise. If you behave in the same way as the outsiders do, then what is the fun of your being here.§

*9 May 1957*

## *Paid Workers*

You should be very polite with those who depend upon you for their living. If you ill-treat them, they feel very much but cannot reply to you as man to man for fear of losing their job.

There may be some dignity in being rough with your superiors, but with those who depend on you, the true dignity is to be very courteous.

*23 June 1932*

\*

*The shoe-maker would like a raise. He requests me to ask you for 10 rupees instead of 8, as he has to support a family of three.*

Family considerations do not interest me at all. The salary should depend on the work of the worker, on his ability, his regularity, not on the number of people he has to feed. For if we took these circumstances into consideration, it would no longer be paid work but charity, and as I have said very often, we are not a relief committee. As a general rule I have not increased the salary of the workers and servants this year, but if this boy works very well and if you are satisfied with his behaviour, I can give him 9 rupees instead of 8, to begin with.

*30 August 1932*

\*

When the workmen come to fetch their *billas*<sup>1</sup> do not detain them unduly.

After a day's work they need to go home for rest.

*4 February 1933*

\*

<sup>1</sup> Work-tokens.

### **Words of the Mother—I**

A servant is not a convict and must be allowed some amount of liberty and free movement.

\*

I am sure that servants behave according to the way they are treated.

*10 March 1935*

\*

It is very bad to constantly rebuke servants — the less you scold them, the better it is. When X asks you to scold them you must refuse to do so and tell him that I have forbidden you to do it.

As for your co-workers, each one must be left free to do according to his own feelings.

My love and blessings.

*16 May 1940*

\*

If you are sure that the servants are robbing, it proves that they are not properly supervised and you will have to look to it more carefully.

*19 July 1940*

\*

I told you already my point of view about the number of workmen. The more they are, the less they do. I do not approve of 14 men for the vegetables. The work can be done and well done with much less.

*1 November 1943*

\*

My dear child,

X will have told you my decision about Y. I had to take it, in spite of your “objection”, because this man only asked to be given another work in the Ashram; he neither threatened nor

### Paid Workers

asked for more wages. He is a good worker and it would be a pity to lose him. This you can easily understand if you get over the first egoistic reactions to this affair; and surely you cannot accept the feeling of being "insulted" which is quite unyogic.

I hope that after reading this you will recover and come to a truer view of this very small and unimportant event.

With my love and blessings.

*13 October 1944*

\*

You can take him as daily labourer at annas 10 per day, but I refuse to pay overtime; you will have to see that he finishes his work in time. Our experience is constant that when the workmen are paid overtime they do practically nothing during the working hours and so manage to have regularly overtime pay at a very high rate.

*1 February 1945*

\*

Today after a break of several years owing to the tragic events which have disrupted the world, we resume our established custom of distributing cloth at New Year.

Unfortunately circumstances are still very difficult, almost worse than during the war, and do not allow me to do what I would have liked. The clothes I shall distribute today are all I could obtain, and even that was extremely difficult. I will only add that I hope that next year it will be better.

*1 January 1946*

\*

### DECLARATION TO THE WORKERS OF SRI AUROBINDO ASHRAM

It is my desire to explain to the workers the special relationship that exists between them and me as compared with the ordinary relationship between employer and employees. It is also

### **Words of the Mother—I**

my desire that having understood this special relationship the workers should always keep this understanding before them in all their deliberations and in all the joint demands which they make to me.

This special relationship is as follows:

(a) The work in the Ashram is not done for profit, as is well known. Therefore during the war when things became expensive and difficult for everyone, it became so for me too, without my income increasing in any way by the fact of the same circumstances. Industrial and commercial concerns made more profits and so could easily increase the wages, but here in the Ashram only the expenses went on increasing. In spite of this, in view of the difficulties of the workers I gave them regular increments and dearness allowances.

(b) There have been times when there was no work for some workers, but unlike business firms I have never dismissed workers but have always endeavoured to find some other work for them to do. It has always been my policy not to send away, for want of work, workers who have served faithfully. I could have easily done so and could have even closed down all the works without any serious hardship to the Ashram. But by doing so I would have only increased the general misery which is already so great, and that I did not want to do.

(c) There are a good number of workers who have worked for me for many long years and have served me with devotion and faithfulness and who besides considering me as their employer have also looked to me as their protector, of them and their families.

(d) On the whole the workers of the Ashram have so far worked more or less as members of a family with me as their head, and this special relationship has no doubt brought benefit to many of them. I would like to preserve this relationship and make it the foundation for all my dealings with the workers.

With these points in view, it is suggested that the workers of the Ashram should form a separate syndicate of their own,

### Paid Workers

since they stand with regard to their employer in a different position from other workers, as has already been explained. This syndicate might be affiliated to the general body of workers, but would maintain its own line of action and conduct.

It is further suggested that this syndicate of Ashram workers should elect a committee which represents the various shades of opinion among the workers. This committee would receive and consider the demands put forward by the workers and, having deliberated and arrived at a decision that it considers just and reasonable, would present it to me for action through their president. I will receive with goodwill and sympathy all requests of this kind and will act for the best according to the reasonableness of the demand.

In these times of struggle and conflict and misery and suffering I offer to all who wish to work under me, with me, the possibility of a reciprocal understanding and a fruitful and beneficial collaboration.

5 March 1946

\*

What I said to the workers on April 21st, 1952:

It was unnecessary for you to assemble here and take all this trouble for nothing. But since you are here I have some things to tell you.

First, you are demanding your cloths. I have never said that you would not receive them. But it is difficult to get hold of them and it takes time. They are on the way now and when they arrive you will be informed.

As for an increase in your wages, I have already answered you, and I repeat, I have overstepped the limits of my present resources and I cannot add to my expenditure in any way. So if I increase the wages of some of you, I shall be obliged to dismiss some others in order to compensate. It remains to be seen which is stronger: your individual egoism or your collective egoism.

### Words of the Mother—I

Do you want to increase your own earnings at the expense of the livelihood of some of your fellow-workers?

You complain that you live in misery; and I tell you that you live in misery because you waste your money on drinking and smoking and because you waste your energy in sexual excess. All these — alcohol, tobacco and sexual excess — ruin your health.

Money does not bring happiness. The Sannyasi who possesses nothing and usually eats only one meal a day is perfectly happy if he is sincere. Whereas a rich man may be thoroughly unhappy if he has ruined his health by all sorts of excess and over-indulgence.

I repeat, it is not money that makes a man happy, but rather an inner balance of energy, good health and good feelings. Stop drinking, smoking and over-indulging, stop hating and envying, and then you will no longer lament your lot, you will no longer feel that the world is full of misery.

April 1952

\*

### TO THE EMPLOYEES OF SRI AUROBINDO ASHRAM

What I wish to do for you.

I shall tell you how I view the solution of your problems, both individual and collective, and what is the truth of the relation between us.

But for the working out of the programme I am going to place before you, two essential conditions are necessary. First, I must have the financial means to execute my plan; secondly, you must show a minimum of sincerity, honesty and goodwill in your attitude towards me and towards your work. You have most unfortunately the habit of trying to deceive me. Bad advisers have taught you that that is the best thing to do in your relation with your employer. It may be that when the employer himself seeks to deceive you and exploit you, this attitude on your part is legitimate. But in regard to me it is a foolishness

### Paid Workers

and a blunder; first of all, because you cannot deceive me and your deceit becomes immediately obvious and takes away from me all desire to come to your aid, and secondly because I am not a "boss" and I do not seek to exploit you.

All my effort is towards realising in the world as much truth as actual circumstances will allow; and with the increase of truth, the welfare and happiness of all will necessarily increase.

Differences of caste and class have no truth for me; all that counts is individual value. My aim is to create a big family in which it will be possible for each one to fully develop his capacities and express them. Each one will have his place and occupation in accordance with his capacities and in a relation of goodwill and brotherhood.

As a consequence of such a family organisation there will be no need of remuneration or wages. Work should not be a means of earning one's livelihood; its purpose should be twofold: first to develop one's nature and capacity for action, and, secondly, in proportion to one's physical means and moral and intellectual aptitude, to give service to the family to which one belongs and to whose welfare it is but proper to contribute, as it is proper for the family to provide for the real needs of each of its members.

To give a concrete form to this ideal under the present conditions of life, my idea is to build a kind of city accommodating at the outset about two thousand persons. It will be built according to the most modern plans, meeting all the most up-to-date requirements of hygiene and public health. It will have not only residential houses, but also gardens and sportsgrounds for physical culture. Each family will be lodged in a separate house; bachelors will be grouped according to their occupations and affinities.

Nothing necessary for life will be forgotten. Kitchens equipped in the most modern hygienic way will supply equally to all simple and healthy food, assuring the energy necessary for the proper maintenance of the body. They will function on a co-operative basis of work in common and of collaboration.

## Words of the Mother—I

In the matter of education, what is necessary is to arrange for the moral and intellectual instruction and development of all, children and adults: various schools, technical instruction in different vocations, classes for music and dance, a cinema hall where educational films will be shown, a lecture hall, a library, a reading room, varied physical education, a sportsground and so on.

Each one can choose the kind of activity that is most suitable to his nature and will receive the required training. Even small gardens will be provided where those who like cultivation can grow flowers, fruits and vegetables.

In the matter of health, there will be regular medical visits, a hospital, a dispensary, a nursing home for the segregation of contagious cases. A department of hygiene will have the exclusive function of inspecting all public and private buildings to see that the most rigorous rules of cleanliness are observed everywhere and by all. As natural adjuncts to this department public baths and common laundries will be put at the disposal of everyone.

Finally, big stores will be set up where one can find all the small "extras" which give life variety and pleasantness and which one will get against "coupons" that will be given in recompense for especially notable achievement in work or conduct.

I shall not give a long description of the organisation and the working of the institution, although everything in it to the smallest details has already been foreseen.

It goes without saying that for admission to live in this ideal place the essential conditions that need to be fulfilled are good character, good conduct, honest, regular and efficient work and a general goodwill.

10 July 1954

\*

Do you know the story of the hen that laid golden eggs? There was once a peasant whose entire fortune consisted of one hen; but this was a wonderful hen. Every other day she gave him a

### Paid Workers

golden egg. Now this peasant in his stupid and greedy ignorance imagined that the hen's body must be full of gold, and that if he opened it up he would find a great treasure. So he slit her open — and found nothing. Thus he lost both the hen and the eggs.

This story shows us that ignorant and stupid greed is sure to lead to ruin. So learn a lesson from it and understand that if you demand from me what is beyond my means, and if I were so foolish as to yield to you, I should go straight to my ruin and the result would be that all the work would be stopped and you would be out of work and would therefore have no wages at all, and no way to earn your living.

18 March 1955

\*

To increase the salary of some will mean to deprive others of their livelihood.

\*

Be careful about the various reports of the workers — they are always biased. Each one speaks always with his preferences (likes and dislikes) and twists things.

\*

*How to remove the distrust from our workers?*

Can you make the blind see?

The whole of humanity — with very few exceptions — distrusts the Divine and yet His Grace is most active.

\*

The Employer to the Employee

Nothing lasting can be established without a basis of trust. And this trust must be mutual.

### **Words of the Mother—I**

You must be convinced that it is not only my good that I am aiming at, but also yours. And on my side I must know and feel that you are here not merely to profit but also to serve.

There is no welfare of the whole without the welfare of each part. There is no harmonious growth of the whole without the progress of each one of its parts.

If you feel you are being exploited, I also will feel that you are trying to exploit me. And if you fear you are being deceived, I also will feel that you are trying to deceive me.

It is only in straightforwardness, sincerity and confidence that human society can progress.

\*

*(About the treatment of servants)*

Don't be indulgent, don't be severe.

They should know that you see everything, but you should not scold them.

*2 July 1968*

## *General*

X might be told that apart from the superficiality and shallowness of his reasons for not coming for Pranam, there are others, much more advanced in Sadhana than he is, who do come. What about these?

He is always trying to prove that he is far superior to all the other sadhaks. That is the root of his mistake.

*May 1932*

\*

I am happy at your resolution and I hope you will keep to it. I was going to write to you that you must choose between seeing me and drink — for I would not see you if you went on drinking — but I am glad to hear that you have made the resolution already.

*11 October 1935*

\*

*A great store of light, Ananda, knowledge and power seems to be above the head about to descend into me. Ideas are coming to me that I have to continue my silence for some indefinite period, that I have not to mix or talk with any person and that I have not to go out of my room or the house except on the Darshan and the Pranam days.*

Sri Aurobindo says that you must on no account omit your coming to meditation every evening. I entirely agree that this attendance is absolutely necessary.

*16 December 1940*

\*

## Words of the Mother—I

It is vanity and selfishness that prevent the sadhaks from taking the teaching in a good spirit.

10 May 1944

\*

Utter SILENCE must be observed in the room.

Whoever pronounces a word in the presence of Sri Aurobindo will have to leave the place immediately.

\*

Spirit of service has gone away from this place.

16 May 1954

\*

There is nobody here, even among the best, who is ready to give up all his habits, conveniences and preferences to win the final victory, even if he has to break his neck on the way.

\*

It is your attitude that must change — because nothing is *personal*, all belongs to the Divine and is meant for collective use if necessary — and as a concrete illustration of this, I must ask you to leave your present quarters and to go to a new house where you are given some lodging. I advise you to take this decision as a manifestation of the *Grace*.

16 April 1958

\*

*X says he does not know anyone who can do the work.*

*He wishes to send out a notice informing the exhibitors  
that the exhibition will not be held.*

I am very sorry about it.

It is a *defeat* of the will, much more than of the circumstances and it throws discredit on the Ashram.

14 February 1963

\*

## General

(About A. B. Purani, a disciple who passed away on 11 December 1965)

Purani

His higher intellectual part has gone to Sri Aurobindo and united with him.

His psychic is with me, and he is very happy and in peace.  
His vital is still helping those who seek his help.

5 March 1966

\*

(About Pavitra [Philippe Barbier Saint-Hilaire], a disciple who passed away on 16 May 1969)

It was very interesting, the experience I had that night. Nothing like it I ever had in my life. It was the night before the day he passed away. The time was nine o'clock. I felt he was withdrawing, withdrawing in an extraordinary manner. He was coming out of himself and gathering and pouring himself into me. He was coming out consciously and deliberately with the full force of a concentrated will. He continued to do so steadily, ceaselessly for hours. It ended at about one o'clock, I looked at the time.

There was no slackness or interruption or stop at any moment. It was throughout the same steady continuous flow, without a break, without a diminution in the strength. Such a concentrated undiminishing stream it was. The process continued until he was wholly within me as though he was pumping and exhausting all he was in the body till the last drop. I say it was wonderful — I never experienced such a thing. The flow stopped when there was very little left in the body: I let the body remain as long as it was needed for the work to continue, till long, quite long after the doctors declared it dead.

As he was in life, he could not have done the thing, I did not expect it of him, it must have been some past life of his that

### Words of the Mother—I

was at work and did the thing. Not many Yogis, not even the greatest among them could do such a thing. There he is within here, quite wakeful, looking in a rather amused way at what you people are doing. He is merged in me wholly, that is dwelling within me, not dissolved: he has his personality intact. Amrita is different. He is there outside, one of you, one among you people moving about. At times, of course, when he wants to take rest and repose he comes and lodges here. A remarkable story. A great and very difficult thing Pavitra has done.§

25 May 1969

\*

It is not my intention to oblige you to wear mill-cloth if you do not want to.

All I said was that I have only mill-cloth to give.

When one becomes free in mind and heart, one's way of looking at all these things changes entirely. But until the freedom has come, there is no compulsion.

It is by allowing bad thoughts and doubts to approach you that you have come out of the protection.

\*

(*Message for the recipients of the essential material items distributed by "Prosperity"*)

To sell the things received from Prosperity is an insult to the Divine and will bear its spiritual consequences.

June 1971

\*

To each one here, power, light and strength are given as much as he can take and even more. It is given for transforming you. But when you take all that and use it for your personal ends and for so-called human love, it is dishonesty, it is robbery and it is crime of the first order.§

\*

## General

You must use everything for the purpose for which it is given, otherwise you commit a crime. I am not speaking merely of physical things. All the inner things that I am giving you all the time, all the strength, light, energy and life that are being poured into you all the time, are meant for the service of the Divine, for the sake of transforming you. If you use them for any other purpose, you are a robber and your crime is the worst possible.§

\*

*When I report to you about the doings of others, does it mean that I complain against them and is it right to do that?*

It all depends upon your attitude. If you report a matter with a spirit of vengeance against someone or to show your superiority or with any other personal motive, then it is absolutely wrong and you should not do that. But the true way is that you should be like a mirror and reflect faithfully whatever you see. Don't give your personal colouring and be quite dispassionate. If there is something wrong in the mirror itself, then I can correct it. But you must try to make sure that your mirror does not distort the picture.§

\*

Of course it is bad to complain against anybody. But what X thinks is not correct. If you always remained in meditation, then and then only could you say that you see no evil, hear no evil and speak no evil. But when you are in the field of work, you have to give me the information. Don't sit down to judge. Be like a mirror and give the correct image of what you see. It is possible your mirror may be defective, but that is my business and I shall see to it. You have to do your best, to give a correct image according to your light.§



## Part Four

### Auroville



*Aims and Principles*

*Benedictions  
a  
Auroville*

*[Signature]*

Auroville wants to be a universal town where men and women of all countries are able to live in peace and progressive harmony, above all creeds, all politics and all nationalities.

The purpose of Auroville is to realise human unity.

8-9-65.

*[Signature]*

## Words of the Mother—I

Auroville wants to be a universal town where men and women of all countries are able to live in peace and progressive harmony, above all creeds, all politics and all nationalities.

The purpose of Auroville is to realise human unity.

8 September 1965

\*

*1. Who has taken the initiative for the construction of Auroville?*

The Supreme Lord.

*2. Who participates in the financing of Auroville?*

The Supreme Lord.

*3. If one wants to live in Auroville, what does it imply for oneself?*

To try to attain the Supreme Perfection.

*4. Must one be a student of yoga in order to live in Auroville?*

All life is yoga. Therefore one cannot live without practising the supreme yoga.

*5. What will be the Ashram's role in Auroville?*

Whatever the Supreme Lord wants it to be.

*6. Will there be camping-grounds in Auroville?*

All things are as they should be, when they should be.

## Aims and Principles

*7. Will family life continue in Auroville?*

If one has not gone beyond that.

*8. Can one retain one's religion in Auroville?*

If one has not gone beyond that.

*9. Can one be an atheist in Auroville?*

If one has not gone beyond that.

*10. Will there be a social life in Auroville?*

If one has not gone beyond that.

*11. Will there be compulsory community activities in Auroville?*

Nothing is compulsory.

*12. Will money be used in Auroville?*

No, Auroville will have money relations only with the outside world.

*13. How will work be organised and distributed in Auroville?*

“Money would no longer be the sovereign lord; individual worth would have a far greater importance than that of material wealth and social standing. There, work would not be a way to earn one's living but a way to express oneself and to develop one's

## Words of the Mother—I

capacities and possibilities while being of service to the community as a whole, which, for its own part, would provide for each individual's subsistence and sphere of action.”<sup>1</sup>

### *14. What will be the relations between the inhabitants of Auroville and the outside world?*

Each person is allowed full freedom. The external relations of residents in Auroville will be established for each one according to his personal aspiration and his activities within Auroville.

### *15. Who will own the land and buildings of Auroville?*

The Supreme Lord.

### *16. What languages will be used for teaching?*

All the spoken languages of the earth.

### *17. What will be the means of transport in Auroville?*

We do not know.§

1965<sup>2</sup>

\*

Auroville is going well and is becoming more and more real, but its realisation does not proceed in the usual human way and it is more visible to the inner consciousness than to the outer eye.§

January 1966

\*

<sup>1</sup> Extract from “A Dream”, an essay by the Mother.

<sup>2</sup> Mother answered these questions orally in 1965. When she read the notation on 8 October 1969, she changed answers 12 and 17 to read as printed here.

## Aims and Principles

You say that Auroville is a dream. Yes, it is a “dream” of the Lord and generally these “dreams” turn out to be *true*—much more true than the human so-called realities!

20 May 1966

\*

Humanity is not the last rung of the terrestrial creation. Evolution continues and man will be surpassed. It is for each individual to know whether he wants to participate in the advent of this new species.

For those who are satisfied with the world as it is, Auroville obviously has no reason to exist.

August 1966

\*

We would like to make Auroville the cradle of the Superman.

1966

\*

Auroville should be at the service of Truth, beyond all social, political and religious convictions.

Auroville is the effort towards peace, in sincerity and Truth.

20 September 1966

\*

Auroville is an attempt towards world peace, friendship, fraternity, unity. §

20 September 1966

\*

As long as you are *for* some and *against* others, you are necessarily *outside the Truth*.

You should constantly keep good will and love in your heart and let them pour out on all with tranquillity and equality.

16 December 1966

\*

## Words of the Mother—I

Auroville: At last a place where one will be able to think only of the future.

*January 1967*

\*

*(Message to be carved in stone and placed in or beside a lotus pond at Promesse.)*

Auroville is the shelter built for all those who want to hasten towards a future of Knowledge, Peace and Unity.

*16 March 1967*

\*

## Conditions for living in Auroville

From the psychological point of view, the required conditions are:

(1) To be convinced of the essential unity of mankind and to have the will to collaborate for the material realisation of that unity;

(2) To have the will to collaborate in all that furthers future realisations.

The material conditions will be worked out as the realisation proceeds.

*19 June 1967*

\*

The aims of Auroville  
An effective human unity  
Peace upon earth

\*

Auroville the City  
at the service of Truth

*28 February 1968*

\*

## Aims and Principles

(Message for the Inauguration of Auroville)

28. 2. 68.

Greetings from Auroville  
to all men of good will  
are invited to Auroville all  
those who thirst for progress  
and aspire to a higher  
and truer life.



Greetings from Auroville to all men of good will.

Are invited to Auroville all those who thirst for progress  
and aspire to a higher and truer life.

28 February 1968

\*

### AUROVILLE CHARTER

1) Auroville belongs to nobody in particular. Auroville belongs to humanity as a whole.

But to live in Auroville one must be the willing servitor of the Divine Consciousness.

2) Auroville will be the place of an unending education, of constant progress, and a youth that never ages.

3) Auroville wants to be the bridge between the past and the future.

Words of the Mother—I

Taking advantage of all discoveries from without and from within, Auroville will boldly spring towards future realisations.

4) Auroville will be a site of material and spiritual researches for a living embodiment of an actual human unity.

28 February 1968

28. 2. 68

*Charte d'Auroville*

1) Auroville n'appartient à personne en particulier. Auroville appartient à toute l'humanité dans son ensemble.

Mais pour séjourner à Auroville, il faut être le serviteur volontaire de la Conscience Divine

\*

2) Auroville sera le lieu de l'éducation perpétuelle, de

Aims and Principles

progrès constant et d'une  
jeunesse qui ne vieillit point.

\*

- 3) Auroville voudra être le pont  
entre le passé et l'avenir.

Profitant de toutes les découvertes  
extérieures et intérieures,  
elle voudra hardiment s'élançer  
vers les réalisations futures.

\*

- 4) Auroville sera le lieu des  
recherches matérielles et spirituelles  
pour donner un corps vivant  
à une unité humaine concrète.



\*

At last a place where one will be able to think only of progressing  
and transcending oneself.

## **Words of the Mother—I**

At last a place where one will be able to live in peace, without conflicts and without rivalries of nations, religions and ambitions.

At last a place where nothing will have the right to impose itself as the exclusive truth.

*February 1968*

\*

*What is the difference between the Ashram and Auroville?*

The Ashram will retain its true role of pioneer, inspirer and guide.

Auroville is the attempt towards collective realisation.

*June 1968*

\*

It is true that to live in Auroville a great progress of consciousness has to be made.

But the moment has come when this progress is possible.  
With all my love.

*June 1968*

\*

*(Message for the recipients of the essential material items distributed by Auroville Prosperity)*

Auroville is meant not for the satisfaction of desires but for the growth of the true consciousness.

*16 June 1968*

\*

Any sincere attempt to bring peace and unity among men is welcome in Auroville.

*20 July 1968*

\*

## Aims and Principles

The push towards the future is to be ready to give up all gains, moral and material, in order to acquire what the future can give us.

Very few are like that, there are many who would like to have what the Future is bringing, but they are not ready to give up what they have in order to acquire the new wealth.

5 August 1968

\*

It is not for comfort and satisfaction of desires that one comes to Auroville; it is for the growth of consciousness and consecration to the Truth that has to be realised.

Unselfishness is the first need to participate in the creation of Auroville.

5 November 1968

\*

*Divine Mother,*

*How dependent is the building of Auroville upon man's acceptance of spirituality?*

The opposition between spirituality and material life, the division between the two has no sense for me as, in truth, life and the spirit are one and it is in and by the physical work that the highest Spirit must be manifested.

19 April 1968

\*

*Divine Mother,*

*Is there any reason why in Auroville we should have to compromise with the truth out of a feeling of expediency or material gain?*

The very fact of living and acting is a compromise because the world is not yet living under the law of Truth.

7 June 1968

\*

## **Words of the Mother—I**

Auroville

No big creation is possible without discipline—  
individual discipline,  
group discipline,  
discipline towards the Divine.

*16 September 1968*

\*

*(About the organisation of work)*

The important thing is the execution which is to be carried out  
without ever losing sight of the ideal we want to realise.

*December 1968*

\*

*Sweet Mother,*

*There will be a general meeting tomorrow to try and  
see whether it is possible for all of us to agree on a course  
of action.*

*Nobody speaks the same language; all the individuals are very different and do not submit to a common discipline of action. I would like to receive some clear written answers from you so as to know what to say—something which would be the Truth and could help to dispel the confusion.*

*Does the construction of Auroville require a working-method, organisation and coordination?*

Discipline is necessary for life. To live, the body itself is subject in all its functions to a rigorous discipline. Any relaxation of this discipline causes illness.

*What should be the nature of this organisation, in the present and in the future?*

## Aims and Principles

Organisation is a discipline of action, but for Auroville we aspire to go beyond arbitrary and artificial organisation.

We want an organisation which is the expression of a higher consciousness working to manifest the truth of the future.

*Until this group consciousness appears, and until we can work collectively in the true and right way, what should we do?*

A hierarchical organisation grouped around the most enlightened centre and submitting to a collective discipline.

*Must we use organisational methods which have proved effective but which are based on human logic and the use of machines?*

This is a makeshift which we should submit to only very provisionally.

*Must one allow individual initiative to manifest freely and inspiration and intuition to be the moving force behind personal action, and should one reject all ideas not felt as good by the interested party?*

In order to be workable, this requires all workers of Auroville to be yogis conscious of the Divine Truth.

*Has the time come to wish for, to set up, to try for a general organisation, or should one wait for the right attitude and men?*

An organisation is needed for the work to be done — but the organisation itself must be flexible and progressive.

*If to wait is the solution, is it nevertheless necessary to*

## Words of the Mother—I

*define organisational principles and to avoid uncontrollable disorder?*

All those who wish to live and work at Auroville must have an integral goodwill, a constant aspiration to know the Truth and to submit to it, enough plasticity to confront the exigencies of work and an endless will to progress so as to move forward towards the ultimate Truth.

And, finally, a word of advice: be more concerned with your own faults than with those of others. If each one worked seriously at his own self-perfection, the perfection of the whole would follow automatically.§

6 February 1969

\*

Auroville  
The city the earth  
needs.

22 February 1969

\*

(*Message for the first anniversary of Auroville*)

Let Light, peace and joy be with all those who live in Auroville and work for its realisation.

Blessings.

28 February 1969

\*

(*Message for the first anniversary of Auroville*)

Freedom is possible only in union with the Divine.

To unite with the Divine one must have conquered in oneself the very possibility of desire.

28 February 1969

\*

## Aims and Principles

The freedom we want to realise in Auroville is not licence — each one doing what he pleases without concern for the well-being of the organisation of the whole.

1969

\*

*Is it the Divine Will that Auroville should be born, or else does the Divine look upon the attempt to build Auroville as an experiment?*

The conception of Auroville is purely divine and has preceded its execution by many years.

Naturally, in the details of the execution the human consciousness intervenes.

17 April 1969

\*

*How can people having different values live and work together in harmony?*

The solution is to go deep within oneself and find the place where all the differences combine to constitute the essential and eternal Unity.

4 May 1969

\*

## To Aurovilians

To establish in Auroville the harmonious atmosphere which, by definition, ought to reign there, the first step is for each one to look within himself for the cause of friction and misunderstanding.

For these causes are *always* on both sides and before demanding anything from others, each one should first strive to eliminate them from himself.

4 July 1969

\*

### **Words of the Mother—I**

Every good Aurovillian should strive to free himself from all desires, all preferences and all repulsions.

Equality in the face of all circumstances is the chief aim to be attained in order to live in Auroville.

\*

Quarrels are altogether contrary to the spirit of Auroville.

\*

Earth needs

a place where men can live away from all national rivalries, social conventions, self-contradictory moralities and contending religions;

a place where human beings, freed from all slavery to the past, can devote themselves wholly to the discovery and practice of the Divine Consciousness that is seeking to manifest.

Auroville wants to be this place and offers itself to all who aspire to live the Truth of tomorrow.

*20 September 1969*

\*

Auroville is the ideal place for those who want to know the joy and liberation of no longer having any personal possessions.

*18 September 1969*

\*

Peace through human unity:

Unity through uniformity is an absurdity.

Unity must be realised through the union of the many.

Each one is part of the unity; each one is indispensable to the whole.

*October 1969*

\*

## Aims and Principles

*Will a day come when there will be no more poor people  
and no more suffering in the world?*

That is absolutely certain for all those who understand Sri Aurobindo's teaching and have faith in him.

It is with the intention of creating a place where this could come about that we want to establish Auroville.

But for this realisation to be possible, each one of us must make an effort to transform himself; for most of the sufferings of men are the result of their own mistakes, both physical and moral.

8 November 1969

\*

*How can you believe that in Auroville there will be no more suffering so long as the people who come to live there are men from the same world, born with the same weaknesses and faults?*

I have never thought that there would no more be suffering in Auroville, because men, as they are, love suffering and call it to them even while they curse it.

But we shall try to teach them to truly love peace and to try to practise equality.

What I meant was involuntary poverty and begging.

Life in Auroville will be organised in such a way that this does not exist—and if beggars come from outside, either they will have to go away or they will be given shelter and taught the joy of work.

9 November 1969

\*

*What is the fundamental difference between the ideal of the Ashram and the ideal of Auroville?*

There is no fundamental difference in the attitude towards the future and the service of the Divine.

## **Words of the Mother—I**

But the people in the Ashram are considered to have consecrated their lives to Yoga (except, of course, the students who are here only for their studies and who are not expected to have made their choice in life).

Whereas in Auroville simply the good will to make a collective experiment for the progress of humanity is sufficient to gain admittance.

*10 November 1969*

\*

*(Written for a UNESCO committee)*

The task of giving a concrete form to Sri Aurobindo's vision was entrusted to the Mother. The creation of a new world, a new humanity, a new society expressing and embodying the new consciousness is the work she has undertaken. By the very nature of things, it is a collective ideal that calls for a collective effort so that it may be realised in the terms of an integral human perfection.

The Ashram founded and built by the Mother was the first step towards the accomplishment of this goal. The project of Auroville is the next step, more exterior, which seeks to widen the base of this attempt to establish harmony between soul and body, spirit and nature, heaven and earth, in the collective life of mankind.<sup>3</sup>

*1969*

\*

*I have always considered the Ashram and Auroville to be parts of an integral whole. I cannot see them as different entities. How then was a difference made by you, Mother? Or is it that I am wrong somewhere? To me*

<sup>3</sup> When Mother reread this text in 1972, she added the words "more exterior" in the last sentence.

## Aims and Principles

*it seems that there is a great need for a move towards integration in our outlook.*

The Ashram is the central consciousness, Auroville is one of the outward expressions. In both places equally the work is done for the Divine.

The people who live in the Ashram have their own work and most of them are too busy to give time to Auroville.

Each one must be busy with his own work; this is essential for a proper organisation.

\*

Auroville aspires for union.

1970

\*

To all those who want to live for the future:

A physical work is as indispensable to the balance of the body as food.

To eat without working causes a serious imbalance.

*February 1970*

\*

You must all agree.

That is *the only way* to do good work.

*2 April 1970*

\*

For everyone to agree each one must rise to the summit of his consciousness; it is on the heights that harmony is created.

*April 1970*

\*

## **Words of the Mother—I**

### **Auroville and the Religions**

We want the Truth.

For most men, it is what they want that they label truth.

The Aurovilians must want the Truth whatever it may be.

Auroville is for those who want to live a life essentially divine but who renounce all religions whether they be ancient, modern, new or future.

It is only in experience that there can be knowledge of the Truth.

No one ought to speak of the Divine unless he has had experience of the Divine.

Get experience of the Divine, then alone will you have the right to speak of it.

The objective study of religions will be a part of the historical study of the development of human consciousness.

Religions make up part of the history of mankind and it is in this guise that they will be studied at Auroville—not as beliefs to which one ought or ought not to adhere, but as part of a process in the development of human consciousness which should lead man towards his superior realisation.

#### **PROGRAMME**

Research through experience of the

Supreme Truth

A life divine

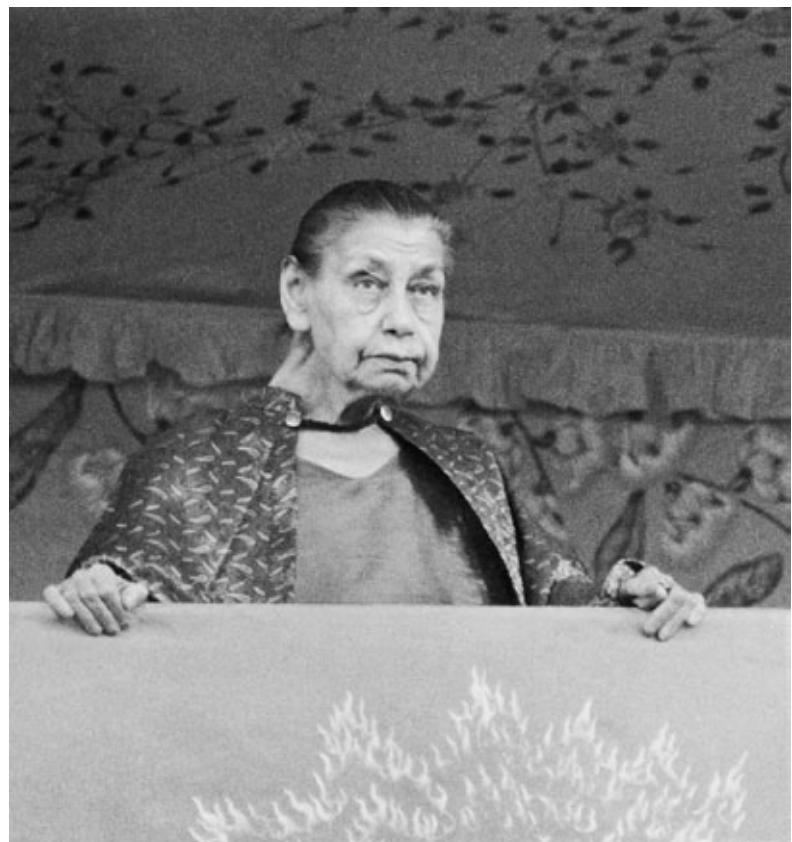
but

**NO RELIGIONS**

Our research will not be a search effected by mystic means. It is in life itself that we wish to find the Divine. And it is through this discovery that life can really be transformed.

*2 May 1970*

\*



The Mother on 29 February 1968



## Aims and Principles

*The notion of religion is most often linked to the search for God. Should religion be understood in this context only? As a matter of fact, are there not nowadays other forms of religion?*

We give the name of religion to any concept of the world or the universe which is presented as the exclusive Truth in which one must have an absolute faith, generally because this Truth is declared to be the result of a revelation.

Most religions affirm the existence of a God and the rules to be followed to obey Him, but there are some Godless religions, such as socio-political organisations which, in the name of an Ideal or the State, claim the same right to be obeyed.

To seek Truth freely and to approach it freely along his own lines is a man's right. But each one should know that his discovery is good for him alone and it is not to be imposed on others.

13 May 1970

\*

At Auroville nothing belongs to anyone in particular. All is collective property. To be utilised with my blessings for the welfare of all.

14 May 1970

\*

### To Be a True Aurovilian

1. The first necessity is the inner discovery in order to know what one truly is behind social, moral, cultural, racial and hereditary appearances.

At the centre there is a being free, vast and knowing, who awaits our discovery and who ought to become the active centre of our being and our life in Auroville.

2. One lives in Auroville in order to be free from moral and

## Words of the Mother—I

social conventions; but this freedom must not be a new slavery to the ego, to its desires and ambitions.

The fulfilment of one's desires bars the way to the inner discovery which can only be achieved in the peace and transparency of perfect disinterestedness.

3. The Aurovillian should lose the sense of personal possession. For our passage in the material world, what is indispensable to our life and to our action is put at our disposal according to the place we must occupy.

The more we are consciously in contact with our inner being, the more are the exact means given to us.

4. Work, even manual work, is something indispensable for the inner discovery. If one does not work, if one does not put his consciousness into matter, the latter will never develop. To let the consciousness organise a bit of matter by means of one's body is very good. To establish order around oneself helps to bring order within oneself.

One should organise one's life not according to outer and artificial rules, but according to an organised inner consciousness, for if one lets life go on without subjecting it to the control of the higher consciousness, it becomes fickle and inexpressive. It is to waste one's time in the sense that matter remains without any conscious utilisation.

5. The whole earth must prepare itself for the advent of the new species, and Auroville wants to work consciously to hasten this advent.

6. Little by little it will be revealed to us what this new species must be, and meanwhile the best course is to consecrate oneself entirely to the Divine.

13 June 1970

\*

*In Auroville "all is collective property." Does this mean that everything can be used by everyone? Or should things be given only to those who treat them well?*

## Aims and Principles

*I have also noticed that delicate pieces of equipment become attached to one person and do not work well if they are lent to others.*

All this implies a consciousness which is not very widespread on earth.

This does not mean that things should be given to people who do not know how to use them.

What is needed to administer Auroville is a consciousness free from all conventions and conscious of the supramental Truth. I am still waiting for someone like that. Each one must do his best to achieve that.

15 July 1970

\*

*(Some temporary visitors claimed the right to intervene in the organisation of Auroville. In this regard Mother wrote:)*

To the inhabitants of Auroville

Only those who have resolved to stay in Auroville for good have the right to intervene in its organisation.

22 January 1971

\*

All that I have to say for Auroville henceforth shall be put in writing and signed by me.

15 February 1971

\*

*“Should Auroville have any more new committees?” The Mother does not agree to any new committees for Auroville. She says: “More committees, more useless talk.”*

Blessings.

17 February 1971

\*

### **Words of the Mother—I**

*Several among us have passed or are passing through a period of mental disequilibrium and incoherence. What attitude should we take towards those who are in this state? What should we do and not do to avoid passing through these crises?*

Calm, peace, tranquillity always, and always to speak as little as possible and to act only when it is necessary. To avoid unconsciousness as much as possible.

*17 February 1971*

\*

True spirituality lies in the service of the divine work.

To refuse to work for all is only a demonstration of selfishness, and has no spiritual value.

The first thing to do to be able to live in Auroville is to consent to free oneself from one's ego.

*24 February 1971*

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*(Message for the third anniversary of Auroville)*

To all Aurovilians

My blessings for the progress and the growth of the collective and individual consciousness.

*28 February 1971*

\*

To be an Aurovillian one must at least belong to the enlightened portion of humanity and aspire for the higher consciousness which will govern the species of tomorrow.

Always higher and always better,—beyond egoistic limitations.

*February 1971*

\*

## Aims and Principles

Auroville is not a work of charity. A night spent in Aspiration is equivalent to a day's work.

*February 1971*

\*

One does not live in Auroville to be comfortable but to grow in consciousness and to serve the Divine.

*1 March 1971*

\*

Is it to satisfy little personal needs that you have come to Auroville?

That was really not necessary. The ordinary world is there for that.

One comes to Auroville to realise a divine life which wants to manifest on earth.

Each one should make an effort in this direction and not remain hypnotised by the so-called "needs" which are nothing but personal fancies.

Look upward and forward, strive to surmount the animal human nature. Make the resolution and you will see that you are helped on the way.

*3 March 1971*

\*

To work for Auroville is to hasten the advent of a more harmonious Future.

*27 March 1971*

\*

In our smallest action we can serve the Divine if we have the right attitude.

*15 April 1971*

\*

It is in work done as an offering to the Divine that the consciousness develops best.

### Words of the Mother—I

Indolence and inaction result in *tamas* which is a fall into unconsciousness and the very opposite of progress and light.

To surmount one's ego and to live only in the service of the Divine, that is the ideal and the shortest way to acquire the true Consciousness.

27 April 1971

\*

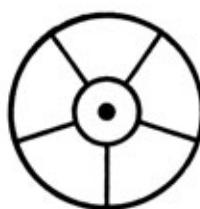
I disapprove totally of violence. Each act of violence is a step back on the path leading to the goal to which we aspire.

The Divine is everywhere and always supremely conscious. Nothing must ever be done that cannot be done before the Divine.

6 May 1971

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### SYMBOL OF AUROVILLE



The dot at the centre represents Unity, the Supreme; the inner circle represents the creation, the conception of the City; the petals represent the power of expression, realisation.§

16 August 1971

\*

Each thing in its place and there will be a place for everything.

26 August 1971

\*

## Aims and Principles

To say “it is impossible to include this thing”, simply means that its true place has not been found.

26 August 1971

\*

All fancies are vital movements and most undesirable.

Liberty does not mean to follow one's desires but, on the contrary, to be free from them.

27 August 1971

\*

For each problem there is a solution that can give satisfaction to everybody; but for finding this ideal solution each one must want it instead of meeting the others with the will to enforce one's own preference.

Enlarge your consciousness and aspire for the satisfaction of all.

28 August 1971

\*

Auroville must not lie. Everyone who aspires to be an Aurovilian must make the resolution never to tell a lie.

28 August 1971

\*

You see only *your side* of the question, but if you want to widen your consciousness it would be better to look from all sides impartially. Later you will discover that this attitude has great advantages.

17 September 1971

\*

Widen your consciousness to the dimension of the earth and you will have a place for everything.

20 September 1971

\*

## Words of the Mother—I

The ideal of the Aurovilians must be to become egoless — not at all to satisfy their ego.

If they follow the old human way of selfish claim, how can they hope the world to change?

23 October 1971

\*

*For those in Auroville who want to be true servitors, is Sunday a holiday?*

In the beginning the organisation of the week was conceived in this way: six days of work for the collectivity to which the individual belonged; the seventh day of the week was reserved for the inner quest for the Divine and the offering of one's being to the divine will. This is the only meaning and the only true reason for the so-called Sunday rest.

Needless to say, sincerity is the essential condition for realisation; all insincerity is a degradation.

25 October 1971

\*

Each one has good reasons to support his own opinion, and I am no expert to judge between them.

But from the spiritual point of view I know that with true goodwill all opinions can be harmonised in a more comprehensive and truer solution. This is what I expect from the workers of Auroville. Not that some give way to others, but that on the contrary all should combine their efforts to achieve a more comprehensive and perfect result.

The ideal of Auroville demands this progress — don't you want to make it?

Blessings.

14 November 1971

\*

## Aims and Principles

The only true freedom is the one obtained by union with the Divine.

One can unite with the Divine only by mastering one's ego.

1971

\*

Auroville wants to be the first realisation of human unity based on the teaching of Sri Aurobindo, where men of all countries would be at home.

January 1972

\*

## MESSAGE FOR UNESCO

Auroville is meant to hasten the advent of the supramental Reality upon earth.

The help of all those who find the world is not as it ought to be is welcome.

Each one must know if he wants to associate with an old world ready for death, or to work for a new and better world preparing to be born.

1 February 1972

\*

*Many in Auroville say that an organised working is not desirable in Auroville; they are for spontaneous working.*

Spontaneous work can be done only by a man of genius.

Is there anyone claiming to be a genius?...

Blessings.

3 July 1972

\*

### **Words of the Mother—I**

To follow all the impulses of the lower nature is surely not the supramental way and has no place here.

What we want is to hasten the advent of the supramental, not at all to fall into the ugly condition of a humanity full of desires and low impulses.

*10 July 1972*

\*

So long as we go on telling lies, we go on pushing the happy Future far from us.

*13 July 1972*

\*

Auroville wants to shelter people happy to be in Auroville. Those who are dissatisfied ought to return to the world where they can do what they want and where there is place for everybody.

*2 October 1972*

\*

For those who have been taken into Auroville on a wrong statement of theirs, there is only one solution: it is to cure in themselves all falsehood, that is to say, all that contradicts in their consciousness the Presence of the Divine.

*22 October 1972*

\*

The true spirit of Auroville is *collaboration* and must be more and more so.

True collaboration paves the way to divinity.

*22 October 1972*

\*

## Aims and Principles

(*Three possible forms of greeting for those Aurovilians who wish to use them*)

Au service de la Vérité  
At the service of Truth  
Truth

30 October 1972

\*

Harmony  
Good will  
Discipline  
Truth

I can work with you only if you do not say a lie and are at the service of Truth.

31 October 1972

\*

Before dying, falsehood rises in full swing.

Still people understand only the lesson of catastrophe. Will it have to come before they open their eyes to the Truth?

I ask an effort from all so that it has not to be.

It is only the Truth that can save us, truth in words, truth in action, truth in will, truth in feelings. It is a choice between serving the Truth or being destroyed.

26 November 1972

\*

Auroville has been created for a progressive superhumanity, not for an infra-humanity governed by its instincts and dominated by its desires. Those who belong to the infra-humanity, the animal humanity, have no place here.

Auroville is for those who aspire for the supramental and make an effort to reach there.

1 December 1972

\*

## Words of the Mother—I

(*About a cyclone on the night of 5 December 1972*)

It is a warning that nature is giving, that those who do not have the true spirit of Auroville will have to change or to go if they do not want to change.

7 December 1972

\*

Everybody has to progress and become more sincere.

Auroville has been created not for the satisfaction of the egos and their greeds, but for the creation of a new world, the supramental, expressing the divine perfection.

12 December 1972

\*

Auroville has been created for a superhumanity, for those who want to surmount their ego and renounce all desire, to prepare themselves for receiving the supermind. They alone are true Aurovilians.

Those who want to obey their ego and satisfy all their desires belong to a subhumanity and have no place here. They must return to the world which is their true place.

18 December 1972

\*

To all those who are telling lies

By the simple fact that you are telling lies you prove that you do not wish to be true Aurovilians.

If you wish to remain in Auroville you must stop lying.

19 December 1972

\*

To be a true Aurovilian one must *never lie*.

28 December 1972

\*

## Aims and Principles

*Is Auroville the only solution to the misery of mankind and the disorders of society?*

Not the only solution. It is a centre of transformation, a small nucleus of men who are transforming themselves and setting an example to the world. This is what Auroville hopes to be. As long as egoism and bad will exist in the world, a general transformation is impossible.

28 December 1972

\*

*What political organisation do you want for Auroville?*

An amusing definition occurs to me: a divine anarchy. But the world will not understand. Men must become conscious of their psychic being and organise themselves spontaneously, without fixed rules and laws — that is the ideal.

For this, one must be in contact with one's psychic being, one must be guided by it and the ego's authority and influence must disappear. §

28 December 1972

\*

Auroville has been created for those who want to progress, *their own progress*.

This is written for each one; each one is concerned with himself first.

28 December 1972

\*

As long as they have desires, they are not true Aurovilians.

Let them not play with words: there is a world of difference between desires and aspiration. Every sincere person knows this. And above all let them not mistake *their ego and their desires* for the Divine. It is because they deceive themselves that they make this confusion.

## Words of the Mother—I

They must be conscious of the divine presence in themselves, and for that, the ego must be silenced and desires must disappear.§

*28 December 1972*

\*

Jesus is one of the many forms which the Divine has assumed to enter into relationship with the earth. But there are and there will be many others; and the children of Auroville should replace the exclusiveness of one religion by the wide faith of knowledge.

*1972*

\*

There is only one solution for falsehood: it is to cure in ourselves all that contradicts in our consciousness the presence of the Divine.

*31 December 1972*

\*

It is not what you do but the spirit in which you do it that makes Karmayoga.§

*5 February 1973*

\*

Auroville is not a place for politics; no politics must be done in Auroville and in the offices of Auroville.

*15 February 1973*

\*

Auroville will become what it must be:

Only if and when the people living there will *stop lying*.

*18 March 1973*

\*

27 3 73.

Auroville is a place to  
realise the ideal of Sri Aurobindo  
and taught in the Yama  
yoga. Auroville is for those who  
want to live the Yoga of work

To live in Auroville

means to live the Yoga  
of work. So all aurovilians  
must take up a work and  
do it as yoga -

Blessings H.

### **Words of the Mother—I**

When you say “I want to serve the Divine”, do you believe the All-Knowing does not know that it is a lie?

*18 March 1973*

\*

Auroville is created to realise the ideal of Sri Aurobindo who taught us the Karma Yoga. Auroville is for those who want to do the Yoga of work.

To live in Auroville means to do the Yoga of work. So all Aurovilians must take up a work and do it as Yoga.

*27 March 1973*

## *Matrimandir*

The Matrimandir wants to be the symbol of the Divine's answer to man's aspiration for perfection.

Union with the Divine manifesting in a progressive human unity.

*14 August 1970*

\*

The Matrimandir wants to be the symbol of the Universal Mother according to Sri Aurobindo's teaching.

\*

The Matrimandir will be the soul of Auroville.

The sooner the soul is there, the better it will be for everybody and especially for the Aurovilians.

*15 November 1970*

\*

*For the construction of the Matrimandir, will only Aurovilians do the work or will there also be hired workers and other people of goodwill?*

It is preferable that the work be organised without paid labour so that it is sure to continue in all circumstances.

*16 February 1971*

\*

*(Message for the laying of the Matrimandir foundation-stone)*

Let the Matrimandir be the living symbol of Auroville's aspiration for the Divine.

*21 February 1971*

Words of the Mother—I

Let the Matrimandir  
be the living symbol of Auroville's  
Apiration for the  
Divine



\*

(Message for the beginning of work upon the Matrimandir)

The fraternity of collaboration.

The aspiration towards Unity in joy and Light.

Blessings.

14 March 1971

\*

As we are in a period of construction, it is imperative that the Aurovilians who live at the Centre work on the construction of the Matrimandir.

Those who do not want to work on the Matrimandir should not live at the Centre.

10 April 1971

\*

## Matrimandir

The Matrimandir is directly under the influence of the Divine and certainly He arranges things better than we could do ourselves.

*October 1971*

\*

There is only one Matrimandir, the Matrimandir of Auroville.

The others must have another name.

*5 October 1971*

\*

The safety and strength of the construction should come before personal questions.

I count upon you to see that everything is done harmoniously.

*20 October 1971*

\*

*Can you give some general ideas about the way in which you want the Matrimandir to be built, so that we shall have no more doubts and may build with light and confident hearts?*

Strength, safety, durability, harmonious balance.

The foundations are especially important and should be done by experts.

There is room for everyone of goodwill, and for those who in all sincerity and simplicity want to offer their work, there is enough to keep them usefully occupied.

*3 November 1971*

\*

*(Message for the beginning of construction of the four foundation pillars which support the Matrimandir sphere)*

## Words of the Mother—I

Let Auroville be the symbol of a progressive Unity.

And the best way to realise this is a unity of aspiration towards the Divine Perfection in work and in feeling, in a consecration of the entire life.

21 February 1972

\*

(*Significance of the four pillars*)

North Mahakali  
South Maheshwari

East Mahalakshmi  
West Mahasaraswati

\*

(*Significance of the twelve underground rooms which will radiate from the Matrimandir foundation*)

Sincerity, Humility, Gratitude, Perseverance, Aspiration, Receptivity, Progress, Courage, Goodness, Generosity, Equality, Peace.

July 1972

\*

(*Significance of the twelve gardens surrounding the Matrimandir*)

Existence, Consciousness, Bliss, Light, Life, Power, Wealth, Utility, Progress, Youth, Harmony, Perfection.

\*

(*Message for the concreting of the Matrimandir foundation floor*)

Let us all work with a growing sincerity for the manifestation of the Divine Truth.

3 May 1972

\*

**Matrimandir**

*(Message for the Matrimandir workers on the first day  
of Sri Aurobindo's birth centenary)*

Goodwill and peace to all.

*15 August 1972*

## *Community Affairs*

### **GENERAL**

Auromodèle is an attempt and an experiment. As it develops the organisation will be modified according to the need.

Every organisation should remain supple and flexible so as to progress constantly and modify itself when the need arises.

*12 February 1963*

\*

*Mother,*

*May I write in answer to X's letter that any copy for a brochure or pamphlet written either in America or at the Ashram regarding the American Pavilion [to be built in Auroville] must first be approved by you?*

Nothing on any Auroville project can be published without my approval.

Blessings.

*22 March 1966*

\*

*Dear Mother,*

*Our vegetable crop has been attacked by insects. While we are studying non-poisonous means of control, and until we have enough information to handle this problem, we thought of carefully using some insecticides. May we have permission to do this and your protection in handling them?*

A mild and harmless protector is often more effective than a poisonous one.

*1 April 1966*

\*

## Community Affairs

*It seems to me that the very land of Auroville aspires. Is it true, Sweet Mother?*

Yes, the land itself has a consciousness, even though this consciousness is not intellectualised and cannot express itself.

21 March 1968

\*

*(Message for the Auroville Liaison Office, established to raise funds and screen persons interested in visiting or living in Auroville)*

To be at the head of the Liaison Office one must feel absolutely equal towards all and every nation.

A complete sincerity is required in this attitude.

April 1968

\*

*Divine Mother,*

*Do you want me to personally interview the people who come here to work for Auroville before we send their pictures to you?*

Yes.

20 June 1968

\*

*Divine Mother,*

*Last Sunday several of the Ashram younger children unexpectedly went out on the Auroville lorry and spent the whole morning in Auroville. There were several adults along, including X, Y, Z and myself, to look after them.*

*Should we encourage the children to go out to Auroville on Sundays if we properly supervise them, or not?*

## **Words of the Mother—I**

Yes, they can go if it is well organised.  
Blessings.

*28 June 1968*

\*

*Divine Mother,*

*1. Do we need a Personnel Department in Auroville?*

No.

*2. Should it be a part of the Liaison Office?*

Do not multiply departments, titles and names. It complicates life uselessly.

*28 June 1968*

\*

*(Message for the laying of the foundation-stone of Auro-food Private Limited)*

We shall work for a better tomorrow.

*14 August 1968*

\*

*(About Peace — the Matrimandir Workers Camp and its surrounding area)*

I should like this whole place to be called “Peace”, and that peace, actual peace should reign there, not only between the occupants but with the whole of Auroville, present and future.

*29 December 1968*

\*

*It seems that there is more opposition to the Divine's work at Peace than other places in Auroville. Is this true? Is there an occult reason for this?*

Community Affairs

Be confident and peaceful yourself.  
That is contagious.  
My blessings are with you.

1969

\*

(*Message for the inauguration of the Auroville block-making unit*)

To do always our best in all sincerity.  
To be always our best in all sincerity.

23 June 1969

\*

(*Message for Auroson's House, Certitude community*)

A New House for a New Consciousness.  
Blessings.

25 June 1969

\*

Auromodèle is being built to make a concrete experiment and  
to learn how to live in Auroville.

18 August 1969

\*

*Divine Mother,*

*I want to help build Auroville. I feel that the most practical way for me to help would be to go back to America and work for Auroville. Is this your will?*

My will is that you do some useful, practical and effective work in America or here according to your feeling.

With love and blessings.

31 December 1969

\*

## **Words of the Mother—I**

*What is the purpose of life in Auroville in general and Auromodèle in particular? Is it to serve the community or to be a true servitor of the Divine Consciousness?*

The purpose of life in Auromodèle is to learn to live in Auroville, to make all the experiments necessary for learning to live in Auroville.

We want to find a way for the community to live for the Divine.

Each individual has his own way but the group community should find a way to suit everyone.

22 May 1970

\*

*(About interviewing the residents of an Auroville community on various subjects)*

It would perhaps be better to ask people who, by a serious practice of yoga, have had at least a glimpse of the Higher Wisdom.

1970

\*

*Divine Mother,*

*What caused me to get sick this last time in Auroville? Will I be able to live in Auroville again?*

Don't think too much of yourself.

Love and blessings.

29 November 1970

\*

*(Message for the inauguration of Aspiration School)*

A sincere will to know and to progress.

15 December 1970

\*

Community Affairs

(*Languages to be studied at Aspiration School*)

- (1) Tamil
- (2) French
- (3) Simplified Sanskrit to replace Hindi as the language of India
- (4) English as the international language.

15 December 1970

\*

(*Message for the Auroville office in Pondicherry*)

1971  
A Sweet Year

2 January 1971

\*

(*Message for the Gazette Aurovillenne*)

We would wish that this Gazette be the messenger of the future and of the progress to be realised for humanity.

January 1971

\*

(*Someone received a bill for food and transport between Pondicherry and Aspiration School in Auroville. She wrote to Mother, who replied:*)

The education is free. But naturally the transport and food must be paid for. §

6 February 1971

\*

(*Someone asked whether chemical fertilisers and pesticides should be used in Auroville.*)

## Words of the Mother—I

NO, NO, NO.

Auroville should not fall back into old errors which belong to a past that is trying to revive.

*March 1971*

\*

Cultivation without chemical fertilisers and dangerous insecticides is advisable.

*1971*

\*

(*Messages for the inauguration of Last School, near Aspiration*)

The future belongs to those who want to progress.

Blessings to those whose motto is: “Always better.”

In the physical the Divine manifests as Beauty.

*6 October 1971*

\*

(*Message for the flower-nursery “Beauty”*)

Flowers are the prayers of the vegetal world.

The plants offer their beauty to the Supreme.

*5 November 1971*

\*

(*Significance of the garden surrounding the banyan tree at the geographical centre of Auroville*)

Unity.

\*

## Community Affairs

*Divine Mother,*

*About Mahalakshmi, Sri Aurobindo has said: "If she finds herself in men's hearts surrounded with selfishness and hatred and jealousy and malignance and envy and strife, if treachery and greed and ingratitude are mixed in the sacred chalice, if grossness of passion and unrefined desire degrade devotion, in such hearts the gracious and beautiful Goddess will not linger. A divine disgust seizes upon her and she withdraws, for she is not one who insists or strives...."*

*In fear that you may do this, and with sorrow that we have caused you pain, we, at Aspiration, ask your forgiveness. Many of us, many times, have promised to change; many of us again do so promise now. We pray for the grace. With our love.*

My love and blessings are always with you for progress and transformation.<sup>1</sup>

12 April 1972

\*

*Beloved Mother,*

*In the practical contact with the "outside" world I am often confronted with the decision how far I can comply with their forms and conditions and how strictly I should insist on the total newness of our attempts in Auroville.*

*A word from you would bring more light into my engagement with the world outside of Auroville.*

At the service of the Divine in full receptivity and sincerity.

Blessings.

2 January 1973

\*

<sup>1</sup> When writing her reply, Mother said that this letter should be framed and kept in the place of meditation.

## Words of the Mother—I

### SOCIAL REGULATIONS

*(Someone asked about proper arrangements for the birth of an Auroville child. Mother advised that only the doctor and the father should be present, and added:)*

The most important thing is to be quiet, in a peaceful atmosphere so that the Force can work without disturbance. §

1967

\*

... Of course the whole idea of marriage is amusing because I consider the thing childish.

You know in Auroville there will be no marriages. If a man and a woman love each other and want to live together they may do so without any ceremony. If they want to separate they can also do so freely. Why should people be compelled to stay together when they have ceased to love each other?

A lot of crimes would be prevented if people were free in this respect. They would not have to hide things from one another or even commit crimes to be separated. Of course, if they truly love each other they will continue to live together always naturally, without being forced to do so by any law. That is why this ceremony and ritual of marriage is so childish.

Children born in Auroville will have no family name. They will have just the first name. §

15 June 1968

*(Mother suggested that the following letter of hers about marriage be published with the statement above.)*

To unite your physical lives, your material interests, to become partners in order to face together the difficulties and successes, the defeats and victories of life—that is the very foundation of marriage, but you already know that it is not enough.

## Community Affairs

To be united in your sensations, to have the same aesthetic tastes and enjoyments, to be moved in common by the same things, one through the other and one for the other—that is good, that is necessary, but it is not enough.

To be one in your deeper feelings, to keep a mutual affection and tenderness that never vary in spite of all the blows of life and can withstand every weariness and irritation and disappointment, to be always and on every occasion happy, extremely happy, to be together, to find in every circumstance tranquillity, peace and joy in each other—that is good, that is very good, that is indispensable, but it is not enough.

To unite your minds, to harmonise your thoughts and make them complementary, to share your intellectual preoccupations and discoveries; in short, to make your sphere of mental activity identical through a widening and enrichment acquired by both at once—that is good, that is absolutely necessary, but it is not enough.

Beyond all that, in the depths, at the centre, at the summit of the being, there is a Supreme Truth of being, an Eternal Light, independent of all the circumstances of birth, country, environment, education; That is the origin, cause and master of our spiritual development; it is That which gives a permanent direction to our lives; it is That which determines our destinies; it is in the consciousness of That that you must unite. To be one in aspiration and ascension, to move forward at the same pace on the same spiritual path, that is the secret of a lasting union.

*March 1933*

\*

At Aspiration (Auroville)

They want to have a meditation at the same time and with the same programme as the Ashram. The necessary information should be given to X.

\*

## Words of the Mother—I

*Don't you think that the two collective "meditations" that we are trying to have in Aspiration — on Thursday and Sunday at the same hours as the Ashram — are the minimum of inner discipline that our Aspiration should give to itself?*

*These rare moments of silence and the effort to concentrate together — if not to meditate — are they not an opportunity to receive your force and to open ourselves a little more to you and to Sri Aurobindo, helping to form our collective soul?*

*Without any wish to impose anything on anybody from outside, is not this elementary discipline, however, necessary in the beginning?*

Concentrating together is indeed a very good thing and helps you to become conscious. But it cannot be imposed. I advise you and them to organise this moment of silence daily for all those who want to participate, but without imposing anything on the others. It is not compulsory but it is good.

13 November 1970

\*

## Auroville

Smoking must not become a public menace.

Those who cannot do without smoking may do it in a room expressly set aside for the purpose.

1971

\*

Children below fifteen years will see only educational films. §

Care should be taken in selecting films to be shown in Auroville. §

All that encourages the lower movements and actions must be avoided.

25 February 1972

\*

## Community Affairs

*The residents of Auroville can lodge their friends if they contribute towards their expenses. The stay should be temporary, for a few days.*

Not more than a week.

*27 February 1971*

\*

Drugs are prohibited in Auroville.

If there are any who take them, they do it deceitfully.

The ideal Aurovilian, eager to become conscious of the Divine Consciousness, takes neither tobacco, nor alcohol, nor drugs.

*February 1971*

\*

*Three years ago, you said:*

*"I have been asked what the rules are for life in Auroville.*

*"Thank God, as yet there are none.*

*"As long as there are none, there is hope."*

*In July, again you were telling the young people of Aspiration, "I do not want to make rules for Auroville as I did for the Ashram." But recently you wrote, "Drugs are prohibited in Auroville." Has there been a change in your vision of Auroville?*

Perhaps Aurovilians have not attained the level of consciousness that is expected of them.

*4 March 1971*

\*

*Is it true, Mother, that though you do not want drugs to be taken at Aspiration, you tolerate them on the other hand at the Centre or in other parts of Auroville?*

This is a lie.

## Words of the Mother—I

I have said, *no drugs in Auroville*, and I do not go back on my word.

*Is it true that essentially you are not against the experience?*

This so-called experience warps the development and damages the consciousness; on the pathway to the Divine it is a fall into the rut.

This is clear, I think.

15 April 1971

\*

## *Matrimandir Workers Camp Kitchen and Dining Room*

*These are meant primarily for Matrimandir workers and should be kept clean and used cleanly. One should not smoke here and should learn to eat in quietude.*

In this country cleanliness is *indispensable* to avoid typhoid.

1 June 1971

\*

*(Message for the Matrimandir Workers Kitchen)*

An absolute cleanliness is *indispensable* in this country and climate to avoid illness. Great precautions must be taken.

1971

\*

Sexual activities bind man to the animal and they will be completely transformed in the future.

Those who want to work for the future and prepare themselves to live it, would do well not to be hypnotised by this

## Community Affairs

subject which animalises the consciousness. Above all, do not associate it with love in your thought, for they really have nothing to do with each other.

*23 November 1971*

\*

We are always too attracted by animals, and it is more interesting to look to the future than towards the past.

As far as I am concerned, a zoo does not interest me. We already tend to be too attached to animality rather than supermentality.§

*31 August 1972*

\*

To take pleasure in dirt and disorder is a sure sign of a nature which rejects its psychic being and wants nothing to do with it.

*21 October 1972*

\*

Cleanliness is the first indispensable step towards the supramental manifestation.

*21 January 1973*

\*

## RELATIONS WITH LOCAL VILLAGERS

*Mother Divine,*

*A few points on which Thy divine guidance is required.*

*There is resistance from the villagers in selling their lands. This may be because we have done nothing to integrate them with Auroville. They feel it is a foreign imposition on them which will do them no good but will drive them from their hearths and homes.*

## Words of the Mother—I

*Should we not demonstrate to them our real intentions by providing them with facilities such as a dispensary, a school, clean drinking water, etc.? This would be money well spent if it is done with love and humility and not as charity.*

This is indispensable.

April 1969

\*

*(Someone working at the Community Workers Kitchen near Aspiration wrote:)*

*Some would like to continue giving food to the workers, others feel that even if funds were available they could be utilised better elsewhere. Please give us your guidance.*

Once you have started giving food to the *workmen*, you cannot stop doing so, otherwise you would lose their confidence. This is imperative—show it to the others.

Blessings to all.

4 April 1969

\*

*(After the departure of the supervisor of the Community Workers Kitchen, someone wrote:)*

*The feeding of the Auroville workers has never been interrupted and I personally will manage it, till a new arrangement can be found.*

Very good.

*It would give all of us strength and the awareness of unity if this programme of giving a free midday meal to all Auroville workers received a message from you.*

## Community Affairs

Goodwill for all and goodwill from all is the basis of peace and harmony.

Blessings.

*13 August 1969*

\*

Those who are in contact with the villagers should not forget that these people are worth as much as they are, that they know as much, that they think and feel as well as they do. They should therefore never have an attitude of ridiculous superiority.

They are at home and you are the visitors.§

*September or October 1969*

\*

To the inhabitants of Aspiration:

A relationship that is not only cordial but friendly with the inhabitants of the neighbouring village is absolutely indispensable. For the realisation of Auroville the first step is to establish a true human fraternity—any shortcoming in this regard is a grave mistake which can compromise the whole work.

My blessings are with all sincere effort towards harmony.

*23 November 1969*

\*

*In connection with the integration programme of the families from the village, which started on 7 August 1970, we pray for your guidance in the following:*

*(1) Whether they are to be treated as Aurovilians in all matters.*

Yes.

*(2) Whether regular Prosperity should be issued to them.*

Yes.

### **Words of the Mother—I**

*(3) Whether all Prosperity items can be taken from Auroville Prosperity.*

All that they choose to take.

*(4) Whether any guiding principles should be laid down for them on joining Auroville. If yes, the Mother may kindly enlighten us.*

Certainly it would be good if somebody was intelligent enough to do it and do it well.

*(5) Whether any particular amount for food should be fixed per person per day; if yes, whether Rs. 2.50 per adult and Rs. 2.00 per child will be all right.*

There must be a period of at least one month during which they are given what they ask. Afterwards we shall see what may be done reasonably.

*10 September 1970*

\*

*As we intend to serve a better type of food than the villagers usually take, is it advisable to allow those who are willing to take food from the Community Kitchen on payment at a reasonable rate?*

Yes—at cost price.

Blessings.

*November 1970*

\*

From the spiritual point of view, India is the foremost country in the world. Her mission is to set the example of spirituality. Sri Aurobindo came on earth to teach this to the world.

### Community Affairs

This fact is so obvious that a simple and ignorant peasant here is, in his heart, closer to the Divine than the intellectuals of Europe.

All those who want to become Aurovilians must know this and behave accordingly; otherwise they are unworthy of being Aurovilians.

*8 February 1972*

\*

*(Someone offered to help to clean Last School)*

It is all right. But while putting things in order, be very careful not to offend the people from the Tamil village. It has been very difficult for us to win their confidence and nothing should be done which could make them lose this new-born confidence which is of capital importance.

Take with you someone who knows and speaks Tamil fluently so that you can talk with them and explain things to them.

They are your brothers in spirit — this should never be forgotten.

*July 1972*

## *Finance*

*To find the necessary funds for Auroville one could proceed in the following manner: Find in every country a very wealthy person who would be the centre for collecting funds for Auroville.*

*Advantages: Such a person would carry weight, would be an example for the others and would never give the impression of begging.*

In principle this way is all right. But in practice, and to avoid all possibility of failure (because failure would have a deplorable effect), we must wait for an indication from circumstances of which I will be immediately informed. And then I will give the signal to go ahead.

*November 1965*

\*

*Mother,*

*Will X play a part in helping to organise the American Pavilion, and if so may she start fundraising in America immediately for this?*

I never gave her this work officially.

But if she brings money so much the better.

*22 March 1966*

\*

*Divine Mother,*

*Do you wish us to try and raise large amounts of money for both the Ashram and the Auroville Project, in America?*

## Finance

If it is at all possible for you it would be extremely helpful and in conformity with the Truth of things.

30 May 1966

\*

(*About certain individuals and groups willing to aid Auroville's development*)

They may not practise themselves, but if they do not know about yoga, how can they understand the purpose of Auroville?

19 June 1967

\*

(*A donor to Auroville specified:*)

*I want my money to be used exclusively for conquering the causes of our sufferings and miseries.*

It is for this that we all work here, but not in the artificial manner of philanthropists who work on the exterior effects only.

We want to eliminate for good the *cause* of suffering by divinising matter through the integral transformation.

28 December 1967

\*

*Firstly, is there something specific being done which is impeding the flow of money to Auroville?*

It is the lack of push towards the future that impedes the flow of money.

*Secondly, is there something specific which should be done to increase the flow of money to Auroville?*

A confident certitude in the inevitable future can break this resistance.

17 May 1968

\*

## **Words of the Mother—I**

*Divine Mother,*

*Given the present state of Auroville's finances,  
should we approach either of the following people for  
donations: [names given].*

It is not this kind of people who can give to Auroville what it needs.

*17 May 1968*

\*

*Divine Mother,*

*Firstly, what is the role of the United States with  
regard to the building of the new world?*

The work of U.S.A. is to provide the financial help needed to prepare the earth for the new creation.

*Secondly, what must the people of the United States do  
in order to begin to be able to fulfil this role?*

Become aware of those, individual or organisation, capable of bringing about this transformation and give them the necessary money.

*9 June 1968*

\*

*Has the time come to attempt approaching the big finance around the world?*

*If so, then we have to create a compact and cohesive management structure, which will be able to handle such finance and be answerable for its proper utilisation. Only after this is done can we approach international organisations and expect favourable response. Has this Thy approval?*

All right. Blessings.

*April 1969*

\*

## Finance

*(Someone trying to raise funds for Auroville requested detailed information about plans for development. When his letter was shown to Mother, she wrote:)*

All these questions prove that you expect Auroville to be a continuation of all that has been done up to now.

Auroville wants to be a new creation expressing a new consciousness in a new way and according to new methods.

18 August 1969

\*

*To raise funds for Auromodèle, what shall we do?*

The more you chase funds the less you get. What you should do is to inform people about Auroville. That is important.§

November 1969

\*

It is only when people feel that it is their good fortune to help Auroville grow that the funds will come abundantly.

December 1969

\*

The lands for Auroville are to be bought and can be bought—the money is needed.

Will you help?

May 1970

\*

You know our need.

Will you not be the man who helps?

\*

**Words of the Mother—I**

*(Message for raising funds for Matrimandir)*

Give your money to the Divine work and you will be richer than you would be by keeping it.

1971

## *Early Talks*

*June 1965*

Have you heard of Auroville?

For a long time, I had a plan of the “ideal town”, but that was during Sri Aurobindo’s lifetime, with Sri Aurobindo living at the centre. Afterwards, I was no longer interested. Then the idea of Auroville—I gave the name Auroville—was taken up again, but from the other end: instead of the formation having to find the place, it was the place—near the lake—which gave birth to the formation, and until now I took only a very minor interest in it, for I had received nothing directly. Then our little A took it into her head to have a house there, by the lake, and to have a house for me next to hers, and to offer it to me. And she wrote me all her dreams: one or two sentences suddenly stirred an old, old memory of something which had tried to manifest—a creation—when I was very young and which had again started trying to manifest at the very beginning of the century, when I was with Théon. Then all that was forgotten. It came back with this letter; all at once, I had my plan for Auroville. Now I have my overall plan, I am waiting for B to draw the detailed plans, for I had said from the beginning: “B will be the architect”, and I wrote to B. When he came here last year, he went to see Chandigarh, the town built by Le Corbusier, up there in the Punjab, and he was not very happy. It seems quite ordinary to me—I know nothing about it, I haven’t seen it, I only saw some photographs which were horrible. And while he was speaking to me, I could see that he felt, “Oh, if only I had a town to build!...” So I wrote to him: “If you want, I have a town to build.” He is happy. He is coming. When he comes, I shall show him my plan and he will build the town. My plan is very simple.

### Words of the Mother—I

The place is up there, on the Madras road, on top of the hill. (*Mother takes a paper and begins to draw.*) We have here — naturally, it is not like that in Nature, we shall have to adapt ourselves; it is like that up there on the ideal plane — here, a central point. This central point is a park which I saw when I was very young — perhaps the most beautiful thing in the world from the point of view of physical, material Nature — a park with water and trees, like all parks, and flowers, but not many; flowers in the form of creepers, palms and ferns, all varieties of palms; water, if possible running water, and possibly a small cascade. From the practical point of view, it would be very good: at the far end, outside the park, we could build reservoirs which would be used to supply water to the residents.

So in this park, I saw the “Pavilion of Love”. But I dislike this word, for man has turned it into something grotesque; I am speaking of the principle of Divine Love. But that has changed: it will be “The Pavilion of the Mother” — but not this (*Mother points to herself*) — the Mother, the true Mother, the principle of the Mother. I say “Mother” because Sri Aurobindo used that word, otherwise I would have put something else, I would have put “creative principle” or “principle of realisation” or — I do not know.... It will be a small building, not a big one, with only a meditation room downstairs, but with columns and probably a circular shape. I say probably, because I am leaving that for B to decide. Upstairs, the first floor will be a room and the roof will be a covered terrace. You know the ancient Indo-Moghul miniatures, with palaces where there are terraces with small roofs supported by columns? You know those old miniatures? Hundreds of them have come into my hands.... But this pavilion is very, very beautiful, a small pavilion like this, with a roof on a terrace, and low walls with couches against them to sit on, to meditate in the open air in the evening, at night. And below, downstairs, at ground-level, a meditation room, simply — something quite bare. There would probably be at the far end something which would be a living light, perhaps the symbol in

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living light, a constant light. Otherwise, a very peaceful, very silent place.

Nearby, there would be a small dwelling, a small dwelling which would nevertheless have three floors, but not large-sized, and that would be the house of A, who would serve as a guardian. She would be the guardian of the pavilion. She wrote me a very nice letter but she did not understand all that, of course.

That is the centre.

All around, there is a circular road which separates the park from the rest of the town. There would probably be a gateway —in fact there must be one—in the park. A gateway with the guardian of the gate. The guardian of the gate is a new girl who has come from Africa, who wrote me a letter telling me that she wanted to be the guardian of Auroville in order to let only the “servants of Truth” enter (*Mother laughs*). It is a very nice plan. So I shall probably put her there as guardian of the park, with a small house on the road at the entrance.

But the interesting thing is that around this central point, there are four big sections, like four big petals (*Mother draws*), but the corners of the petals are rounded and there are small intermediate zones — four big sections and four zones.... Naturally that is only in the air; on the ground, it will be an approximation.

We have four big sections: the cultural section, to the North, that is to say, towards Madras; to the East, the industrial section; to the South, the international section; and to the West, that is to say, towards the lake, the residential section.

To make myself clear: the residential section, where there will be the houses of the people who have already subscribed and of all the others who are coming in large numbers to have a plot in Auroville. That will be next to the lake.

The international section: we have already approached a certain number of ambassadors and countries for each one to have its pavilion—a pavilion from every country. It was an old idea. Some have already accepted, so it is on the way.

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Each pavilion has its own garden with, as far as possible, a representation of the plants and products of the country which it represents. If they have enough money and enough space, they can also have a sort of small museum or permanent exhibition of the country's achievements. The buildings should be constructed according to the architecture of each country—it should be like a document of information. Then, depending on the money they wish to spend, they could also have accommodation for students, conference-rooms, etc., a cuisine of the country, a restaurant of the country—they could have all kinds of developments.

Then the industrial section. Already many people, including the Government of Madras—the Madras Government is loaning money—want to start industries, which will be on a special basis. This industrial section is to the East and it is very big, there is plenty of space; it will go down towards the sea. In fact, to the North of Pondicherry there is quite a large area which is totally uninhabited and uncultivated; it is by the sea, going up the coast towards the North. So this industrial section would go down towards the sea, and if possible there would be a kind of wharf—not exactly a port but a place where boats could come alongside; and all these industries, with the inland transportation they need, would have a possibility to export directly. And there, there would be a big hotel—B has already made a plan for it; we wanted to build the hotel here, on the site of the “Messageries Maritimes”, but after having said yes, the owner said no; it is very good, it will be better over there—a big hotel to receive visitors from outside. Already quite a number of industries have registered for this section; I do not know if there will be enough room, but we shall manage.

Then, to the North—that is where there is the most space, of course—towards Madras, the cultural section. There, an auditorium—the auditorium which I have dreamt of building for a long time; plans had already been made—an auditorium

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with a concert-hall and a grand organ, the best of its kind today. It seems they are making wonderful things. I want a grand organ. There will also be a stage with wings — a rotating stage, etc., the best of its kind. So, a magnificent auditorium, there. There will be a library, there will be a museum with all sorts of exhibitions — not inside the auditorium: in addition to it there will be a film-studio, a film-school; there will be a gliding club. Already we almost have authorisation from the Government, and the promise, so it is already well on the way. Then towards Madras, where there is plenty of space, a stadium. We want this stadium to be the most modern and the most perfect possible, with the idea — it is an idea I have had for a long time — that twelve years — the Olympic Games take place every four years — twelve years from 1968 — in '68 the Olympiads are taking place in Mexico — twelve years later we would hold the Olympic Games in India, there. So we need space.

Between these sections, there are intermediate zones, four intermediate zones: one for public services, post office, etc.; one zone for transport, railway station and possibly an aerodrome; one zone for food — that one would be near the lake and would include dairies, poultry farms, orchards, cultivated lands, etc.; it would spread and include the Lake Estate: what they wanted to do separately would be within the framework of Auroville. Then a fourth zone. I have said: public services, transport, food, and the fourth zone: shops. We do not need many shops, but a few are necessary in order to obtain what we do not produce. They are like districts, you see.

*And you will be there at the centre?*

A hopes so (*Mother laughs*). I did not say no, I did not say yes; I told her, "The Lord will decide." It depends on my state of health. A removal, no — I am here because of the Samadhi, I shall stay here, that is quite sure. But I can go there on a visit; it is not so far, it takes five minutes by car. But A wants to be quiet,

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silent, aloof, and that is quite possible in her park, surrounded by a road, with someone to stop people from coming in; one can stay very quiet — but if I am there, that is the end of it! There would be collective meditations, etc. That is to say that if I get a sign, first the physical sign, then the inner command to go out, I shall drive there and spend an hour, in the afternoon — I can do that now and then. We still have time because, before everything is ready, it will take years.

*That is to say that the disciples will stay here?*

Ah! The Ashram stays here — the Ashram stays here, I stay here, that is understood. Auroville is...

*A satellite.*

Yes, it is the contact with the outside world. The centre on my drawing is a symbolic centre.

But that is what A expects: she wants a house where she would be all alone next to a house where I would be all alone. The second part is a dream, because myself all alone.... You only have to see what is happening! It is true, isn't it? So it does not go with the "all alone". Solitude must be found within, it is the only way. But as far as living is concerned, I shall certainly not go and live there, because the Samadhi is here; but I could go there to visit. For example, I could go there for an inauguration or for certain ceremonies. We shall see. It will be years from now.

*In short, Auroville is more for outside?*

Oh yes! It is a town! Consequently, it is the whole contact with outside. An attempt to realise on earth a more ideal life.

In the old formation which I had made, there had to be a hill and a river. There had to be a hill, because Sri Aurobindo's

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house was on top of the hill. But Sri Aurobindo was there at the centre. It was arranged according to the plan of my symbol, that is to say, a point in the middle, with Sri Aurobindo and all that concerned Sri Aurobindo's life, and four big petals—which were not the same as on this drawing, it was something else—and twelve all around, the town itself; and around that, there were the residences of the disciples; you know my symbol: instead of lines, there are bands; well, the last circular band formed the area for the disciples' residences, and each one had his own house and garden—a small house and a garden for each one. There was some means of transport, I wasn't sure if it was individual transport or collective transport—like those small open tramcars in the mountains, you know—going in all directions to take the disciples back towards the centre of the town. And around all that, there was a wall, with a gateway and guardians at the gate, and one could not enter without authorisation. There was no money—within the walls, no money; at the various entrances, there were banks or counters of some sort, where people could deposit their money and receive tickets in exchange, with which they could obtain lodging, food, this, that. But no money—the tickets were only for visitors, who could not enter without a permit. It was a tremendous organisation.... No money, I did not want any money.

Look! In my plan I forgot one thing. I wanted to build a housing estate for workers, but the housing estate was to be part of the industrial section, perhaps an extension along the edge of the industrial section.

Outside the walls, in my first formation, on one side there was an industrial town, and on the other, fields, farms, etc., to supply the town. But that represented a real country—not a big country, but a country. Now it is much reduced. It is no longer my symbol; there are only four zones and there are no walls. And there will be money. You see, the other formation was truly an ideal endeavour.... But I counted on many years before trying to start. At that time I thought twenty-four years. But now it is

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much more modest, it is a transitional attempt, and it is much more realisable. The other plan was... I almost had the land; it was in the time of Sir Akbar, you remember, from Hyderabad. They sent me some photographs of the State of Hyderabad and there, in those photographs, I found my ideal spot: an isolated hill, quite a big hill, and below it, a large, flowing river. I told him, "I want this place", and he arranged the matter. Everything was arranged. They sent me the plans, the papers and everything, saying that they were giving it to the Ashram. But they laid down one condition—it was virgin forest, uncultivated land—the place was given on condition, naturally, that we would cultivate it—but the products must be utilised on the spot; for example, the crops, the wood, must be utilised on the spot, not transported; nothing could leave the State of Hyderabad. There was even C, who was a navigator, who said that he would obtain a sailing boat from England to go up the river to fetch the products and bring them to us here. Everything was very well planned! Then they set this condition. I asked if it was not possible to have it removed; then Sir Akbar died and that was the end of it, the matter was dropped. Afterwards, I was glad that it was not done because, now that Sri Aurobindo has departed, I cannot leave Pondicherry. I could only leave Pondicherry with him provided that he accepted to live in his ideal town. At that time, I had spoken of this project to D, the person who built Golconde; and he was enthusiastic, he told me, "As soon as you start to build, call me, I shall come." I had shown him my plan; it was based on an enlargement of my symbol; he was most enthusiastic, he thought it was magnificent.

It was dropped. But the other one, which is just a small intermediate attempt, we can try.

I have no illusions that it will keep its original purity, but we shall try something.

*Much depends on the financial organisation of the project?*

### Early Talks

For the time being, E is taking care of that, because he receives the money through the Sri Aurobindo Society and he bought the land. A fair amount of land has already been bought. It is going well. Naturally, the difficulty is to find enough money. But, for example, the pavilions — each country will bear the expenses for its own pavilion; the industries — each industry will provide the money for its own business; the residents — each one will give the money necessary for his land. The Government — Madras has already given us the promise — will give between sixty and eighty per cent: one part grant, that is to say, gift; one part loan, free of interest and repayable over ten years, twenty years, forty years — a long-term repayment. E knows all about it, he has already had quite a few results. But according to whether the money comes in quickly or comes in little by little, it will go more or less quickly. From the construction point of view, it will depend on B's plasticity; the details are all the same to me — only I would like this pavilion to be very beautiful. I can see it. For I have seen it, I have had the vision of it; so I shall try to make him understand what I have seen. And the park too, I have seen it — these are old visions which I had repeatedly. But that is not difficult.

The greatest difficulty is the water, because there is no river nearby, up there. But they are already trying to channel the rivers; there was even a project to channel water from the Himalayas across the whole of India: F had made a plan and had spoken about it in Delhi; they objected that it would be rather expensive, obviously! But, anyway, even without such grandiose things, something must be done to supply the water. That will be the greatest difficulty; that will take the most time. All the rest, light, power, will be done on the spot in the industrial section — but water cannot be made! The Americans have seriously thought of finding a way to use sea-water, because the earth no longer has enough drinking water for man — the water which they call "fresh": it is ironical; the amount of water is not enough for the

## Words of the Mother—I

needs of man, so they have already started chemical experiments on a large scale to transform sea-water and make it utilisable — obviously, that would be the solution to the problem.

*But that already exists.*

It exists, but not on a sufficiently large scale.

*It does in Israel.*

Do they do that in Israel? Do they use sea-water? Obviously, that would be the solution — the sea is there.

We shall see.

It would have to be brought up.

*A yachting club would be rather nice?*

Ah! Certainly, with the industrial section.

*Near your port, there.*

It will not be a “port” but, well... Yes, the visitors’ hotel with a yachting club nearby, that is an idea. I shall add that. (*Mother writes it down.*)

*It will surely be a success.*

Now look! A shower of letters, my child! From everywhere, from all over the world, people are writing to me: “At last! This is the project I was waiting for”, etc. A shower.

There is also a gliding club. We have already been promised an instructor and a glider. It is a promise. It will be in the industrial section, on top of the hill. Of course, the yacht club will be on the sea, not on the lake; but I had thought — because there is much talk of deepening the lake, it is almost filled up — I was thinking of a hydroplane station, there.

## Early Talks

*We can also have boating on the lake?*

Not if there are hydroplanes. It is not big enough for boating. But it would be very good for a hydroplane station. But that depends: if we have an airport, it is unnecessary; if we do not have an airport.... But already, in the Lake Estate project, there was an airport. G, who has become a squadron leader, has sent me a plan for an airport too, but for small planes, whereas we want an airport which can handle a regular service to Madras, a passenger airport. There has already been much talk about it. There were discussions between Air India and another company; then they could not come to an agreement — all sorts of petty, foolish difficulties. But all that, with the growth of Auroville, will fall away quite naturally — people will be only too glad to have an airport.

No, there are two difficulties. Small sums of money we have — to be precise: what the Government can loan, what people give to have a plot — it is coming. But it takes massive sums, you know, it takes billions to build a town!

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*September 1966*

Begging is not permitted in Auroville. Persons found begging on the road will be distributed as follows: children to school, the old to a home, the sick to the hospital, the healthy to work.

A school, a home, a hospital and special work areas will be arranged for this. They will not be mixed with the others, because some people may come from outside and begin to beg in the street.

There are no police. We have... we haven't found the word... a band of guards, a battalion of guards, something like the firemen in Japan, who are gymnasts and who do everything when there are accidents — anything, earthquakes — they do everything. They climb up into houses. Instead of police, there

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will be a kind of battalion of guards, who will go out regularly into the various parts of the town to see if they are needed. And if they come across people begging, they will be distributed as I said. There will be a school for the children, a home for the old, a hospital for the sick and disabled, and a place where work will be provided for all those who... There will be every possible kind of work, from sweeping to... anything, and work that is needed, they will do it, according to their abilities. This has to be organised.

A special school for the children to teach them to work, to teach them the things that are indispensable for them to be able to work.

No prison, no police.§

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*30 December 1967*

Mother reads a disciple's notation of comments she made about her conception of Auroville.

*“Auroville will be a self-supporting township.*

*“All who live there will participate in its life and development.*

*“This participation may be passive or active.*

*“There will be no taxes as such but each will contribute to the collective welfare in work, kind or money.*

*“Sections like industries which participate actively will contribute part of their income towards the development of the township.*

*“Or if they produce something (like foodstuffs) useful for the citizens, they will contribute in kind to the township, which is responsible for feeding its citizens.*

*“No rules or laws are being framed. Things will get formulated as the underlying truth of the township*

## Early Talks

*emerges and takes shape progressively. We do not anticipate.”*

I thought I had said more than that because I said a good deal about it, inwardly — on the organisation, the food, etc. We are going to make experiments.

Some things are really interesting; first of all, for example, I would like each country to have its pavilion, and in the pavilion there will be the cooking of that country — that is, the Japanese will be able to eat Japanese food if they want to, etc. But in the town itself there will be food for both vegetarians and non-vegetarians, and there will also be some attempt to find the food of tomorrow.

The whole process of assimilation which makes you so heavy — it takes so much of a person's time and energy — that should be done *beforehand*, you should be given something which is immediately assimilable, like the things they are making now; for example they have vitamin pills and proteins which can be assimilated directly, nutritious elements which are found in one thing or another and which don't have much volume — a huge quantity is needed to assimilate very little. Now that they are skilful enough in chemistry, it could be simplified.

People do not like this simply because they take an intense pleasure in eating; but when you no longer take pleasure in eating, you still need nourishment without wasting your time on it. An enormous amount of time is wasted — time in eating, in digesting, and all the rest. And there, I would like an experimental kitchen, a kind of culinary laboratory for experimenting. People would go to one place or another according to their tastes and inclinations.

And they don't pay for their food, but they should offer their work or their produce: those who have fields, for example, should give the produce from their fields; those who have factories should give their products; or one gives one's labour in exchange for food.

## Words of the Mother—I

That in itself eliminates much of the internal exchange of money. And for everything we would find things like this. Basically, it should be a city for study, for study and research into a way of life which is both simplified and in which the higher qualities will have *more time* to develop.

It is only a small beginning.

Mother goes through the text sentence by sentence.

*“Auroville will be a self-supporting township.”*

I want to insist on the fact that it will be an experiment, it is for making experiments — experiments, research, study. Auroville will be a city that will try to be, or will tend to become, or attempt to be “self-supporting”, that is to say...

*Autonomous?*

“Autonomous” is understood to mean some kind of independence which breaks off relations with others, and that is not what I mean.

For example, those who produce food, like Eurofood — of course, when we are 50,000 it will be difficult to provide for all the needs, but for the moment we are only a few thousand at most — well, a factory always produces far too much, so it will sell outside and receive money. Eurofood for example wants to have a special relationship with the workers — not at all the old system, something which would be an improvement on the communist system, a more balanced organisation than sovietism, that is, something which does not err too much on one side at the expense of the other.

There is one thing I wanted to say: the participation in the well-being and life of the town as a whole is not something calculated on an individual basis; that is, this individual should give so much, it is not like that. It is calculated according to

## Early Talks

the means, the activity, the capacity for production; it is not the democratic idea which cuts everything up into equal pieces, which is an absurd machinery. It is calculated according to one's means: one who has much gives much, one who has little gives little; one who is strong works hard, one who is not strong does something else. You see, it is something truer, deeper. That is why I make no attempt to explain now, because people will start to make all kinds of complaints. All this must come about automatically, so to speak, with the growth of the city, in the true spirit. That is why this note is extremely concise.

For example, this sentence:

*“All who live there will participate in its life and development.”*

All who live there will participate in its life and development according to their capacities and means, not mechanically—so much per unit. That's it, it must be something living and true, not a mechanical thing; and according to each one's capacities: that is, one who has material means, such as those provided by a factory, should give in proportion to its production, not so much per individual, per head.

*“The participation may be passive or active.”*

I do not understand what “passive” means; I said it in French and it has been put into English. What could that mean, “passive”?... It would be something more like planes or different levels of consciousness.

*You meant that those who are wise, who work within,  
do not need to...*

Yes, that's it. Those who have a higher knowledge do not need to work with their hands, that is what I meant.

### Words of the Mother—I

*“There will be no taxes as such, but each one will contribute to the collective welfare in work, kind or money.”*

So that is clear: there will be no taxes, but each one will have to contribute to the collective welfare by his work, in kind or in money. Those who have nothing but money will give money. But to tell the truth, “work” can be inner work — but one cannot say that, because people are not honest enough. The work can be an occult, completely inner work; but for that, it must be absolutely sincere and true, and with the capacity for it: no pretension. But not necessarily a physical work.

*“Sections like industries which participate actively will contribute part of their income towards the development of the township; or if they produce something (like food-stuffs) that is useful to the citizens, they will contribute in kind to the township, which is responsible for feeding its citizens.”*

This is what we were just saying. The industries will participate actively, they will contribute. If these industries produce articles which are not constantly needed and therefore in amounts or quantities that are too great to be used within the city but which will sell outside, they, of course, should participate with money. And I give food as an example; those who produce food will give what they produce to the town — in proportion to what they produce, of course — and the town is responsible for feeding everyone. That means that people will not need to buy food with money; but it must be earned.

It is a sort of adaptation of the communist system, but not in a spirit of levelling; according to the capacity, the position — not the psychological or intellectual, but the inner position of each one.

What is true is that materially every human being has the right — but it is not a “right”.... The organisation should be

## Early Talks

such, should be so arranged, that the material needs of everyone are assured, not according to ideas of rights and equality, but on the basis of the minimum needs. And once that is established, each one should be free to organise his life according to — not according to his financial means, but his inner capacities.

*“No rules or laws are being framed. Things will get formulated as the underlying truth of the township emerges and takes shape progressively. We do not anticipate.”*

What I mean is that usually — always so far, and now more and more — men lay down mental rules according to their conceptions and ideals, and then they apply them (*Mother brings down her fist to show the world in the grip of mind*), and that is absolutely false, it is arbitrary, unreal — and the result is that things revolt or wither and disappear.... It is the experience of life itself that should slowly elaborate rules which are as flexible and wide as possible, to be always progressive. Nothing should be fixed.

That is the great error of governments; they make a framework and say, “There you are, we have set this up and now we must live by it”, and so of course they crush life and prevent it from progressing. Life itself must develop more and more in a progression towards Light, Knowledge, Power, little by little establishing rules that are as general as possible, so that they can be extremely flexible and change with the need — and change as quickly as the needs and habits do.

(*Silence*)

The problem finally comes down to this: to replace the mental government of the intelligence by the government of a spiritualised consciousness.

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## Words of the Mother—I

*February 1968*

One must have an absolutely transparent sincerity. Lack of sincerity is the cause of the difficulties we meet at present. Insincerity is in all men. There are perhaps a hundred men on earth who are totally sincere. Man's very nature makes him insincere — it is very complicated, for he is constantly deceiving himself, hiding the truth from himself, making excuses for himself. Yoga is the way to become sincere in all parts of the being.

It is difficult to be sincere, but at least one can be mentally sincere; this is what can be demanded of Aurovilians. The force is there, present as never before; man's insincerity prevents it from descending, from being felt. The world lives in falsehood, all relations between men have until now been based on falsehood and deceit. Diplomatic relations between nations are based on falsehood. They claim to want peace, and meanwhile they are arming themselves. Only a transparent sincerity in man and among nations can usher in a transformed world.

Auroville is the first attempt in this experiment. A new world will be born; if men are willing to make an effort for transformation, to seek for sincerity, it is possible. From animal to man, thousands of years were needed; today, with his mind, man can will and hasten a transformation towards a man who shall be God.

This transformation by the help of the mind — by self-analysis — is a first step; afterwards, it is necessary to transform the vital impulses: that is much more difficult, and especially to transform the physical. Every cell in our bodies must become conscious. This is the work I am doing here; it will enable the conquest of death. That is another story; that will be the humanity of the future, perhaps after hundreds of years, perhaps sooner. It will depend on men, on nations.

Auroville is the first step towards this goal. §

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## Early Talks

*March 1968*

About Section One of the Auroville Charter: “But to live in Auroville one must be the willing servitor of the Divine Consciousness.”

This is the big dispute at the moment about Auroville. In the Charter, I put “Divine Consciousness”, so they say, “It reminds us of God.” I said (*Mother laughs*), “It doesn’t remind *me* of God!”

So some translate it as “the highest consciousness”, others put something else. I agreed with the Russians to put “perfect Consciousness”, but it is an approximation.... And That—which cannot be named and cannot be defined—is the supreme Power. It is the Power that one finds. And the supreme Power is only an aspect: the aspect that concerns creation. §

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*10 April 1968*

Apropos Auroville: on money and government.

The conflict about money is what might be called a “conflict of ownership”, but the truth is that money belongs to no one. This idea of *possessing* money has warped everything. Money should not be a “possession”: like power it is a means of action which is given to you, but you must use it according to... what we can call the “will of the Giver”, that is, in an impersonal and enlightened way. If you are a good instrument for diffusing and utilising money, then it comes to you, and it comes to you in proportion to your capacity to use it as it is meant to be used. That is the true mechanism.

The true attitude is this: money is a force intended for the work on earth, the work required to prepare the earth to receive and manifest the divine forces, and it—that is, the power of

## Words of the Mother—I

utilising it — must come into the hands of those who have the clearest, most comprehensive and truest vision.

To start with, the first thing (but this is elementary) is not to have the sense of possession — what does it mean, “it is mine”?... Now, I don’t quite understand. Why do people want it to belong to them? — so that they can use it as they like and do what they want with it and handle it according to their own conceptions? That’s how it is. On the other hand, yes, there are people who like to store it up somewhere... but that is a disease. To be sure of always having some, they hoard it.

But if people understood that one should be like a receiving and transmitting station and that the wider the range (just the opposite of personal), the more impersonal, comprehensive and wide it is, the most force it can hold (“force” that is translated materially: notes and coins). This power to hold is proportional to the capacity to use the money in the best way — “best” in terms of the general progress: the widest vision, the greatest understanding and the most enlightened, exact and true usage, not according to the warped needs of the ego but according to the general need of the earth for its evolution and development. That is to say, the widest vision will have the largest capacity.

Behind all wrong movements, there is a true movement; there is a joy in being able to direct, utilise, organise in such a way that there is a minimum of waste and the maximum of result. It is a very interesting vision to have. And this must be the true side in people who want to accumulate money: it is the capacity to use it on a very large scale. Then, there are those who very much like to have it and spend it; that is something else — they are generous natures, neither regulated nor organised. But the joy of being able to satisfy all *true* needs, all necessities, is good. It is like the joy of changing a sickness into health, a falsehood into truth, a suffering into joy; it is the same thing: to change an artificial and foolish need — which does not correspond to anything natural — into a possibility which becomes something quite natural. So much money is needed to do this or that or

## Early Talks

the other, so much is needed to arrange this, to repair that, to build this, to organise that — that is good. And I understand that people like to be the channels through which the money goes exactly where it is needed. That must be the true movement in people who like to... translated into foolish egoism, who need to appropriate.

When the need to accumulate and the need to spend (which are both blind and ignorant) are combined, they can lead to a clear vision and a most efficient utilisation. That is good.

Then there comes, slowly and slowly, the possibility of putting it into practice.

But, naturally, the need is for very clear heads and for intermediaries of high integrity (!) to be able to be everywhere at the same time and do all at the same time. Then this famous question of money would be solved.

Money does not belong to anybody. Money is a collective possession which should be used only by those who have an integral, comprehensive and universal vision. I would add something to that: not only integral and comprehensive, but essentially *true* as well; a vision which can tell the difference between a use which is in accord with the universal progress, and a use which could be termed fanciful. But these are details, for even the mistakes, even, from a certain standpoint, the waste, help the general progress: these are lessons learned the hard way.

(*Silence*)

I always remember what X used to say (X was completely opposed to philanthropy); he used to say: Philanthropy perpetuates human misery because without human misery philanthropy would have no more reason to exist!... And you know the great philanthropist, what was his name? — during Mazarin's time; he founded the Little Sisters of Charity....

*Vincent de Paul?*

## Words of the Mother—I

That's it. Mazarin once told him: There have never been so many poor people as since you started taking care of them! (*Mother laughs.*)

Later.

I have been rethinking what I said about money. That is how life in Auroville should be organised, but I doubt whether people are ready.

*That is to say that it is possible so long as they accept the guidance of a sage?*

Yes. The first thing that should be accepted and recognised by everyone is that the invisible and higher power—that is, the power which belongs to a plane of consciousness that is mostly veiled, but which is within each; a consciousness which can be called anything, by any name, it does not matter, but which is integral and pure in the sense that it is not false, it is in the Truth—that this power is capable of ordering material things in a way that is truer, happier and better for everyone than any material power. That is the first point. Once people agree on that...

It is not something one can pretend to have; an individual cannot pretend to have it, either he has it or he hasn't, because (*Mother laughs*) in any circumstance of life, if it is a pretension, it will show clearly! On top of that, it does not give you any material power. There again, X once said—he was speaking of the true hierarchy, the hierarchy based on each one's power of consciousness—the individual or individuals who are at the very summit necessarily have the least needs; their material needs become less as their capacity of material vision grows. And that is very true. It is automatic and spontaneous, not the result of an effort: the wider the consciousness, the more it embraces things and realities—the less its material needs, automatically, because

## Early Talks

they lose all their importance and value. The need for material necessities is reduced to a minimum, which will itself change with the progressive development of Matter.

And that is easily recognisable, isn't it? It is difficult to act the part.

And the second thing is the power of conviction; that is, the highest consciousness, when it is brought into contact with Matter, spontaneously has a greater power of conviction than all the intermediary planes. By mere contact, its power of conviction, that is, its power of transformation, is greater than that of all the intermediary planes. That is a fact. These two facts together make it impossible for any pretension to last long. I am looking at it from the standpoint of a collective organisation.

As soon as you come down from this supreme Height, there is all the play of the various influences (*gesture of mixture and conflict*) and that in itself is a sure sign: even a slight descent—even into the domain of higher mind, higher intelligence—and the whole conflict of influences begins. Only what is right at the very summit and is perfectly pure, has this power of spontaneous conviction. Therefore, whatever one may do instead of that is an approximation and it is not much better than democracy—that is, the system which wants to rule by the greatest number and the lowest level—I mean social democracy, the latest trend.

If there is no representative of the supreme Consciousness—that can happen, can't it?—if there isn't any, there could be instead, it could be tried, government by a few—a small number set between four and eight, something like that, four, seven, eight—who have an *intuitive* intelligence: “intuitive” is more important than intelligence—with an intuition that is manifested intellectually.

This would have its drawbacks from the practical point of view, but it would perhaps be closer to the truth than the lowest level—socialism or communism. Everything in between has proved to be incompetent: theocracy, aristocracy, democracy

## Words of the Mother—I

and plutocracy, all those have been a complete failure. The other one, the socialist or communist government is proving itself a failure as well.

Basically socialism and communism correspond to a kind of absence of government, because they do not have the power to govern others; they are obliged to transfer their power to someone who exercises it, like a Lenin for example, because he was a brain. All this has been tried and proved to be incompetent. The only thing that could be competent is the Truth-Consciousness, which would choose instruments and express itself through a certain number of instruments in the absence of one—"one" is not enough either, "one" would necessarily have to choose a group.

Those who have this consciousness may belong to any social class: it is not a privilege of birth, but the outcome of personal effort and development. In fact, that is an outward sign, the obvious sign of a change from the political point of view—it is no longer a matter of classes and categories nor of birth—all that is obsolete. It is the individuals who have attained a certain higher consciousness who have the right to govern—not others, regardless of their social class.

This would be the true vision.

All those who participate in the experiment should be absolutely convinced that the highest consciousness is the best judge of the most material things. What has ruined India is this idea that the higher consciousness deals with higher things and that lower things do not interest it at all, and that it understands nothing about them! That has been the ruin of India. Well, this error must be completely eradicated. It is the highest consciousness which sees most clearly—most clearly and most truly—what the needs of the most material things must be.

With that, a new type of government could be tried.

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## Early Talks

31 May 1969

The night before last, I spent more than three hours with Sri Aurobindo and I was showing him all that was about to come down for Auroville. It was quite interesting. There were games, there was art, there was even cooking! But all that was very symbolic. And I was explaining to him as though on a table, in front of a vast landscape. I was explaining to him the principle on which physical exercises and games were going to be organised. It was very clear, very precise, I was giving as though a demonstration, and it was as though I was showing on a smaller scale a miniature representation of what was going to be done. I was moving people and things (*gesture, as though on a chess-board*). But it was very interesting, and he was very interested: he was laying down the broad laws of organisation (I do not know how to explain). There was art and it was beautiful, it was good. And how to make the houses pleasant and pretty, upon what principle of construction. And then even the kitchen; it was so amusing, each one brought forward his invention.... This went on for three hours — three hours of the night, it is a lot! Very interesting.

*Yet conditions upon earth seem to be very far from all that...*

(*After some hesitation*) No... it was right there, it did not seem to be foreign to earth. It was a harmony: a conscious harmony behind things; a conscious harmony behind the physical exercises and the games; a conscious harmony behind the decoration, the art; a conscious harmony behind the food...

*I mean that all this seems to be at the opposite pole of what is now upon earth.*

Not...

### **Words of the Mother—I**

No?

I saw X today and I was telling him that the whole organisation of the arts and sports, even of food and all the rest, was ready in the subtle physical — ready to come down and embody itself — and I told him, “What is needed is just a handful of earth (*gesture of cupping the hands*), a handful of earth where one could grow the plant.... One must find a handful of earth to let it grow.”

## *Matrimandir Talks*

*31 December 1969*

That was the first idea: there was the Centre and the town was organised around it. Now they are doing the very opposite! They want to build the town and put the Centre in afterwards.

And the “thing” is ready to come! I have known it for a long time, it is there (*gesture upward*), it is waiting.

(*Silence*)

A's idea is an island at the centre, with water around it, running water, which will provide the whole water supply for the city; and when it has passed through the city, it will be sent to a pump-house, and from there it will go out to irrigate all the surrounding cultivated lands. So this Centre is like a small island and on it is what we called at first the “Matrimandir”—which I always see as a very big room, absolutely bare, receiving a light that comes from above, arranged in such a way that the light from above would be concentrated on one place where there would be... whatever we want to put as the centre of the city. At first, we had thought of Sri Aurobindo's symbol, but we can put whatever we want. Like that, with a ray of light striking it all the time, which turns, turns, turns... with the sun, you understand. If that is properly done, it will be very good. And then underneath, so that people can sit and meditate, or simply rest, *nothing*, nothing, except something comfortable underneath so that they can sit without getting tired, probably with some pillars, which would serve as back-rests at the same time. Something like that. And that is what I always see. And the room should be high, so that the sun can enter as a *ray*, according to the time of day, and strike the centre which will be there. If that is done, it will be very good.

## Words of the Mother—I

And then for the rest it is all the same to me, they can do what they want. At first they thought of making a place for me to stay, but I will never go there, so it is not worth the trouble, it is completely useless. And to look after this island it was agreed that there would be a little house for B who would like to be there simply as the guardian. And then A had arranged a whole system of bridges to link it with the other bank. And the other bank would consist entirely of gardens all around. These gardens... we thought of twelve gardens—to divide the distance into twelve, of making twelve gardens, each one centred on something, a state of consciousness, and the flowers which represent it. And then, the twelfth garden would be in the water, around—not around, but beside—the “Mandir”, with the tree, the banyan which is there. That is the centre of the city. And there, the twelve gardens around the outside would be repeated with the flowers arranged in the same way.

(*Silence*)

For the outside of this kind of temple, A had thought of making a big lotus. But then, this interior, this play of light, I don't know if it would be possible with a lotus shape?

If A and C could both collaborate... if they could both come together, and if one of them could always be here, one of them, now one, now the other, if one of them could always be here, with a single plan they would draw up together—it would go much faster, a hundred times faster.

This idea of the ray of sun... when I look, at once that is what I see. And a ray of sun which could come at all times—it would be arranged in such a way that it comes all the time (*gesture following the movement of the sun*). And then, something would be there, a symbol, which would be both upright so that it can be seen all around, and flat to receive the light fully. What?... And let it not become a religion, for heaven's sake!

## Matrimandir Talks

(*Silence*)

Who could find the way to realise that? Because there is no lack of sun here.... Of course there are days when there isn't any, but after all, there are many days when there is — so that from every side, from any angle, the ray falls. It should be arranged like that. It's a question of geometry. You can speak about it to C, because if he had an idea...

That is what is needed, something, a symbol — we'll find what is needed, we'll see — of course, like an altar, but... What? Which receives the light both directly from above and from all sides.

And then, no other windows, you understand? All the rest in a sort of half-light. And that, like a light... that would be good, it could be very good. I would like someone who can feel that.

And if it were well realised, that would already be very interesting for people. It would be a concrete realisation of something.... They will begin to say that it is a religion of the sun! (*Mother laughs*) Oh, you know, I am used to *every*, every stupidity.

(*Silence*)

Of course, logically, or rather psychologically, it is a mistake to build all around and the Centre afterwards.

The idea of A, of his group, is to have industries which can bring in money for Auroville, then... That is to say that instead of being able to get it done quickly, it will take centuries.

I will speak to A about it tomorrow. I mean I will tell him to see C who has some excellent ideas — well, that he should come to an understanding with him. You see, it's very simple: we'll try to make A understand and to set up a collaboration.

For me now, things are no longer exclusive, not at all. I see very well the possibility of using the most opposite tendencies *at*

## Words of the Mother—I

*the same time....* It is not exclusive. I do not say: "Ah! No, not that!" No, no, no. All, all together. That is what I want: to be able to create a place where all the opposites can unite.

Unless that can be done... (*gesture of turning round and round*) it goes on and on and on.

\*

3 January 1970

*Sweet Mother, I have told C to come, he is waiting outside.*

Yes. There is an interesting thing. For a long time I had been feeling something, then we spoke about it the other day and I *saw* it. I spoke of it to A, I told him to see C and I also told him that I had *seen* what should be done. Of course he did not say No, he said Yes to everything, but I felt that he did not really intend... But, this is what happened. I saw clearly — very, very distinctly.... That is to say it was like that and it *is* still like that, it is there (*gesture indicating an eternal plane*)... the interior of this place....

It will be a kind of hall like the inside of a column. No windows. The ventilation will be artificial, with those machines (*gesture indicating an air-conditioner*) and only a roof. And the sun striking the centre. Or when there is no sun — at night and on cloudy days — an electric spotlight.

And the idea is to build right now a sort of example or model to hold about a hundred people. When the town is built and we have had the experience, we will make it into something big. But then it will be very big, to hold a thousand to two thousand people. And the second one will be built around the first: that means, the first one will not go until the second one is finished. That is the idea.

Only, so as to talk about it to C (and if possible, if I see that it is possible, to talk about it to A), I wanted to have a plan. I

## Matrimandir Talks

will have it made, not myself, because I can't any more; I would have been able to do it at one time, but now I don't see well enough. I will have it done this afternoon, in front of me, a plan, and with this plan I will be able to explain really well. But to you I simply wanted to say what I have seen.

It will be a tower with twelve facets, each facet represents a month of the year; and up above, the roof of the tower will be like this (*gesture indicating a roof which slopes upwards from the sides to the centre*).

And then, inside, there will be twelve columns. The walls and then twelve columns. And right at the centre, on the floor, there is my symbol, and above it four of Sri Aurobindo's symbols, joined to form a square, and above that... a globe. If possible, a globe made of transparent material, and with or without light inside, but the sun should strike the globe; then according to the month, the time, it will be from here, from there, from there (*gesture indicating the movement of the sun*). You understand? There will always be an opening with a ray. Not a diffused light: a ray which strikes, which should strike. It will require some technical knowledge to be able to carry it out, and that is why I want to make a design with an engineer.

And then, there will be no windows or lights inside. It will always be in a kind of clear half-light, day and night — by day with the sun, by night with artificial light. And on the floor, nothing, just a floor like this one (*in Mother's room*). That is to say, first wood (wood or something else), then a sort of rubber foam, thick, very soft, and then a carpet. A carpet everywhere, everywhere except at the centre. And people will be able to sit everywhere. And the twelve columns are for people who need support for their backs!

And then, people will not come for a regular meditation or anything of that kind (but the inner organisation will be made afterwards): it will be a place for concentration. Not everyone will be able to come; there will be a time in the week or a time in the day (I don't know) when visitors will be allowed to come, but

## Words of the Mother—I

anyway, no mixture. A fixed time or a fixed day for showing people around, and the rest of time only for those who are... serious — serious, sincere, who want to learn to concentrate.

So I think that is good. It was there (*gesture upward*). I still see it when I speak of it — *I see*. As I see it, it is very beautiful, it is really very beautiful... a sort of half-light: one can see, but it is *very* tranquil. And then, very clear and very bright rays of light (the spotlight, the artificial light, must be rather golden, it must not be cold — that will depend on the spotlight) onto the symbol. A globe made of a plastic material or... I don't know.

*Crystal?*

If it is possible, yes. For the small temple the globe will not need to be very big: if it were as big as this (*about thirty centimetres*) it would be good. But for the big temple it will have to be big.

*But how will the big temple be built? On top of the small one?*

No, no, the small one will go. But the big one will be built later, and on a vast scale... the small one will go only after the big one is built. But of course, for the town to be finished, it will take about twenty years (for everything to be really in order, in its place). It is like the gardens: all the gardens which are being made are for now, but in twenty years all that will have to be on another scale; then, it must be something really... really beautiful.

And I wonder what material should be used to make this globe, the big one?... The small one, in crystal perhaps: a globe like that (*thirty centimetres*). I think that will be enough. One must be able to see the globe from every corner of the room.

*It shouldn't be raised too high above the floor either?*

## Matrimandir Talks

No, Sri Aurobindo's symbol does not need to be big. It should be so big (*gesture*)...

*Twenty-five, thirty centimetres?*

At the most, at the very most.

*That means that it will be at about eye-level?*

Eye-level, yes, that's it.

And a *very* tranquil atmosphere. And *nothing*, you see—great columns... It remains to be seen whether the style of the columns should be... whether they will be round, or if they will also have twelve facets.... And *twelve* columns.

*And a roof in two sections?*

Yes, a roof in two sections so as to have the sun. It must be arranged in such a way that the rain cannot come in. We cannot think of having to open and close something when it rains, it is not possible. It must be arranged in such a way that the rain cannot get in. But the sun must enter as rays, not diffused. So the opening must be small. It needs an engineer who really knows his job.

*And when would they start?*

I would like to begin at once, as soon as we have the plans. Only, there are two questions: first the plans (we can get the workers) and then the money.... I think that it is possible with this idea of making a sort of small model (of course "small" is a manner of speaking, because to be able to hold a hundred people easily it still needs to be quite big), a small model to begin with, and then while making the small model they will learn, and the big one will be made only when the town is finished—not right now.

## Words of the Mother—I

I spoke about it to A, who told me the next day: "Yes, but it will take time to prepare." I didn't say anything about all that I've just told you, I only spoke of doing something. And afterwards I had the vision of this room—so I no longer need anyone to see what it should be: I know. And it requires an engineer rather than an architect, because an architect... it must be as simple as possible.

*I told C what you had seen, this great empty room; it moved him very much. This great empty room was just what he saw. He understands quite well. Well, empty—that means simply a form.*

But a form... Like a tower, but... (that's why I wanted to have a sketch, to show it) twelve regular facets, and then there should be a wall, not an upright wall but something like this (*slightly inclined gesture*). I don't know if it is possible. And inside, twelve columns. And then an arrangement must be found to catch the sun. Twelve facets in such a way that at any time of the year it can come. It needs someone who knows the job well.

The outside... I did not see the outside, I did not see it at all. I saw only the inside.

I wanted to explain to C when I had the papers. It would be easier, but since you have called him...

D goes and brings C to the room. Mother tells him:

After we decided to build this temple, I saw it, I saw it from the inside. I have just tried to describe it to E. But in a few days I will have some plans and drawings, so I will be able to explain more clearly. Because I don't know at all how it is outside, but inside I know.

*C: The outside grows from the inside.*

It is a kind of tower with twelve regular facets, which represent

the twelve months of the year, and it is absolutely empty.... And it must be able to hold from a hundred to two hundred people. And then, to support the roof there will be twelve columns inside (not outside), and right at the centre, well, the object of concentration.... And with the collaboration of the sun, all the year round the sun should enter as rays: no diffusion, an arrangement must be made so that it can enter as rays. Then according to the time of day and the month of the year, the ray will turn (there will be an arrangement up above) and the ray will be directed onto the centre. At the centre there will be the symbol of Sri Aurobindo, supporting a globe. A globe which we shall try to make from something transparent like crystal or... A big globe. And then, people will be allowed in to concentrate—*(Mother laughs)* to learn to concentrate! No fixed meditations, none of all that, but they must stay there in silence, in silence and concentration.

*C: It is very beautiful.*

But the place is absolutely... as simple as possible. And the floor in such a way that people are comfortable, so that they don't have to think that it hurts them here or it hurts them there!

*C: It is very beautiful.*

And in the middle, on the floor, my symbol. At the centre of my symbol we will put, in four parts, like a square, four symbols of Sri Aurobindo, upright, supporting a transparent globe. That has been seen.

So I am going to have some small plans prepared by an engineer, simple ones, to show, and then I will show you when it is ready. So. And then we will see. The walls will probably have to be of concrete.

*C: The whole structure can be in reinforced concrete.*

## Words of the Mother—I

The roof should probably be sloping, and then at the centre there will have to be a special arrangement for the sun.

*You said that the walls would be slightly sloping.*

Either the walls or the roof should be sloping — whichever is the easiest to do. The walls could be made straight and the roof sloping. And the upper part of the roof resting on the twelve columns, and up above, the arrangement for the sun.

And inside, nothing; nothing but the columns. The columns, I don't know, we will have to see whether they should be made with facets (like the roof, with twelve facets) or else simply round.

*C: Round.*

Or simply square — it remains to be seen.

And then, on the floor, we will put something thick and soft. Here — you are comfortable as you are sitting? Yes? First there is wood, and then this kind of rubber, and on top of it a woollen carpet.

*With your symbol?*

Not the carpet. For the symbol, I had thought it would be better to make it out of something durable.

*C: It should be in stone.*

The symbol... everything will be around it, of course. The symbol will not cover it all, it will be only in the middle of the space — (*Mother laughs*) they mustn't sit on the symbol! — that, in the middle. The proportion of the symbol to the whole will have to be considered very carefully in relation to the height.

C: *And the room quite large?*

Oh yes, it has to be... it should be like a sort of half-light with these rays of sunlight, so that the ray can be *seen*. A ray of sunlight. Then according to the time of day, the sun will turn (with the time of day and the month of the year). And then at night, as soon as the sun disappears, spotlights are lit which will have the same effect and the same colour. And day and night the light remains there. But no windows or lamps or anything like that — nothing. Ventilation with air-conditioners (they are built into the walls, it is very easy). And silence. Inside no one speaks! (*Mother laughs*) That will be good. So, as soon as my papers are ready, I will call you and show them to you.

C: *Very good.*

C leaves. Mother then continues speaking with E.

I did not ask C if he had seen A because... A is completely in the “practical” atmosphere of today. It is good — it must get started!

You see, this is what I have learned: the failure of the religions. It is because they were divided. They wanted people to be religious to the exclusion of the other religions; and every branch of knowledge has been a failure because they were exclusive; and man has been a failure because he was exclusive. And what the new consciousness wants (it is on this that it insists) is: no more divisions. To be able to understand the spiritual extreme, the material extreme, and to find... to find the meeting-point, the point where... that becomes a real force.

From the practical point of view I will try to make A understand; but I have seen, it seemed to me that what is needed... A, when he is here, looks after Auromodèle, the practical side, all that. It is very necessary, it is very good; and for the building of the Centre, I would like C to do it, and so I would like C to stay

## Words of the Mother—I

when A is away; C should be here when A is gone, and we shall do it with C. Only I don't want either of them to feel that it is one of them against the other. They must understand that it is to complement one another. I think C will understand.

*But A might take that as an encroachment on his responsibilities?*

Perhaps not. I will try, I will try.

No, when I told him that it was necessary to build the Centre, that I had seen it and that it should be done, he did not object. He only told me, "But it will take time." I told him, "No, it must be done at once." And that is why I am having these sketches made by an engineer to show to him, because it is not an architect's job, it is an engineer's job, with very precise calculations for the light of the sun, very precise. It needs someone who really knows. The architect has to see that the columns are beautiful, that the walls are beautiful, that the proportions are correct—all that is very good—and then the symbol at the centre. The aspect of beauty, of course the architect should see to that, but the whole calculation aspect... And the important thing is this, the play of the sun onto the centre. Because that becomes the symbol—the symbol of the future realisation.

\*

10 January 1970

*I have a letter from C...*

I am going to see him this afternoon.

I told you that I had seen the central building of Auroville... I have a plan, would you be interested to see it? There are some rolls there.

(*Mother unrolls the plan as she explains*) There will be twelve facets. And, at an equal distance from the centre, twelve

columns. At the centre, on the ground, is my symbol, and at the centre of my symbol there are four of Sri Aurobindo's symbols, upright, forming a square, and on the square a translucent globe (we don't know yet in what material). And then, from the top of the roof, when the sun is shining, the sunlight will fall onto it as a ray (nowhere else, only there). When there is no sun, there will be electric spotlights which will send a ray (also a ray, not a diffused light) exactly onto it, onto this globe.

And then, there are no doors, but... going deep down, one comes up again into the temple. One goes under the wall and comes up again inside. Again it is a symbol. Everything is symbolic.

And then there is no furniture, but on the floor, like here, there is first wood, probably, then over the wood a thick "dunlop" and over it a carpet, like here. The colour is yet to be chosen. The whole place will be white. I am not sure if the symbols of Sri Aurobindo will be white... I don't think so. I did not see them white, I saw them in an indefinable colour between gold and orange, a kind of colour like that. They will be upright. They will be carved in stone. And a globe which is not transparent but translucent. And then, right at the bottom (*below the globe*), there will be a light which will be directed upwards, shining diffusely into the globe. And then, from outside, there will be rays of light falling onto the centre. And no other lights, no windows, electric ventilation. And not a single piece of furniture, nothing. A place... for trying to find one's consciousness.

Outside, it will be something like that (*Mother unrolls another plan*). We don't know if the roof will be completely pointed or... very simple, very simple. It will be able to hold about two hundred people.

So, C's letter?

*"Very Sweet Mother,*

*"I saw A on Sunday. He came to my room, we had lunch together. With love, I arranged for You and for*

### **Words of the Mother—I**

*A some very beautiful flowers. You were with us. We talked a lot. I felt A as a brother.*

*"I told him that Auroville cannot start like any other town — city-planning problems, social, economic problems, all that later. The beginning ought to be 'something else'. That is why we should begin with the Centre. This Centre must be our lever, our fixed point, the thing on which we can support ourselves to try to leap to the other side — because it is only from the other side that we can begin to understand what Auroville ought to be. And this Centre should be the form which manifests in Matter the content which You can transmit to us on all the planes (occult also). As for us, we should be only the open and sincere medium through which you can materialise that.*

*"And I told him that I have felt the need to approach all that by living the experience within — and all united, people of the East and West, in a wide movement of love. Because that is the only possible concrete for building 'something else'."*

What he says is good.

*"And the Centre can give us this love at once because it is love for You! I told him that practically we could begin with a moment of silence, all together, and try to make a total blank, and with everyone's aspiration bring down the indications for the beginning into that blank. But all united and all together, especially those who are spiritually most advanced (the Indians).*

*"A agreed perfectly. He said really this should be done."*

*(Mother nods approvingly.)*

## Matrimandir Talks

I will see C this afternoon to give him this plan. Because that is what I saw, you know. We will make it in white marble. F has said that he will fetch the marble, he knows the place.

*The whole structure in white marble?*

Yes, yes.

*But C told me something which I feel is quite right. He said: We are going to build this Centre, we are going to put all our heart and aspiration into it, into this Centre...*

Yes, yes.

*And with the years it will become more and more “charged”....*

Yes.

*So this Centre must be the real thing. This temple should not be removed to build another, bigger one later.*

I said that to reassure the people who think that something huge is needed. I said, “We will begin with this, and then we will see.” You understand? I said, “This Centre should be there until the town is completely built, and afterwards we will see.” Afterwards no one will want to remove it!

*But he says that from the architectural point of view it is quite possible to extend the thing from the outside, without touching what has already been built.*

Yes, oh, it is quite possible! You see, A told me, “And then what will we do afterwards?” I said, “Well, we will think about that later!” That’s it! They don’t know... they don’t know that one

## Words of the Mother—I

must *not think!* I didn't think about it at all, at all, at all. One day, I saw it like that, as I see you. And even now, it is so living that I only have to look and I see it. And what I saw was the Centre and the light which falls on it and then, *quite naturally*, while looking at it I noticed, I said, "There, it is like that." But it was not thought, I did not think "twelve columns and then twelve facets and then..."; I did not think all that. I saw.

It is like these symbols of Sri Aurobindo.... When I am speaking of the Centre I still see these four symbols of Sri Aurobindo, which support each other at the corners, like that, and this colour... a strange colour... I don't know where we could find that. It is an orange-gold, very warm. And it is the only colour in the place; all the rest is white, and the translucent globe.

*C said that he would go at once to enquire in Italy, at Murano, the place where they make the big crystals, to find out if it is possible to make a globe of thirty centimetres, for example, in crystal.*

The exact measurement is on the plan, it must be marked.

*There is a big glass-works there.*

Oh! They make marvellous things there.... Isn't it marked, the size of the globe?

*Seventy centimetres.*

It can be hollow. It need not be solid, so that it is not too heavy.

*(Silence)*

This underground entrance... one will enter a dozen metres or so away from the wall, at the foot of the urn. The urn will mark the descent. I must choose from which side exactly.... And then,

## Matrimandir Talks

it is possible that later the urn, instead of being outside, will be *within* the enclosure. So perhaps we could simply put a great wall all around, and then the gardens. Between the enclosure wall and the building we are going to make now, we could have the gardens and the urn. And that wall will have one entrance... one or several, ordinary doors. People will be able to walk in the garden. And then one should fulfil certain conditions to have the right to go down into the underground passage and come out into the temple.... That must be something like an initiation, not just "like that", no matter how...

(*Silence*)

I said to A, "We will see in twenty years" — so that calmed him down. But the first idea was to surround it with water, to make an island so that one would have to cross the water to be able to reach the temple. It is quite possible to make an island....

\*

17 January 1970

What did you want to tell me?

*I had a visit from C and G. There are two things. But first there is the plan of the Centre — more precisely, of the outside of the Centre.*

The outside — I have seen nothing. There is a sketch, it is a sketch by F.... I did not see anything at all and I am open to all suggestions. And then?

*C explained something to me which I found very beautiful, which I would like to submit to you.... When you spoke about this Centre, as a matter of fact, for the outside you said, "I don't know if the walls will be sloping*

## Words of the Mother—I

*or if it is the roof which will slope.” You seemed to have some hesitation. So C says that he received a kind of inspiration, and that he has seen something very simple, like a great shell, one part of which would come out of the surface and another part would be buried in the ground. And he has drawn a sort of diagram which I would like to show you.*

Have they seen A too? Because A had two ideas; he came to see me with two ideas, and I told him which of the two I preferred, but nothing is decided yet. And A is to make a sketch of his ideas. So I will see what C says and then I will tell you A's ideas.

(E unrolls the plan) *So you see, here is the outside, which would be simply like a shell. The inside is exactly as you have seen it: this great bare carpet, and then the ball at the centre. And what led C to his inspiration was that you had said one should go underground and come up again. So he had the idea of going deep down, to make a spiral staircase here, which would come up again, and here there would be a kind of series of stairs branching out in all directions (in the lower part of the shell) which would lead into the temple itself. So, all the lower part would be in black marble and all the upper part in plain white marble. And the whole thing is like a great bud, you see, as if it were growing out of the earth.*

Are you sure that he hasn't seen A? Because A told me, “I want to make a great circle; the interior is an exact semi-circle and the other semi-circle would be underground.” He used almost the same words.

*Because C told him his idea.*

Ah! C had told him! Ah, that's it.

*It is like a bud coming out of the earth.*

Yes, yes, that was the first idea A told me, almost identically the same words. And then, his second idea was a pyramid. To leave the temple as we had said, and then make a pyramid. But I had also thought of a pyramid, and I told him, "I thought of a pyramid." But he said that he would make both plans and that then we would see. But if that agrees with C's idea it is very good.

*But A's idea is C's idea, in fact.*

Yes, that's it.

*So, when one arrives at the top of the "stalk", there is a whole series of stairs in all directions, so that one can come up into the temple from any side.... And then the centre is absolutely bare, and all around there is a kind of gallery onto which one comes up from the bottom; that is where all these stairways will be. And everything will be bare. There will simply be this huge carpet held from corner to corner by these galleries. It will look as if it is suspended. All white, all plain.*

*And there was the question of the twelve columns.... C said that he felt that the columns were still an ancient symbol which would not go well with the shell, and he said, "instead of the twelve columns, symbolically one could put twelve supports, twelve bases of columns, which would serve as back-rests."*

Oh! But the columns have a use, because at the top of the columns we will put the spotlights which will direct the light onto the centre. There will be light night and day; for the day, openings will be arranged, but as soon as the sun is gone the spotlights will be lit and the spotlights are fixed on top of the

## Words of the Mother—I

twelve columns and converge onto the centre.

*But, Sweet Mother, if the columns are only useful for the spotlights, the spotlights could also be fixed to the walls?*

The columns are not near to the wall. The columns are here, exactly half-way between the centre and the wall.

*Because C saw this space at the centre all bare, with just the symbol in the middle and this big carpet all level, not broken up by columns. But instead to put something like big blocks, twelve big blocks which would indicate the positions of the columns and would serve at the same time as supports.*

That has no meaning.

*A symbolic meaning? Because you spoke much of the pillars also as a support for the people who would like to sit down.*

Oh, for their backs.

*So he said that these twelve blocks could be, for example, each one in a different material, like a symbol: twelve different materials.*

I saw columns, myself.

On the outer walls the general ventilation will be arranged, which will be electric (no windows), and then on the columns there was the light... I saw columns, I clearly saw the columns.

*Oh well, I will tell him that.*

As for the gallery all around, I don't know if I like that much... I did not see it, I saw the walls completely bare, without windows,

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and then the columns, and then the centre. That I am sure of, because I saw it, and I saw it for a long time.

*How do you like the shell shape?*

That means that it makes a perfect circle: half above, half below.... It will do. Only an arrangement must be made for the sun.

*Yes, G knows about the problem of lighting with prisms very well—because if one wants to catch a ray of the sun, one must use prisms. He says he will solve the problem very easily, he is taking care of it. They simply put prisms at a certain number of places to capture just one ray of the sun.*

It must be *one* ray. In what I have seen, one *saw* the ray.

*That's it. With a prism one sees the ray. So there will be a certain number of geometrical openings according to the movement of the sun.... But inside, on the inner walls, the twelve facets will be reproduced.*

Yes, yes.

*And this, in theory (E points to the circular gallery) these were the entrances by which one came out from the underground passage.*

I don't know if it is good to make many entrances like that.... There will be a practical problem to solve; if there is only one entrance and a very strict watch at that entrance, it is all right, but if there are several entrances and if there is not enough light, there will be disasters.

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*No, no, Sweet Mother, there will only be one entrance from the outside, but when one comes out at the base of the shell there would be these many entrances. No, outside, there is only one descent, which comes down to here, at the foot of this spiral staircase.*

(*Silence*)

*C had thought of this gallery all around because he said that would make this central carpet stand out more, all white; it would look as if it were floating, detached, instead of being stuck against the wall.*

I did not think of it as “stuck against the wall” — there was always a passage around the wall.

*So it is this passage, with a certain number of galleries. And it was also this idea of bareness which made him take away the columns.*

What I don't like is the idea of these galleries, because the walls were quite straight, from top to bottom, in white marble.

*Ah! But the galleries are not high. They are about thirty centimetres above the floor.*

Yes, that is all right.

*And besides, he said that on this gallery, or rather on this border which restricts the passage all around, the carpet could come right up to the angle, cover the angle.*

That's all right.

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(Silence)

Good, that's all right. So they must come to an understanding. But that must be half done already since A spoke to me about the idea. If I had known that it was C's idea, I would have said Yes right away. But it will work out. It's all right.

*So then I will tell him to work on this basis.... The only question to be decided is the outside: should a space be left around the shell so that the lower curve of the shell can be clearly seen? Otherwise if everything is filled up, it will simply look like a hemisphere resting on the ground. So that one understands clearly that this shell goes down underground, he thought of making an opening all around.*

I don't know. I tell you, I have seen nothing for the outside, so I don't know. But it would be dangerous, one could fall.

*Or perhaps one could make a sort of moat with water all around, clear water which would show the lower curve of the shell, for example?*

Yes, yes, that might be good.

*There is also a question of measurements. According to the plan, you have given twenty-four metres — twelve metres on each side of the globe. But can we keep a little extra space on each side for the passage? The plan shows twenty-four metres in diameter and fifteen metres twenty centimetres in height.*

Ah?

*C is asking if the proportions can change? To keep twenty-four metres for the base of the carpet, but with*

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*the possibility, for example, of keeping two or three metres on each side for clearance.*

Then where would the wall come?

*It would be there (E points to the outside of the circular gallery).*

It is the wall which must be twenty-four metres away.

*C says that if these passages are to be there, twenty-four metres would be a little short.*

(Silence)

*And the height is also in question.*

The question exactly was that it should make a perfect circle.

*If it makes a perfect circle, then the height will be the radius of the distance between the two walls.*

Yes.

(Silence)

The thing that would really please me would be if they could both come to an agreement and present me with a project from both of them at once. Like that, it would be easy to carry it out.... Hasn't A adopted C's idea? Why don't the two of them see together how to carry it out?

*Yes, that would simplify things.*

Oh, very much.

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(Silence)

What will happen under there? (*Mother points to the underground part of the shell*). All that is mental, but when you are going to have a big basement, all dark, what is going to happen in there? What is going to happen? Lots of unmentionable things. Humanity is not transformed, one should not forget it. And all kinds of people will come.... Even if there is a control at the entrance you can't prevent people from going to see, so then what is going to happen under there? That was my first objection when A told me, "We could make wonderful underground passages!" I told him, "That's all very well, but who will control what happens under there?"

*I had thought it was your idea, the descent?*

My idea was quite a short descent, which came out there (*Mother points to the single opening of the original plan*). Quite a short descent, not a great tunnel like that. But it is possible, it is a question of control, that's all. Only there is a big difference between a passage with room for two lines of people (one going up and one going down) and coming out there, and an enormous tunnel like this one — there is a big difference! And now, in addition, it will be all dark!

*In black marble, yes.*

Yes, then? That means that one will not see very clearly in there. Then what is going to happen in there?

*These underground areas are not in the form of tunnels; it is a central spiral stairway, and when you arrive at the top of the stairway it branches into a series of open stairways, suspended like bridges. It is not enclosed, it is all floating.*

## Words of the Mother—I

There won't be any accidents? Ah! There are people with their heads in the clouds who are all ready to break their heads on the floor. You see, it's a bit too mental for my taste—I mean that from the mental point of view it is very attractive, but in vision...

*The main idea was to build the lower part collectively, like a symbol.*

(*Long silence*)

We'll see! (*Mother laughs.*)

(*Silence*)

In any case they must get together. And then I will see. I would like to be able to have them both together with their paper. Then that would be very good.

(*Mother enters into a long concentration.*)

We will let it settle.

*And for the top, shall we drop this idea of the shell, or should we study it further?*

A shell... the idea was a sphere. Why a shell?

*A shell... well, a round form, a spherical form.*

An egg-shell is elongated, it is not spherical. A real egg is rather like a spinning-top—so the upper part would be wider and the base narrower with only the stairs.... That is quite possible.

Give me a piece of paper. (*Mother draws an egg as she explains*) And then, there, down below, there would only be the stairs, like that, yes.

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*His idea was to reproduce the egg of Brahman, you know, the original egg. That the temple should represent the original egg.*

But then, what is it like, the egg of Brahman?

*I don't know.... Like an egg, I think!*

The bottom of an egg is always narrower than the top. So if we take an egg like that (*Mother draws*), and at the base this is the staircase, and the spiral staircase comes up to the temple. For example, seven stairway openings.

*Seven instead of twelve.*

And here (*Mother draws the central part of the egg*), it is twenty-four metres and only fifteen and a half metres in height. Then like that it is correct.

*Twenty-four metres for the total width or for the carpet?*

No, it must have straight walls, the walls cannot be curved, I saw them straight.

*Straight, and then curving up.*

According to what I had seen, the columns were higher than the walls, and that is why the roof sloped. And the electric light was on the columns. And the widest point of the egg would be here (*Mother draws a line at the level of the carpet*).

*At floor level.*

Yes.

## Words of the Mother –I

*And you said seven openings?*

Seven stairways. And then an underground passage which leads to the base of the egg where the seven stairways start from. That is possible.

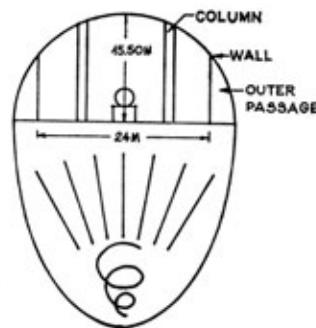
*So in fact the inner walls of the temple ought to be straight.*

That is to say that one can, for the outside, for the appearance, make them rounded. But inside, the wall must be straight.

*The wall straight, and a dome over the straight wall.*

Yes, a dome over the straight wall. But the dome can be the dome of the egg, and I had thought that the place where the dome comes to join the walls would be on the columns. Twelve columns. And here, for the outside, they can round off their wall like that (*Mother draws*).

It would even be possible to have a space between the outermost wall and the inner wall. To make a space. That is to be seen.



*That means in addition to the twenty-four metres?*

Yes, that's understood. The twenty-four metres end at the walls.

*And the openings for the seven stairways?*

I would prefer to have them outside the wall.

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*Yes, that would be better, because it would give more space in the centre.*

Oh! Yes, and the interior would be much clearer. I didn't like the sight of all these stairways. I did not like to see even one stairway, but to see seven... But outside, it is all right.

*So a passage outside...*

The passage outside.

*Yes, as in India when one goes around the temple.*

Yes. That is all right.

*And the seven stairways start directly from the base of the shell without this "stalk" coming up from the bottom?*

That is how they want it. For below I don't mind. If they want it to be a stairway like that or a stairway... so long as it is not too steep.

(Silence)

What else have you?

*There is the second part of the problem.*

Ah? What is it?

*G and C have realised that if Auroville, or the building of this Centre, is left to the people of Auroville, as distinct from the Ashram, it will never work. There will never be the true force; the people who are there are not receptive*

### **Words of the Mother—I**

*enough to do the work. If there is this division between the Ashram and Auroville, it will never work, they will make yet another “fabrication” but not something true. According to them, the only hope is that really this Centre should be built not by the Aurovilians, but by all the people of the Ashram, with no distinction between Aurovilians and non-Aurovilians: that the whole force should unite in constructing this Centre—not to abandon the Aurovilians to an external separation.... Just as all the disciples built Golconde<sup>1</sup>, in the same way all the disciples should build the Centre of Auroville, without any outside labour.*

At Golconde, there was outside labour.

*Anyway, limiting the outside element as much as possible, so that it is a work of consecration. Otherwise, G says, the people of Auroville are all full of arrogance, of incomprehension, they see the outside of things. The force of the people from here must mingle with that. And if the people of the Ashram do not come to infuse the force, nothing will be achieved.... At the present moment, C told me, externally, Auroville looks like a necropolis (Mother laughs). It is the living fruit of egoism. The only thing which can save it is for the people of the Ashram to go in there and do the work and for the others to be assimilated into that—otherwise...*

(*Long silence*)

But at the Ashram, we have three centres which do construction. There is H, who looks after the maintenance of the houses, I and F.

<sup>1</sup> An Ashram guest house in Pondicherry.

## Matrimandir Talks

*But that was not what G meant. He was not speaking at all of a problem of construction. He was speaking of the question that the disciples should work with the Aurovilians. G, as an engineer, and with the money collected, will do the construction, but all the labour should be provided by the people of the Ashram as a whole, who should mix with the Aurovilians. That is the idea.*

It is not possible. All the people of the Ashram who are of working age are all working, they have all got their work.

*G saw a kind of rota, each one giving, for example, an hour a day, or one day a week. Because otherwise...*

They would simply love that! For them it would be extraordinary fun. I have more trouble to prevent them from dispersing themselves than I would ever have to get them to do something. It would be an amusement for them.

*Because he says that without the inner force of the people of the Ashram mingling with the Aurovilians, the people from Auroville will remain what they are.... He says otherwise there is no hope.*

Oh no! He does not know. It is all in the mind, it is all mental. They do not know. Who knows? It is only when one sees. Not one of them sees. All thoughts, thoughts, thoughts.... Thoughts do not build.

*The elements in Auroville can do the work?*

I am working, working (*kneading gesture*) to bring together the energies that can do it. And there must be a sifting out there.

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(*Silence*)

But, you understand, they are talking about physical work, and for physical work there are only the young people who are at the school—all the Ashramites have grown old, my child, they are all old. There are only the young people at the school. And the young ones who are at the school are not here to be Ashramites, they are here to be educated—it is up to them to choose. Many, many of them want to go to Auroville. So it would be the educational side of the Ashram which would go to Auroville.... There are many of them. But give me the names—who can go and work with his hands?

*But, Sweet Mother, the only possibility is that you should speak, and then I, tomorrow I will go and spend two hours in Auroville and collect “baskets”.*

(*Mother laughs*) My child, you are one of the youngest.... Do you see me telling J: “Go and work”?

*Ah, but that would attract all the others.*

(*Mother laughs*) Poor J!

(*Long silence*)

If you knew how many letters I receive from so-called Aurovilians who say, “Oh, I want to be quiet at last, I want to come to the Ashram, I do not want to be an Aurovilian any more.” There, it is just the opposite, “I want to be quiet.” There.

(*Silence*)

You know, I do not believe in external decisions. I simply believe in one thing only: the force of the Consciousness which is making

## Matrimandir Talks

a *pressure* like that (*crushing gesture*). And the pressure goes on increasing... which means that it will sift out the people. I believe only in that — the pressure of the Consciousness. All the rest are things that men do. They do them more or less well, and then it lives, and then it dies, and then it changes, and then it gets distorted, and then... everything they have done. It is not worth the trouble. The power of execution must come from above, like that, imperative (*gesture of descent*)! And for that, this (*Mother points to her forehead*), this must keep quiet. Not to say, "Oh, that must not be, oh! this must be, oh! we ought to do..." Peace, peace, peace. He knows better than you do what is needed. There.

So since there are not many people who can understand, I say nothing. I watch and I wait.

(*Silence*)

If they can come to an agreement, the work will go faster. There. Objections about details have no importance, because one sets out with one idea and one arrives with another... one makes a lot of progress in between. So that does not need to be discussed, it is only... Only try to unite your energies to get started more quickly, that's all.

(*Mother laughs.*)

## *Aspiration Talks<sup>1</sup>*

*10 March 1970*

*A: We would like to speak to you about work in Aspiration. What we would like to know, what we are looking for, is the right attitude...*

What is the trouble?

*A: The trouble is...*

Each one pulls in his own direction.

*A: Each one pulls in his own direction. No one is really in contact with what is true.*

We have to bear in mind that we are starting from the present state of humanity. So you must face all the difficulties; you must find the solution.

(Pointing to the tape-recorder) What is that?

*B: I am recording for the people of Auromodèle, Sweet Mother.*

(Mother laughs) You shouldn't have told me!

*A: But, Sweet Mother, you know, several solutions are open to us. For instance, on one hand...*

<sup>1</sup> Between March and August of 1970, Mother met weekly in her room a small number of Eurovilians, many from Aspiration community — hence the name “Aspiration Talks”. After an offering of flowers and the introduction of new persons, there was usually a period of conversation, though sometimes only what Mother called a “bath of silence”. The following talks were edited from tape-recordings of these twenty-two meetings.

## Aspiration Talks

Each man has his solution, and that is the great difficulty. To be in the Truth, each one has his solution. And yet we must find a way for all these solutions to work together.

*(Silence)*

So the framework must be vast, very flexible, and there must be a great goodwill from everyone: that is the first condition — the first individual condition — goodwill. To be flexible enough to do the best thing to be done at each moment.

*A: But for example, we are told that we must have factories, that we must produce, and some of us have no feeling for that sort of work. We would prefer a seeking which is more...*

More inward?

*A: More inward, rather than to launch into factories, work, production for the sake of money, etc. That is not what we feel, that is not what we want to do in Aspiration at the moment. We would like to know what you think about it.*

*(Mother concentrates and there is a long silence.)*

To be practical, you must first have a very clear vision of your goal, of where you are going. From this point of view, take money for example. An ideal which may be several hundred years ahead of its time, we don't know: money should be a power which belongs to nobody and which should be controlled by the most universal wisdom present. Put on the earth someone who has a vision vast enough to be able to know the needs of the earth and precise enough to be able to tell where the money should go — you understand, we are very far from that, aren't

### **Words of the Mother—I**

we? For the moment, the gentleman still says, "This is mine", and when he is generous, he says, "I give it to you." That's not it.

But there is a long way to go between what we are and what must be. And for that we must be very flexible, never losing sight of the goal, but knowing that we cannot reach it at one bound and that we must find the way. Well, that is much more difficult, even more difficult than to make the inner discovery. Truly speaking, that should have been made before coming here.

For there is a starting-point: when you have found within yourself the light that never wavers, the presence which can guide you with certitude, then you become aware that constantly, in everything that happens, there is something to be learnt, and that in the present state of matter there is always a progress to be made. That is how one should come, eager to find out at every minute the progress to be made. To have a life that wants to grow and perfect itself, that is what the collective ideal of Auroville should be: "A life that wants to grow and perfect itself", and above all, not in the same way for everyone—each one in his own way.

Well, now there are thirty of you, it is difficult, isn't it? When there are thirty thousand of you, it will be easier, because, naturally, there will be many more possibilities. You are the pioneers, you have the most difficult task, but I feel it is the most interesting one. Because you must establish in a concrete, durable and growing way the attitude that is needed to truly be an Aurovilian. To learn every day the lesson that is needed to truly be an Aurovilian. To learn every day the lesson of the day.... Each sunrise is an opportunity to make a discovery. So, with that state of mind, you find out. Everyone does.

And the body needs activity: if you keep it inactive, it will begin to revolt by becoming sick and so on. It needs an activity, it really needs an activity like planting flowers, building a house,

something really material. You must feel it. Some people do exercises, some ride bicycles, there are countless activities, but in your little group you must all come to an agreement so that each one can find the activity which suits his temperament, his nature and his need. But not with ideas. Ideas are not much good, ideas give you preconceptions, for example, "That is a good work, that work is not worthy of me," and all that sort of nonsense. There is no bad work—there are only bad workers. All work is good when you know how to do it in the right way. Everything. And it is a kind of communion. If you are fortunate enough to be conscious of an inner light, you will see that in your manual work, it is as if you called the Divine down into things; then the communion becomes very concrete, there is a whole world to be discovered, it is marvellous.

You are young, you have plenty of time before you. And to be young, to be really young, we must always, always keep on growing, developing, progressing. Growth is the sign of youthfulness and there is no limit to the growth of consciousness. I know old people of twenty and young people of fifty, sixty, seventy. And if one does manual work, one keeps in good health.

So now you must find the solution.

*A: All right.*

Everything you can do... there are all sorts of things, all sorts. And you should see among yourselves how it can be arranged. You will come and tell me, all right?

*B: Yes, all right.*

Then, good-bye. Come again in a week.

\*

## **Words of the Mother—I**

*24 March 1970*

Come in. (*Mother laughs.*)

(*Those who enter offer flowers to the Mother. Pointing to the flowers named “Service”, she says, laughing:*)

Service to Auroville.

(*Mother arranges the flowers and distributes them. While giving “Service” and “Transformation” flowers, she remarks:*)

It is service which leads to transformation. I mean it seriously.

*A: Sweet Mother, may we ask you a question?*

Yes.

*A: It is on behalf of Aspiration in general.*

Oh!

*A: In Aspiration some people would like to know whether it would be possible for it to be not always the same people who come to see you on Tuesdays.*

You see, I am quite willing, but it is up to you. (*Mother laughs*) No! I am willing to see four of you.

(*Turning to C*) I have called him for the first time today, but in his place other people could take turns in coming. In any case I will be seeing him. But with you three, a fourth person can come, taking turns, a different one each time.

*A: Very well.*

## Aspiration Talks

All I ask is that they should be sincere, that they do not come out of mere curiosity. If they are sincere, if they truly want to progress, they may come one at a time, I am quite willing. I do not even need to know their names. You see, that has no importance to me. It is only the quality of the receptivity that counts. If they are open and feel that it does them good, then fine, it is very good....

(To C) So you will come once a week to keep me informed about the garden.... You, you people come from Auroville; him, he works here.... Is that all right?

*A: Quite all right, Sweet Mother.*

*(Long silence)*

How many of you are there out there?

*A: About forty.*

(Mother laughs) I'm going to ask you an indiscreet question. How many are sincere? You can't know that just by looking at them. There won't be forty coming here! How many asked you if they could come?

*B: Five, six.*

That's reasonable. Who?

*B: There were D, E, F—and many people there feel much love for you, you know.*

*(Silence)*

I am going to set two conditions. To want to progress—that is really a moderate condition. To want to progress, to know that

## Words of the Mother—I

everything is yet to be done, everything is yet to be conquered. The second condition: to do something every day, some activity, some work, anything, something which is not for oneself, and above all something which is an expression of goodwill for all — you are a group, aren't you? — simply to show that you do not live solely for yourselves as if you were at the centre of the universe and the whole universe had to revolve around you. That is how it is for the vast majority of people, and they don't even know it. Each one should become aware that, spontaneously, one puts oneself at the centre of the universe and wants everything to come to oneself, just like that, in one way or another. But one should make an effort to recognise the existence of the whole, that's all. It is to widen one's consciousness, just to become a little less tiny.

So those who adhere to my programme will come once a week, in turn. Is that all right?

(To C) As for you, I shall give you a rose for your mother because she likes them very much. So you will give her this. And you will come... you should not come on the same day, because it takes too much time. What day?

*G: Monday is all right, Friday too.*

(To C) Which day is more convenient for you?

*C: Monday, Sweet Mother.*

So on Monday you will bring me news of your gardening.

Very good. We must have a beautiful garden.

Well, then, is it all right? I shall see you next Tuesday, with someone, anyone, it's all the same to me, you can just tell me when he comes.... Those who want to progress and who think that the world is vaster than themselves, than their own consciousness.

Aspiration Talks

(Silence)

*G: They have arranged a Judo mat over there, Sweet Mother. B is teaching Judo. He is a brown belt and he can teach.*

Oh! You have met Mr. H?

*B: Yes, I have practised Judo with him.*

(To G) What does he think of him?

*B: We have not been taught in the same way; it is difficult for me to tell you what I think of him because we don't have the same technique.*

*G: They don't have the same technique, Sweet Mother; they have not been taught in the same way. He worked with him while he was here in the Ashram, for three months, and then he went to Auroville.*

They don't have the same technique?

*G: Yes, they don't work in the same way.*

(To B ) Where did you learn?

*B: In France. H learned in Algeria, I think.*

And then there are those who have learned in Japan and they really know. (*General laughter*)

*B: There are about ten of us, Sweet Mother, practising Judo.*

There are as many Judos as there are people practising it. Ten is

## Words of the Mother—I

all right. The first thing is to learn how to fall. (*General laughter*)  
All right. So I shall see you next Tuesday. Good-bye.

\*

31 March 1970

Any news?

A: Yes.

What news?

A: *We have two questions to ask you, if you don't mind. The first one is about a young boy from the Tamil village next to Aspiration. For some time now he has been coming to work in the garden at Aspiration; and we feed him, and little by little he has started to participate, to live a little bit with the camp. And I, J and K have decided to take responsibility for this child, along with the whole group, of course, but the three of them especially; and to look after him and little by little to integrate him into the life of the camp. Do you think it is all right?*

It is all right, on condition that the parents agree. You should have someone talk with the parents and tell them, if they agree, ask them, explain to them. You cannot take a child, just like that, without the agreement of the parents, his father and mother.

A: *L is looking after village relations. He is going to try and see the family and get in touch with the father and mother, to see whether it is possible.*

And he will go there?

A: Yes, yes.

This is what I am saying. That is the condition. He must go there, talk to the father and mother, explain things to them, ask them whether they agree. If they do, it is very good, quite all right.

A: Because there is no question of cutting him off from his village...

No, no.

A: But to try little by little...

On the contrary...

A: We must not...

On the contrary, he must maintain the contact. Then it is fine.

Now, the second question?

A: The second question is about visitors, the people who come to Aspiration. There are two categories: those who stay for the day and have their meals there, and those who want to spend the night and who want to stay. We do not know what attitude we should take towards them in general.

Spending the night is not possible, is it? You have no room?

A: No, we have no room.

But where do they come from? Are they sent by the [Sri Aurobindo] Society or do they come just like that?

## Words of the Mother—I

*A: Some of them are sent by the Society, but not all. We don't always know where they come from.*

There ought to be some supervision.

*A: Because sometimes it creates misunderstandings, which are not...*

You should have an office, that is to say, there ought to be someone there all the time, someone who could receive people coming from outside, interview them, find out who has sent them, where they come from, why they have come. He should be an Indian. That is absolutely indispensable, someone who speaks...

*A: Some Indians come, but many Europeans as well—Germans, for instance, and Englishmen, Americans and Frenchmen too; they just happen to be passing by and...*

There should be one Indian and one European who can speak at least French and English. If he could speak German too it would be still better. But nowadays, with English...

Spending the night—I don't agree, because we know nothing about what they are like or what they want or why they have come. Those who come with a recommendation, someone knows them, they have been sent to us, that is different; but those who come just like that—there must be someone to tell them what it's all about, and that it is not an object of curiosity.

*A: But, Sweet Mother, for instance, let us take an example: if someone has already come to Aspiration and has left to go and work somewhere else, and he would like to come back from time to time, what attitude should we... in that case, could he spend the night there?*

Is he a nice person?

*A: Yes, he is a nice person.*

Then it is all right. That is quite different, it is different. I am talking about strangers, people whom we do not know and who come just like that. Who could receive them?

*A: Well, in fact I don't really know. We ought to discuss it among ourselves. I don't know.*

Yes, perhaps it would not be much fun.

*A: Not always.*

But it would be rather useful, it would be very useful. It would be enough to have a table and a chair — you invite them in and interview them. If necessary, there could be a stool for them!

*A: We could also give them something to drink...*

(Mother laughs) Oh! That's too much. "What do you expect from us, who told you about us", etc.... And then it ought to be someone with a little psychological insight. If he sees that the people are sincere and interesting, then it is all right; but to spend the night — better not.

*A: On the other hand, we have decided to ask for money from people who have a meal there.*

Yes, ask them to pay.

*A: Ask them to pay — is it all right?*

Yes, yes, it is all right. You have only to set a fixed price. Who is doing the cooking?

## **Words of the Mother—I**

*A: We have had a cook for a month, a Tamil man who learned to cook during the fifteen years he spent in France; and there are people helping him in the kitchen. But he is always there.*

*(Jokingly) You could open a little restaurant!  
Do you know M?*

*A: Yes.*

He has some sort of shop for selling things.

*A: Yes, a store.*

Yes, that's it. But there is no one to look after it at night and so there are thefts. And it seems that you have too many people and not enough accommodation. So what I suggested was that each month someone could go there to sleep at night and come back in the morning, if it's not too far.

*A: It's three kilometres away.*

*G: Three or four kilometres, Sweet Mother.*

Oh, well that's nothing.

*A: By cycle it is nothing.*

By cycle—do you have bicycles?

*A: Yes, though actually we don't have enough. We must get some more. We don't have enough cycles but we can find some more.*

And all you have to do is go there in the evening, at night, and come back in the morning. At night the bicycles won't be needed

## Aspiration Talks

[at Aspiration]. But if you know M, he could take one of you along and show him and explain it to him.

*A: All right.*

I think it will be all right.... I don't know what it's like, I couldn't say, but I hope that it will be comfortable.

*A: And what do you think about making a big hut to house twenty or twenty-five people? It was one of N's ideas.*

I think that until there is enough accommodation for everyone it is quite indispensable. I'm not saying that it will be super-comfortable, but it is most indispensable.

The young boy, the young Tamil boy who is coming — what are you teaching him, English or French?

*A: Oh, for the moment we're not really teaching him anything.*

Poor little fellow, you simply put him to work...

*A: Oh no, not only that.*

*G: They feed him as well, Sweet Mother.*

*A: Gradually, as he comes more often, we will organise something and teach him French.*

You must involve him in the life there, and then it would be interesting. When children hear you speak, they want to know what is being said and they learn the language. Indians are wonderful at learning languages. They can learn four or five languages without mixing them up. This young boy would learn very well — it would be a good thing.

## Words of the Mother—I

(*Long silence*)

Good, it is all right. Then... Good-bye.

\*

*7 April 1970*

Nothing to report?

(*Long silence*)

Have you changed something in the organisation? Someone told me that you had.

*A: It is going to change.*

Oh! It has not changed.

*A: Not yet. It is going to change.*

(*Long silence*)

If anyone wants a “bath of silence” they can come, it doesn’t matter. If anyone wants a “bath of silence” more often than once in a while, they can come, it doesn’t matter. They can sit there at the back.

I’ll leave the arrangements to you.

(*Silence*)

Good-bye.

\*

Aspiration Talks

14 April 1970

G: (Referring to O) *He is German, Sweet Mother. He is the one who draws the comics, like Claude de Ribaud-Pierre. He is the one who does that, Mother.*

(Referring to P) *He has just arrived, Mother. He is a mason.*

Ah!

G: *He is from France and he is a mason. He is going to leave for some time to fetch his wife and then come back.*

There is work here.

(Long silence)

I am going to give each of you a packet to keep the contact. You are familiar with these packets. You must keep the packet.

Do they all understand French?

G: Not O.

(In English) I can speak in English if you like.

G: O does not understand, Mother. He is German. He understands English.

(In English) There are some petals, flower petals inside, but they are charged with force, and if you keep them upon you, the contact with me is kept. So, if you refer inside, when you withdraw... if you refer inside, you can re-establish the contact and even have an answer to a question.

Take it. Here.

## Words of the Mother—I

(*Silence*)

Nobody has a question? (*In English*) No question?

(*Silence*)

\*

21 April 1970

G: (Referring to L, who wrote to Mother asking how Aurovilians should relate to the local villagers) *This is L. He is the one who asked the questions.*

Ah! For your questions, the best way, you see, it is education. To educate them not by words and speeches but by example. If you can make them mix with your life and your work, and they get the influence of your way of being, your way of understanding, then, little by little, they will change. And when they become curious and ask questions, then it will be time to answer and to tell them what you know.

*G: Here are some offerings from the villagers.*

Oh!

*G: L brought them, Mother—from the villagers.*

Oh!

*L: Two persons.*

They know of my existence?

*L: Yes, Mother!* (Laughter)

Two?

*L: Two.*

Then you will give them that. (*Mother gives two Blessings Packets.*) You'll tell them: the Mother is sending that for you. And you tell them: keep that upon you, it will help you.

Is there someone else?

*G: Yes, Q, a German girl. She is also working in the Dispensary, Mother.*

You speak English? It is with Dr. R that you are working?

*G: With Dr. R, yes, Mother.*

(To A) You understand English?

*A: Yes.*

Then I say it in English. Because I have been told that in Aspiration there is a big number of cats and dogs. It is true? You know, I have nothing against cats and dogs. I have kept some also at one time. But the climate is not good; it is almost impossible to avoid... to avoid rabies. And then, you understand, it becomes dangerous and you will have to kill them, which is not a pleasant business. It would be better to diminish the number as much as possible. I have been obliged to ask not to keep dogs; some keep them all the same. But you can't have a pleasant contact with them. They carry the illness. There are some diseases, rather serious, and dogs, cats, carry them. I don't want to give nasty descriptions, but... It is not safe and it cannot be peaceful. Do you know the illness they carry? There are two: one is plague, the other is leprosy.

Are they personal animals or belonging to the community?

## Words of the Mother—I

A: *Some belong to the community, but some are personally owned.*

They live in their huts?

A: *Some of them.* (Murmurs of disagreement; A corrects himself) No, *they don't live in the huts any more.*

They are not allowed to come in?

A: *No, not in the huts, but even so they are in the camp. They are often in the cafeteria where we have our meals.*

And then, well, they breed. (*Laughter*) There is no end to it. And breeding — what can we do? Drown them all? It is not pleasant. Naturally, you could easily tell me: if we chase them away from here they will go somewhere else. But, anyway, what I would like is that this should not be encouraged. You know, you will have more cats and dogs than human beings. That's how it is. Then — there is one interesting thing you could do. Far, far away, in some deserted area where no one lives, you could put them all together, in a protected area, so that they could not get out. Then they will find something to eat. Say, a spot of virgin forest — they still exist in India. With cats it is very easy. When a cat has kittens, if you carry the babies off somewhere and put them there, the mother never comes back, she stays with the little ones. Something should be found, a remote spot. They still exist in India. But not on Auroville land.

In fact, all I am asking you to do is not to allow the number to increase, in any case. One day you will come to me all in tears, saying: life has become unbearable! (*Laughter*) So, I am warning you.

In the village, do they have cats and dogs?

L: Yes, dogs — many, but not many cats.

## Aspiration Talks

Do you want a short moment of silence?

*(Long silence)*

So, good-bye.

*All: Good-bye.*

\*

28 April 1970

Who are the new ones?

*G: The new ones: D, you have already seen her once for her birthday. S, you know her, you have seen her several times already. T has often written to you; he wrote several letters and he also came for his birthday. U, you don't know U; he is a mechanic, he works with V on the cars. W's father, N. B, who comes every week. And A (Mother laughs).*

So we are going to stay quiet. I shall talk to you some other day.

There will be... Do you know the small Ashram brooches? Well, there is going to be one for Auroville. Because there are people who come and settle down on Auroville land and they refuse to go and see the Committee, saying, "Auroville is free!" And they settle down there. But all the same, we need to be able to distinguish between those who are recognised Aurovilians and those who are more fanciful. So something is being prepared — of course, it is not ready yet. I only wanted to show you. (Mother takes a sheet of paper from her table.)

It will be a small brooch about this size. It is like this. The circle will be made of silver; and here are the four aspects, and Sri Aurobindo's square with the lotus. And "Auroville" will be

## Words of the Mother—I

written all around it. So you will wear that in your button-hole — the recognised Eurovilians! (*Mother smiles.*)

(*Silence*)

There. So, have a good week.

\*

26 May 1970

Are there any questions?

A: Yes. *There have been some reactions about the little booklet that you gave us on religions, about the sentence which says: “Our search will not be a search by mystic means.”*<sup>2</sup>

They don't know what mystic means are?

A: *Maybe they don't know, but perhaps what we do not know either is this: why not by mystic means? I have been asked the question.*

By mystic means I mean the way of those who withdraw from life, like the monks, the people who withdraw into convents, or like the sannyasins here, those who abandon life to find spiritual life, who make a division between the two and say, “It is either one or the other.” We say, “That is not true.” It is in life and by living life entirely that one can live the spiritual life, that one *must* live the spiritual life. The supreme consciousness has to be brought *here*. From the purely material and physical point of

<sup>2</sup> “Our research will not be a search effected by mystic means. It is in life itself that we wish to find the Divine. And it is through this discovery that life can really be transformed.”

view, man is not the last race. As man came after the animal, so another being must come after man. And as there is only one Consciousness, it is the same Consciousness which having had the experience of man will have the experience of a superhuman being. And so if we go away, if we leave life, if we reject life, then we will never be ready to do that.

But if you had read Sri Aurobindo, you would have understood, you would not have asked this question. It is because there is a lack of preparation from the intellectual point of view. You want to know everything without having studied.

(To A) Now, what else do you have to say?

*A: That is all. Yes, there is something else, if you don't mind. It is a letter from T. A letter from T who is here and who asked me to read it to you.*

All right.

*A: (Reading) "Concerning what you have written about religions, a prayer rises up towards you. We ask for the Divine's Truth, fulfilled in the Truth of our being; we ask that our actions may manifest His Truth, that our minds and hearts may be exclusively moved by His Truth. We implore the full Light of His Truth on all that is still unconscious. With His Truth we want to know, through His Truth we want to act, and in His Truth we want to be. This is the prayer of Auroville to the Supreme. Be the triumphant Mother of our consciousnesses."*

It could be put up on the notice board. It is very good, very good.

(R indicates that he has a question to ask.) What do you have to say?

*R: I have a question, Mother, a practical question.*

## **Words of the Mother—I**

Practical?

*R: It seems very difficult to be able to want to achieve any specific aim and at the same time to love everyone. When we begin to want something and try to act with a particular result in mind, immediately we cut ourselves off from everyone who does not agree with that. In practice, how can we do both at the same time?*

You cut yourself off from people who do not think as you do?

*R: Really... all the time....*

But not a single person thinks as you do!

*R: Of course.*

So how can you love anyone?

*R: As long as I don't want anything, it is all right.*

Oh!

*R: Yes!*

*(Mother concentrates for two or three minutes)*

It is because when you want something, it is the ego that wants. So, the ego... must be ignored. The first thing to do is not to act for yourself but to act in obedience to the Divine, to express the divine Will. For your part, you have no orders to give. As long as it is a personal will, a personal desire, it is not the true thing, and you cannot... Not only is it not the true thing, but you cannot know the true thing!

*That must be (gesture of rejecting something forcefully)...  
that must be expelled!*

That is why alone, we are nothing at all. This is life. We do not act for ourselves. We do not act from our personal will and for a personal result. We act only by the divine Will and for the divine Will. So much so, that effortlessly, spontaneously, we can feel the greatest tenderness for our physical enemy. When you have felt that, you will understand. That is the whole limitation, the whole limitation.

When conflicts arise, and they arise all the time, for all of us — immediately it is as if one were drawing back into one's own skin. For that is what happens: each one draws back inside himself. But the difficulty is that even when one has relatively little personal will, if the person next to you expresses a personal will, it is exactly... First of all it creates a reaction and then too, if you are more or less in agreement with it, you take this will, you see, and you begin to reflect it all around. So you can see what happens. And that is going on all the time. First one person has a will, and then another, and so on, endlessly. That is happening everywhere; the strongest will prevails. It is worthless, worthless.

When we say, "We are at the service of the Divine", it is not just words. It is He who should act through us, not we ourselves. The greatest objection is: How can we know the divine Will? But as a matter of fact, I tell you: if you sincerely renounce your personal will, you will know.

*R: Yes, that is clear.*

Yes, that's it.

*(Mother remains silent, concentrating on each person present, for about fifteen minutes. Then to A:) So, you will explain that to them.*

We want to change life — we do not want to run away from it.... Until now all those who have tried to know what they called God, to enter into relation with God, they have abandoned

## **Words of the Mother—I**

life. They have said, “Life is an obstacle. We shall abandon life for that.” So, in India you had the sannyasins who renounced everything; in Europe you had the monks and the ascetics. Well, they can escape, even though when they are reborn they will have to begin all over again. But life remains as it is.

\*

*2 June 1970*

I have been asked to formulate the aspiration of Auroville. Because there is a lot of goodwill, but it is... it does not seem to be organised. So, I said: the best thing to do is to formulate what Auroville wants to be. That will provide some coordination. But it is a great task.

Each time, we could formulate one of the aspirations, or else you could bring me a question each time. And there will be many of them, so, one question and then either I will answer right away or I will give you the answer the next time. Or else, we can try to express together the aspiration of Auroville.

*A: Do you already have some vision of what this aspiration is?*

Of course! Of course! I know what I want, I know what I want Auroville to be. But there is a considerable gap... It is Auroville in a few years' time, many years from now.

*A: But you think that we shall achieve this future Auroville?*

This is how we will proceed: each time you come, I will give you one of Auroville's aspirations and then we'll put them one after the other, and the next time you can ask me a question on what I have said the time before. There is one drawback; it is

## Aspiration Talks

not always the same people who come. There are three of you who always come. You must keep up the continuity.

What must one be to be a true Aurovilian? You put the question like that. What must one be to be a true Aurovilian? (To A) Do you have any ideas?

*A: For me, the first thing, to really be an Aurovilian, is the will to consecrate oneself wholly to the Divine.*

That is good, it is good; but there are not many like that. (To G) Here, give me a piece of paper. I'm going to write that down as number one.

(Mother writes) "To Be a True Aurovilian." I have written it with only one "I" on purpose.

So, we shall see about number two.

From the point of view of behaviour, of more-down-to-earth things, for example: We want to be free from all moral and social conventions. But that is where we have to be very careful! One must not liberate oneself from these things by sinking below them into licence and the blind satisfaction of desires; one must liberate oneself from these conventions by rising above them and by eliminating desires, and replace moral rules by obedience to the Divine.

*(G offers Mother a notebook in which to write what she has just said.)*

It is not in a form which can be written down.

*G: Yes, Sweet Mother.*

Now we will be silent.

*G: There is a question, Sweet Mother.*

Eh?

## Words of the Mother—I

*G: There is a question.*

A question? What question? Who has a question?

*G: It is B here, who teaches Judo at Aspiration. He says, "Sweet Mother, why is it so difficult to carry on a physical activity, sports or any other, in Auroville in general and particularly in Aspiration?"*

Difficult? Why is it difficult?

*B: It is difficult, Sweet Mother, to be steady, to go on with an activity, sports or any other, which we have started. So I am asking you why.*

Don't you have any students?

*B: We have started Judo classes. There were eight of us two months ago, but now we are two or three. And for many activities it is like that.*

What reason do they give? Is it laziness, indolence, or because they feel superior?

*B: I don't know, Sweet Mother.*

If it is laziness, you must begin slowly and gradually build up as the body becomes used to it. If it is because of a sense of superiority, that is a *serious* disease! (*Mother laughs*) It must be cured!

We have been given a body not to reject it but to make it into something better. And that is precisely one of the goals of Auroville. The human body must be improved, perfected, and it must become a superhuman body capable of expressing a being higher than man. And this certainly cannot happen if

## Aspiration Talks

we neglect it. It is by an enlightened physical culture and by using physical activities—the activities of the body—not for little personal needs and satisfactions, but to make the body more capable of expressing a higher beauty and consciousness. And for that, physical education has an important place, which should be given to it.

The question “Why are they like that?” — everyone says to me, “They are like this. They are like that. Why are they like that?” And in every domain. And that is precisely why I thought of doing what I spoke of before: formulating the true aspiration of Auroville.

And this cultivation of the body must be done with an enlightened sense, not to do eccentric or marvellous things, but to give the body the possibility of being strong and supple enough to express a higher consciousness.

That will be part of the long list.

They need to be told a little.... Each has come with an aspiration, the idea that he would find something new, but it is not very clear. And so they must be given a clear picture, comprehensive enough for all the aspirations to be able to find their place and their expression. We will do that. We see each other once a week. We will do it little by little.

(To B) You will have to tell them, but I have just said it. They can be told, you can tell them: physical culture has an important place in preparing the body for its new functions. There! (Mother laughs.)

*(There follows a quarter of an hour's meditation. Then Mother takes back the notebook in which she has written “To Be a True Aurovillian” and point number one of the “long list” and says:)*

There! I have written number two: “The Aurovillian does not want to be a slave to his desires.” It is a major resolution.

\*

## Words of the Mother—I

9 June 1970

(To A) I have some work for you. (*Mother asks A to read the text of “To Be a True Aurovilian”.*)

Well then, what would you prefer: silence first and that afterwards, or that first and silence after? It is in writing: what an Aurovilian must be. Not easy.

A: *Silence afterwards.*

(Handing the text to A) Look at it. Is there enough light?

A: Yes. (A reads the text of “To Be a True Aurovilian”.)

It will be continued. If you want to, make a copy, as many copies as you like, but on the condition that the copies are accurate, that there are no alterations.

A: *Regarding copies, P told me that you had read the first conversation which we had together and that you didn't want it to be published in its present form.*

Such things have to be written. As it stands, it is merely talk. When one is speaking like that, it is not in a form which can be preserved. You see, there is the way you speak, the tone of your voice, the force you put into it, and then the expression which completes what is not explicit. Then, when it is printed, all that is missing, and it becomes just talk. It lacks the essential thing: the consciousness one puts into what one says. The words are not enough.

If I had the time I would correct it for you and then you could publish it; but as it stands now, it is not possible. When you read, you are with the words alone, and very few people are capable of drawing on the force while they are reading. The words must be as precise as possible. That is why I have written

## Aspiration Talks

down this text. When it is finished, I will put it in English, then those who don't know French will be able to understand.

\*

23 June 1970

C: *There is much illness at Aspiration just now.*

Ah!

C: *There are stomach troubles like diarrhoea, dysentery, gastroenteritis.*

Oh! Is it because of the food?

C: *The doctor says that it is the water. But we have disinfected the water-tank.*

Is it surface water?

C: *It's water which comes from a fairly deep well.*

It would be better to have it analysed. You don't have a filter?

C: No.

There should be one. Only for drinking. Or else it should be boiled and cooled. Otherwise, it is troublesome. It is best to boil it first and then filter it.

G: *He can speak of it because he was sick last week, Mother.*

C: *I am still sick.*

## Words of the Mother—I

*G: He is still sick. He doesn't say that it's himself, but he is sick.*

Enteritis?

*C: Yes, gastroenteritis.*

*G: He's had it for a long time now, some fifteen days.*

If the water is bad, it keeps coming back. You should get it analysed. (*Mother advises analysis of the water by E.*) Give him some water and ask him to have a look at it. Then we will do what is needed. The best thing, the safest thing is to boil it and then filter it. And then you must be careful about the vessels; make sure they are clean. If you are careless... Boiling it, that's easy. Filtering it — someone could make a filter. Can you take care of it?

*C: Perhaps we could buy one in Madras?*

*G: In Harpagon, Mother, there is someone who knows how to make filters. If he goes there, they could explain it to him. Only the candles have to be bought in Madras.*

And then, don't drink just anywhere! That is the only thing, the only precaution you have to take in this country: the water. You get all kinds of diseases from the water. I thought that this had already been explained to you. You can build a filter; make it a big one!

\*

7 July 1970

*A: This is a letter from X. He would like me to read it to you. May I do that?*

## Aspiration Talks

Yes.

*A: (Reading) "Divine Mother, there is great confusion about Auroville's organisation, inner as well as outer. How can we work together towards the realisation of a higher consciousness? It seems that Auroville should become a more homogeneous community with a greater sense of unity. In order to realise this, would it be possible for all the inhabitants of Promesse, Hope, Aspiration, Peace, etc. to meet in order to work together one day a week on a communal garden, perhaps the garden of Truth? Or each person could devote one day a week to a communal farm, to produce food for Auroville. That would help us to get to know each other better and make us more capable of organising ourselves in the right spirit. And perhaps the people engaged in individual projects for Auroville could also work together more closely, so as to form a sort of guiding team in Auroville, so that each one's work could progress more effectively. Would such a concerted effort in Auroville just now help us to do your work?"*

*"With a prayer for perfection."*

The aspiration is good, but... I don't know whether the time has come.

*A: He is not the only one. There are several people working in different places in Auroville who feel this need to unite and to do the same work together.*

Yes, the idea is good, but this is how I see it. We want to build the Matrimandir; and then, that was the idea: when we begin to build the Matrimandir, everyone who wants to work there will be able to do so. And that would really be working on the central idea.

## Words of the Mother—I

And it should be soon. It should have been already. So there, there will be work for everyone. We have been thinking of beginning the Matrimandir for a long time. In fact, everyone should come and work there, except, of course, those who work elsewhere. There will be work for everybody. It is better than... It is the centre of the town.

You could tell him this: in principle the idea is good. But as for the application, for a long time, more than a year, we wanted to begin the Matrimandir so that everyone could work there. A person would have to say, "No, I do not want to" and have his reasons.

It is like the Force, the central Force of Auroville, the cohesive Force of Auroville.

There will be gardens. There will be everything, all the possibilities: engineers, architects, all kinds of manual work. So you can tell him from me that he has picked up the idea which was in the air, but that we want its application to be truly symbolic. And when we begin to build the Matrimandir, we will put everyone to work on it. Not every day and all the time, but it will be organised.

Is that all you wanted to say?

(Silence)

What has been done with what I wrote?

*A: It has been put up on the notice-board. It has been read...*

It doesn't seem to have had much effect.

*A: It has surely had some effect, but no one has spoken to me about it.*

Good. So now, do you want a meditation? Not a meditation:

## Aspiration Talks

silence. If possible, mental silence. In order to have true knowledge one must achieve mental silence. You are still... who among you can be silent mentally?

Does everybody understand French?

A: No, not everybody.

(In English) I was asking, who knows how to be perfectly silent mentally? No? Nobody? (Laughter) That's what we are trying here.

(To A) Shall we try?

A: Yes! (Laughter)

Who has succeeded? Not yet. Then, silence.

(Long silence)

A noisy silence!

\*

28 July 1970

No questions? Yes? What do you have to say?

A: The first thing is that Y is going to buy cows for Aspiration. He is going to Madras tomorrow and he would like to have your blessings. He would like to have three of them, one for each cow and one for himself.

(Mother laughs) What will they do with the blessings?

Where is he going to buy them?

A: In Madras.

Madras is a city. Cows are not born in cities.

## Words of the Mother—I

*A: But he is going with an expert.*

Oh! I'm quite willing to give a blessings packet for him, but not for the cows!

Is that all?

*A: There was something else. We would like to know the underlying reason why we of Aspiration may no longer go to the Playground. Last Wednesday there was a talk by Z about Sri Aurobindo's Action and we were not allowed to enter.*

It is my fault for not anticipating that. Otherwise I would have told them to let you in for that. I had not anticipated it. I could perhaps ask Z if he would like to give you a talk.

*A: He has already done so.*

Ah, well then...

*A: No, it worked out very well. But we wanted to know the reason.*

The reason is something quite different. It had nothing to do with that. The reason is quite simply that it is rather difficult to make a rule that applies for one person and not for another—very complicated. And unfortunately, among the people living in Auroville there are some who drink. And there are other things too... But anyway, one was found almost dead drunk in the Playground. So, naturally, with us here at the Ashram it is forbidden to drink, to drink alcohol. It caused a terrible uproar. That is the reason. It is not an inner reason, it is a very practical reason. It is impossible to say, "This one may go; that one cannot." What can they do at the door? And it almost caused a revolution. If they ask my advice, I would say, I advise you

not to drink because it diminishes the consciousness and ruins your health. But some people do not ask my advice. And I do not want to make rules for Auroville as I did for the Ashram. It is not the same thing.

The people who live in Auroville and insist on following all the old habits — the old ones and the new ones too — which harm the consciousness, which lower the consciousness, things like smoking, drinking and, of course, drugs... all that, it is as if you were cutting pieces off your being. In the Ashram, naturally, I said No. We want to grow in consciousness; we do not want to descend into the pit of desires. To those who refuse to understand I say: the aim of Auroville is to discover a new, deeper, more complete, more perfect life and to show the world that tomorrow will be better than today.

Some people believe that smoking, drinking, etc. will form part of the life of tomorrow. That is their business. If they want to go through this experience, let them do it. They will realise that they are imprisoning themselves in their own desires. But anyway, I am not a moralist, not at all, at all, at all. It is their own business. It is their own business. If they want to go through this experience, let them do it. But the Ashram is not the place for it. Thank God, at the Ashram we have learnt that life is something else. True life is not the satisfaction of desires. I can affirm from experience that all the experiences brought by drugs, all that contact with the invisible world, can be had in a much better, more conscious and controlled way without drugs. Only, one must control oneself. It is more difficult than swallowing poison. But I am not going to preach.

When and if Auroville becomes the example of a higher life, having conquered all desires and opened itself to higher forces, then we will be able to go everywhere. When the Aurovilians become lights moving in the world, they will be welcome. There!

### **Words of the Mother—I**

But I believe I have written something like that. No? What I gave you? They were not just words; these things are very concrete.

Is that all? Or do you have anything else?

*A: No.*

*(Silence)*

## *Talk of 30 March 1972*

Since we have set aside all conventions, immediately everybody thinks: "Ah! Nice place to satisfy our desires." And they nearly all come with that intention.

And because I built a maternity clinic for the children of people I was obliged to send away from the Ashram, so that they would have a place to have their children, people think that the maternity clinic is intended for all illegitimate children.

I am not concerned about legality, I am not concerned about laws or conventions. But what I do want is a more divine life and not an animal life.

And they turn freedom into license, they use it to satisfy their desires. And all the things that we have truly worked all our lives to master, they indulge in — a dissipation. I am absolutely disgusted.

We are here to give up all desires and turn towards the Divine and to become conscious of the Divine. The Divine we seek is not remote and inaccessible. He is at the core of His own creation and what He wants us to do is to find Him, and by our personal transformation to become capable of knowing Him, of uniting with Him and, in the end, of manifesting Him consciously. This is what we should consecrate ourselves to, this is our true reason for existence. And our first step towards this sublime realisation is the manifestation of the supramental Consciousness.

To realise and manifest the Divine in our own lives is the way, not to become animals and live like cats and dogs.

Just the opposite! The greater part of the population of Auroville is a subhumanity instead of a superhumanity. Well, it is time for all that to come to an end.

There are people who have come just like that, and now when I tell them: "This won't do at all," they answer: "Oh, we didn't come here for that!"

## Words of the Mother—I

How I would like to be able to go and tell them all to their faces that they are mistaken, that things are not like that. But I think it is time to write it down.

How pretty it is, a very pretty humanity!

*But, Sweet Mother, your force is extremely active right now.*

Yes, I know. I know, when I am in this state I see the Force all the time — it is not my force, it is the Divine Force. As for myself, I try, I try to be like that. This body tries to be simply... simply a transmitter, as transparent as possible, as impersonal as possible. So that the Divine can do what He wants.

(Silence)

Yesterday, it was fifty-eight years since I came here for the first time. For fifty-eight years I have been working *for that*, for the body to be as transparent and as immaterial as possible, in other words, not to be an obstruction to the Force that is coming down.

Now, now it is the body, the body itself that wants it with all its cells. That is the only reason for its existence. To try, to try to realise on earth a purely transparent, translucent element which would allow the Force to act without distorting it.

## Part Five

### India



## *India*

*(On 2 June 1947 Lord Louis Mountbatten, the Viceroy of India, delivered a radio speech proposing the partition of Pakistan from India, and of certain other parts of India into Hindu and Muslim states. After hearing the broadcast, Mother issued the following statement.)*

A proposal has been made for the solution of our difficulties in organising Indian independence and it is being accepted with whatever bitterness of regret and searchings of the heart by Indian leaders.

But do you know why this proposal has been made to us? It is to prove to us the absurdity of our quarrels.

And do you know why we have to accept these proposals? It is to prove to ourselves the absurdity of our quarrels.

Clearly, this is not a solution; it is a test, an ordeal which, if we live it out in all sincerity, will prove to us that it is not by cutting a country into small bits that we shall bring about its unity and its greatness; it is not by opposing interests against each other that we can win for it prosperity; it is not by setting one dogma against another that we can serve the spirit of Truth. In spite of all, India has a single soul and while we have to wait till we can speak of an India one and indivisible, our cry must be:

Let the soul of India live forever!

*3 June 1947*

\*

The Soul of India is one and indivisible. India is conscious of her mission in the world. She is waiting for the exterior means of manifestation.

*6 June 1947*

\*

## Words of the Mother—I

### INVOCATION

15 August 1947

O our Mother, O Soul of India, Mother who hast never forsaken thy children even in the days of darkest depression, even when they turned away from thy voice, served other masters and denied thee, now when they have arisen and the light is on thy face in this dawn of thy liberation, in this great hour we salute thee. Guide us so that the horizon of freedom opening before us may be also a horizon of true greatness and of thy true life in the community of the nations. Guide us so that we may be always on the side of great ideals and show to men thy true visage, as a leader in the ways of the spirit and a friend and helper of all the peoples.

\*

(About “the Mother’s flag”, which contains her symbol  
in gold centred on a silver-blue background)

It is the flag of India’s spiritual mission. And in the accomplishment of this mission will India’s unity be accomplished.

15 August 1947

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It is by being sincere, courageous, enduring and honest that you can best serve your country, make it one and great in the world.

October 1948

\*

(Message for the Society for the Spiritual and Cultural Renaissance of Bharat)

Let the splendour of Bharat’s past be reborn in the realisation of her imminent future with the help and blessings of her living soul.

23 August 1951

\*

## India

India must be saved for the good of the world since India alone can lead the world to peace and a new world order.§

*February 1954*

\*

Divine Power alone can help India. If you can build faith and cohesion in the country it is much more powerful than any man-made power.§

*February 1954*

\*

There must be a group forming a strong body of cohesive will with the spiritual knowledge to save India and the world. It is India that can bring Truth in the world. By manifestation of the Divine Will and Power alone, India can preach her message to the world and not by imitating the materialism of the West. By following the Divine Will India shall shine at the top of the spiritual mountain and show the way of Truth and organise world unity.§

*February 1954*

\*

The future of India is very clear. India is the Guru of the world. The future structure of the world depends on India. India is the living soul. India is incarnating the spiritual knowledge in the world. The Government of India ought to recognise the significance of India in this sphere and plan their action accordingly.§

*February 1954*

\*

When India, emerging victorious from a deadly combat, regains her territorial integrity; when, emerging triumphant from a moral crisis that is more deadly still—since instead of killing the body it destroys the soul-contact, a much greater

## Words of the Mother—I

tragedy—India resumes her true place and mission in the world, these petty quarrels over governmental and political rivalries, which consist entirely of personal interests and ambitions, will be automatically resolved in a just and enlightened accord.

17 April 1954

\*

(On 1 November 1954 Pondicherry and the other French settlements in India were transferred to the Indian Union. To celebrate the occasion the flag with Mother's symbol at its centre was hoisted at the Ashram at 6.20 a.m., when Mother read out the following message.)

For us the 1st November has a deep significance. We have a flag which Sri Aurobindo called the Spiritual Flag of United India. Its square form, its colour and every detail of its design have a symbolic meaning. It was hoisted on the 15th August 1947 when India became free. It will now be hoisted on the 1st November 1954 when these settlements get united with India and it will be hoisted in the future whenever India recovers other parts of herself. United India has a special mission to fulfil in the world. Sri Aurobindo laid down his life for it and we are prepared to do the same.

1 November 1954

\*

(Message for Dr. Rajendra Prasad, President of India, who visited the Ashram)

India must rise to the height of her mission and proclaim the Truth to the world.

15 November 1955

India

*India must rise  
to the height of her  
mission and proclaim  
the Truth to the world*



\*

*I pray to you to save India from the Indians.*

Yes, it seems rather necessary.

1955

\*

The future of India is luminous in spite of its present gloom.

1957

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*(On 20 October 1962 China invaded India on her north-eastern and north-western borders. Between 20 and 28 October Chinese troops captured several military posts and forced Indian troops to retreat. During this time Mother made the following four statements.)*

## Words of the Mother—I

*Sometimes I have the impression that our leaders do not seem to have backbone to the same extent as Kennedy with his decision about Cuba.*

This kind of thinking is quite out of place at this moment. One should never criticise someone if one has not proved indisputably that, in the same circumstances, one can do better than he.

Do you feel yourself capable of being an unequalled Prime Minister of India? I reply: certainly not, and advise you to keep silent and to remain quiet.

24 October 1962

\*

Patriotic sentiments are not incompatible with our yoga — far from it — to will for the strength and the integrity of one's Motherland is a quite legitimate sentiment, the will that she may make progress and that more and more she may manifest, in full freedom, the truth of her being, is a fine and noble will which cannot be harmful for our yoga.

But one must not get excited, one must not plunge prematurely into action. One can and should pray, aspire and will for the victory of the truth and, at the same time, continue to discharge one's daily duties and wait quietly for the unmistakable sign to come, indicating the action to be done.

With my blessings.

27 October 1962

\*

Silence!      Silence!

This is a time for gathering energies, and not for wasting them away in useless and meaningless words.

Anyone who proclaims loudly his opinions on the present situation of the country, must understand that his opinions are of no value and cannot, in the least, help Mother India to come

India

out of her difficulties. If you want to be useful, first control yourself and keep silent.

Silence! Silence! Silence!

It is only in silence that anything great can be done.

28 October 1962

\*

*If you permit we would like to collect contributions from your young children and place the collection at your disposal and for your service.*

It is all right. I accept. I take this occasion to tell you that I have just sent directly to Delhi the offering of the Ashram for the defence of India.

With my blessings.

31 October 1962

\*

*True spirituality is not to renounce life, but to make life perfect with a Divine Perfection.*

*This is what India must show to the world now.*

26.1.63.



True spirituality is not to renounce life, but to make life perfect with the Divine Perfection.

This is what India must show to the world now.

26 January 1963

\*

### Words of the Mother—I

*What is the duty of every Indian today in the present emergency?*

*Overgrow your small egoistic personality and become a worthy child of our Mother India, fulfil your duties with honesty and rectitude, and always keep cheerful and confident with a steady trust in the Divine's Grace.*



Overgrow your small egoistic personality and become a worthy child of our Mother India, fulfil your duties with honesty and rectitude, and always keep cheerful and confident, with a steady trust in the Divine's Grace.

3 February 1963

\*

1. *If you were asked to sum up, just in one sentence, your vision of India, what would be your answer?*

India's true destiny is to be the Guru of the world.

2. *Similarly, if you were asked to comment on the reality as you see it, how would you do so in one sentence?*

The present reality is a big falsehood — hiding an eternal truth.

**India**

*3. What, according to you, are the three main barriers that stand between the vision and the reality?*

(a) Ignorance; (b) fear; (c) falsehood.

*4. Are you satisfied with the over-all progress India has made since Independence?*

No.

*5. What is our most outstanding achievement in recent times? Why do you consider it so important?*

Waking up of the yearning for Truth. Because without Truth there is no reality.

*6. Likewise, can you name our saddest failure? On what grounds do you regard it as so tragic?*

Insincerity. Because insincerity leads to ruin.

*Published 26 January 1964*

\*

*Mother,*

*I have just heard that about the new developments in Bengal. You said that Bengal is not receptive to Your Force and does not accept You. Nothing could be sadder for Bengal. But, Mother, how is it that Bengal, having worshipped You, the Divine Mother, throughout the ages and appealed to You in all circumstances, is now in such a deplorable and lamentable state?*

*Mother, how far am I responsible (for I must confess that I feel guilty) and what should I do so that You do not forsake this miserable land?*

## Words of the Mother—I

My dear child,

I did not say anything against Bengal in particular. I said that all the events that are taking place are due to the lack of receptivity in *human beings*, who still seem to be in the same state of consciousness that was natural and general three or four hundred years ago.

Obviously, one could have hoped that the Bengalis, because of their faith, would have given the example of a greater receptivity and refused to yield to these movements of unconscious violence. But as you very rightly say, each one can find the answer within himself and sincerely ask himself how much he has taken advantage of his stay here! If even here the result is slight and mediocre, what can one expect from those who are not under the direct and immediate influence?

The only remedy: "Awake and collaborate!"

31 January 1964

\*

Nehru leaves his body but his soul is one with the Soul of India that lives for Eternity.

27 May 1964

\*

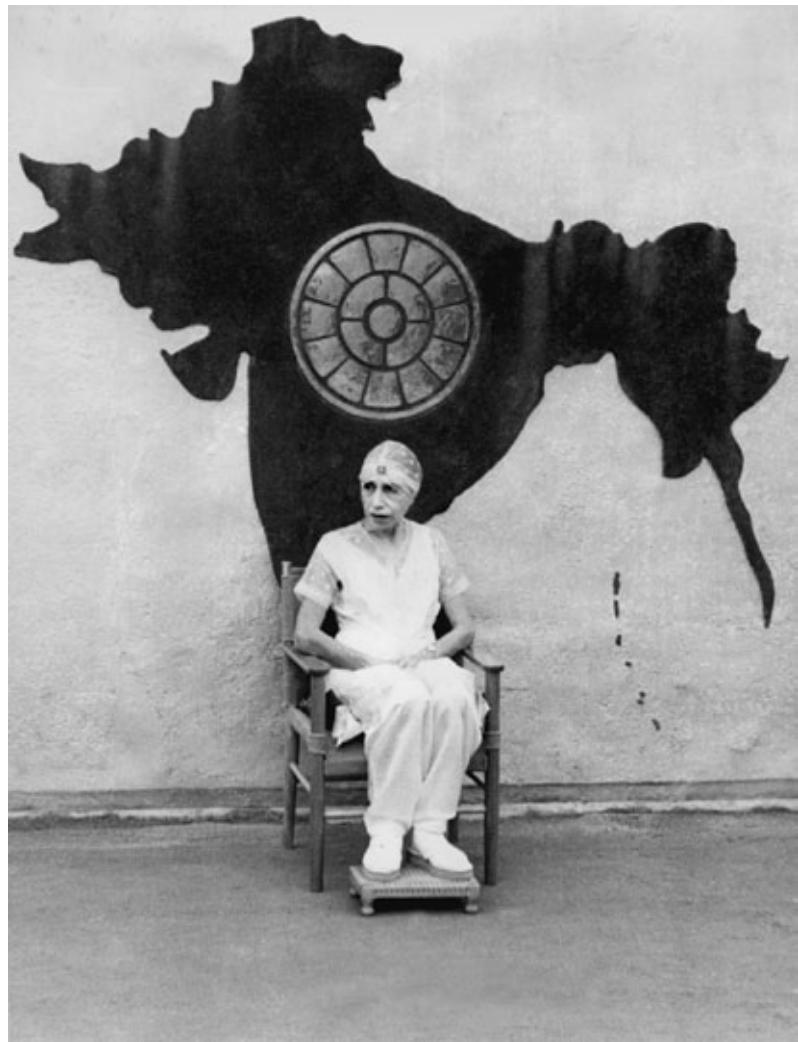
(About "the Mother's map of India", which includes Pakistan, Nepal, Sikkim, Bhutan, Bangladesh, Burma and Sri Lanka. The "partition" mentioned in the first sentence below is that of Pakistan and India.)

The map was made after the partition.

It is the map of the true India in spite of all passing appearances, and it will always remain the map of the true India, whatever people may think about it.

29 July 1964

\*



The Mother at the Playground  
in front of the spiritual map of India on 21 February 1952



## India

Our aim is not a national system of education for India, but an education for the world at large.

\*

*Sublime Mother,*

*Our aim is no exclusive national system of education for India but an essential and fundamental education for all mankind. But is it not true, Mother, that this education, because of India's special fitness by virtue of her past cultural striving and attainment, is India's privilege and special responsibility towards herself and the world? At any rate, this essential education is India's national education to my mind. In fact, I regard this as the national education of each great country with characteristic differentiations peculiar to each nation.*

*I wonder whether this is correct and Mother would endorse it.*

Yes, this is quite correct and part of what I would have said if I had had time to answer your questions.

India has or rather *had* the knowledge of the *Spirit*, but she neglected matter and suffered for it.

The West has the knowledge of matter but rejected the *Spirit* and suffers badly for it.

An integral education which could, with some variations, be adapted to all the nations of the world, must bring back the legitimate authority of the *Spirit* over a matter fully developed and utilised.

This is in short what I wanted to say.

With blessings.

26 July 1965

\*

*(In August 1965 an education commission of the Government of India visited the Ashram to evaluate the*

## **Words of the Mother—I**

*(ideals and educational methods of the Centre of Education. At that time a group of teachers submitted the following series of questions to the Mother.)*

### **BASIC ISSUES OF INDIAN EDUCATION**

*1. In view of the present and the future of national and international living, what is it that India should aim at in education?*

Prepare her children for the rejection of falsehood and the manifestation of Truth.

*2. By what steps could the country proceed to realise this high aim? How can a beginning in that direction be made?*

Make matter ready to manifest the Spirit.

*3. What is India's true genius and what is her destiny?*

To teach to the world that matter is false and impotent unless it becomes the manifestation of the Spirit.

*4. How does the Mother view the progress of Science and Technology in India? What contribution can it make to the growth of the Spirit in man?*

Its only use is to make the material basis stronger, completer and more effective for the manifestation of the Spirit.

*5. The country feels much concerned about national unity. What is the Mother's vision of things? How will India do her duty by herself and by the world?*

## India

The unity of all the nations is the compelling future of the world. But for the unity of all nations to be possible, each nation must first realise its own unity.

### *6. The language problem harasses India a good deal. What would be our correct attitude in this matter?*

Unity must be a living fact and not the imposition of an arbitrary rule. When India will be one, she will have spontaneously a language understood by all.

### *7. Education has normally become literacy and a social status. Is it not an unhealthy trend? But how to give education its inner worth and intrinsic enjoyability?*

Get out of conventions and insist on the growth of the soul.

### *8. What illusions and delusions is our education today beset with? How could we possibly keep clear of them?*

- a) The almost exclusive importance given to success, career and money.
- b) Insist on the paramount importance of the contact with the Spirit and the growth and manifestation of the Truth of the being.

5 August 1965

\*

I would like them (the Government) to recognise Yoga as education, not so much for ourselves, but it will be good for the country.

Matter will be transformed, that will be a solid base. Life will be divinised. Let India take the lead.

\*

## Words of the Mother—I

(On 1 September 1965 Pakistan invaded India's western border at Jammu-Kashmir. The conflict ended in a ceasefire on 22 September. During this time Mother made the following five statements.)

Sri Aurobindo writes in his Essays on the Gita: "The law of Vishnu cannot prevail till the debt to Rudra is paid." What does this mean?

Mother, is the present situation in India like the debt which must be paid to Rudra?

Here is the whole quotation which I had prepared in advance for those who would ask the wherefore of the present situation. I am sending it to you so that your question is taken care of.

"No real peace can be till the heart of man deserves peace; the law of Vishnu cannot prevail till the debt to Rudra is paid. To turn aside then and preach to a still unevolved mankind the law of love and oneness? 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."<sup>1</sup>

8 September 1965

\*

It is for the sake and triumph of Truth that India is fighting and must fight until India and Pakistan have once more become One because that is the truth of their being.

16 September 1965

<sup>1</sup> Sri Aurobindo, *Essays on the Gita*, SABCL, Vol. 13, p. 372.

India

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that is the truth of their  
being.

16.9.65.



\*

*In spite of your message of the 16th September to the Prime Minister and the Chief of Staff of the Army, was not our Government's acceptance of the cease-fire the best that could be done under the circumstances?*

They could not do otherwise.

29 September 1965

\*

*One sees that the world in general is at present in a sort of disequilibrium and chaos. Does this mean that it is preparing itself for the manifestation of a new force, for*

## Words of the Mother—I

*the descent of the Truth? Or is this the result of the action  
of hostile forces in revolt against this descent? And what  
place does India occupy in all this?*

It is both at the same time. It is a chaotic means of preparation. India should be the spiritual guide explaining what is happening and helping to shorten the movement. But, unfortunately, in her blind ambition to imitate the West, she has become materialistic and neglectful of her soul.

13 October 1965

\*

*I hope the trouble in Kashmir is the first step towards  
the unity of India and Pakistan.*

The Supreme Wisdom is seeing to it.

1965

\*

*India is supposed to be the Guru of the world in order  
to establish the spiritual life on earth. But, Mother, in  
order to occupy this high position she must be worthy  
politically, morally and physically, must she not?*

Without any doubt—and for the present, there is much to be done!

7 September 1966

\*

*Why this chaotic condition in our present government?  
Is it the sign of the change for the good, for the reign of  
Truth?*

It is the pressure upon the entire earth of the force of Truth which causes disorder, confusion and falsehood to spring up everywhere in a refusal to be transformed.

**India**

The way of the Truth is certain, but it is difficult to say when and how it will come about.

*14 September 1966*

\*

*Mother, I have heard that in 1967 India will become "the spiritual Guru of the world". But how? When we consider the present condition...*

India *ought to be* the spiritual leader of the world. Inside she has the capacity, but outside... for the moment there is still much to do for her to become actually the spiritual leader of the world.

There is such a wonderful opportunity just now! but...

*8 June 1967*

\*

*(Message for an education commission of the Government of India which visited the Ashram)*

For the Government of India, one thing is to be known—does it want to live for the future, or does it desperately stick to the past?

*20 June 1967*

\*

*(Message for broadcast by All India Radio, Pondicherry, on its inauguration day)*

O India, land of light and spiritual knowledge! Wake up to your true mission in the world, show the way to union and harmony.

*23 September 1967*

\*

### **Words of the Mother—I**

India has become the symbolic representation of all the difficulties of modern mankind.

India will be the land of its resurrection — the resurrection to a higher and truer life.

\*

In the whole creation the earth has a place of distinction, because unlike any other planet it is evolutionary with a psychic entity at its centre. In it, India, in particular, is a divinely chosen country.

\*

It is only India's soul who can unify the country.

Externally the provinces of India are very different in character, tendencies, culture, as well as in language, and any attempt to unify them artificially could only have disastrous results.

But her soul is one, intense in her aspiration towards the spiritual truth, the essential unity of the creation and the divine origin of life, and by uniting with this aspiration the whole country can recover a unity that has never ceased to exist for the superior mentality.

*7 July 1968*

\*

*(Message for Shri V. V. Giri, President of India, who visited the Ashram)*

Let us all work for the greatness of India.

*14 September 1969*

\*

India

(*Messages for Mrs. Indira Gandhi, Prime Minister of India, who visited the Ashram*)

Let India work for the future and set the example. Thus she will recover her true place in the world.

Since long it was the habit to govern through division and opposition.

The time has come to govern through union, mutual understanding and collaboration.

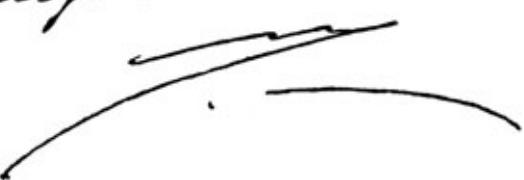
To choose a collaborator, the value of the man is more important than the party to which he belongs.

The greatness of a country does not depend on the victory of a party but on the union of all the parties.

6 October 1969

\*

*India must  
find back and  
manifest her soul.*



India must find back and manifest her soul.

\*

## Words of the Mother—I

*You have said in one of Your messages:*

*“The number one problem for India is to find back  
and manifest her soul.”*

*How to find back India’s soul?*

Become conscious of your psychic being. Let your psychic being become intensely interested in India’s Soul and aspire towards it, with an attitude of service; and if you are sincere you will succeed.

15 June 1970

\*

India is the country where the psychic law *can and must* rule and the time has come for that *here*. Besides, it is the only possible salvation for this country whose consciousness has unfortunately been distorted by the influence and domination of a foreign nation, but which, in spite of everything, possesses a unique spiritual heritage.

Blessings.

2 August 1970

\*

(Message for broadcast by All India Radio, Pondicherry)

We want to be messengers of light and truth. At once a future of harmony offers itself to be proclaimed to the world.

The time has come for the old habit of governing by fear to be replaced by the government of love.

5 November 1970

\*

(Message for broadcast by All India Radio, Pondicherry,  
on Mother’s birthday, 21 February 1971)

True liberty is an ascending movement, not yielding to the lower instincts.

**India**

True liberty is a divine manifestation.

We want the true liberty for India so that she may be the right example for the world as the demonstration of what humanity must become.

*13 February 1971*

\*

*(During the Bangladesh crisis, Mother made the following four statements.)*

The situation is serious. It is only a strong and enlightened action that can pull the country out of it.

Blessings.

*30 April 1971*

\*

*(The message below was distributed at the Ashram with the introduction: "A mantra given by the Mother for all people in the country for the present crisis.")*

Supreme Lord, Eternal Truth  
Let us obey Thee alone  
and live according to  
Truth.

*June 1971*

\*

As long as they are not determined to follow the Truth I can do nothing for them outwardly.

Not the truth as they see it but the Truth as it is.

To be able to know the Truth you must be without preferences and without desires, and when you aspire for the Truth your mind must be silent.

*8 July 1971*

\*

## Words of the Mother—I

This is because the whole world is steeped in falsehood — so all actions that arise will be false, and this situation may continue for a long time and will bring much suffering to the people and the country.

The only thing to do is to pray — from the heart — for the Divine intervention as that is the only thing that can save us. And all people who can become conscious of this must decide very firmly to stand only on the Truth and to act only in the Truth. *There should be no compromise.* This is very essential. It is the only way.

Even if things seem to go wrong and badly for us, as indeed they will, because of the present prevailing falsehood — we should not be deterred from our own determination to stand on the Truth.

*This is the only way.*§

*July 1971*

\*

India shall take her true place in the world only when she will become integrally the messenger of the Divine Life.

*24 April 1972*

\* \* \*

## *What is India?*

India is not the earth, rivers and mountains of this land, neither is it a collective name for the inhabitants of this country. India is a living being, as much living as, say, Shiva. India is a goddess as Shiva is a god. If she likes, she can manifest in human form.§

\*

It is one of the greatest weapons of the Asura at work when you are taught to shun beauty. It has been the ruin of India. The Divine manifests in the psychic as love, in the mind as

## India

knowledge, in the vital as power and in the physical as beauty. If you discard beauty it means that you are depriving the Divine of this manifestation in the material and you hand over that part to the Asura.§

\*

From time immemorial (some scholars say 8000 years before the Christian era) India has been the land of spiritual knowledge and practice, of the discovery of the Supreme Reality and union with it. It is the country that has practised concentration most and best. The methods, called Yoga in Sanskrit, that are taught and used in this country are countless. Some are merely material, others purely intellectual, others religious and devotional; lastly, some of them combine these various processes in order to achieve a more integral result.

\*

*“Ah! Since India is the cradle of religion and since so many gods preside over her destiny, who among them will accomplish the miracle of resuscitating the city?”*

A. Choumel (in an article on Pondicherry in 1928)

Blinded by false appearances, deceived by calumnies, held back by fear and prejudice, he has passed by the side of the god whose intervention he implores and saw him not; he has walked near to the forces which will accomplish the miracle he demands and had no will to recognise them. Thus has he lost the greatest opportunity of his life — a unique opportunity of entering into contact with the mysteries and marvels whose existence his brain has divined and to which his heart obscurely aspires.

In all times the aspirant, before receiving initiation, had to pass through tests. In the schools of antiquity these tests were artificial and by that they lost the greater part of their value. But it is no longer so now. The test hides behind some very ordinary every-day circumstance and wears an innocent air of

## Words of the Mother—I

coincidence and chance which makes it still more difficult and dangerous.

It is only to those who can conquer the mind's preferences and prejudices of race and education that India reveals the mystery of her treasures. Others depart disappointed, failing to find what they seek; for they have sought it in the wrong way and would not agree to pay the price of the Divine Discovery.

11 September 1928

\*

*(Description of a model by an Ashram artist which symbolised the significance of the State of Pondicherry)*

The new State of Pondicherry is here represented by a small country craft carrying a pavilion. The four principal pillars of this pavilion are the four Continents of Asia, Europe, Africa and America. Asia is represented by the Buddha, Europe by Pallas Athene, Africa by Isis and America by the Statue of Liberty. The spiritual supports upbear the globe of the world on which the Dove of Peace descends from on high. On either side of the globe stand an Indian lady with a welcoming leaf of palm and a French lady with an auspicious olive branch. This amity between the Orient and the Occident augurs well for an enduring peace and concord among nations.

The open spaces between the four pillars of the pavilion are covered by entwining creepers with alternating red and white lotuses. The red and the white lotuses represent the twin spiritual Consciousness guiding the terrestrial evolution.

At the four corners of the pavilion stand four guarding lions symbolising spiritual Powers.

It is hoped that the State of Pondicherry will materialise this spiritual vision and become a meeting place of all the cultures of the world with the full consciousness of the fundamental Unity that binds the peoples of the world together.

1954

\*

India

(*To Mme. Yvonne Robert Gaebelé, author of Histoire de Pondichéry, published in 1960*)

My dear child,

I have just been through the beautiful and *very interesting* book; I have looked at the pictures and read the recommended passages, as well as some others, which are very valuable for their information.

It is very fine, and I am happy to congratulate you on this beautiful work.

Will we have a copy for the library? In that case, I shall not send mine.

A day will come, I hope, when we shall be able to tell freely and truly all that Sri Aurobindo's Presence has meant for the town of Pondicherry....

In the meanwhile, I send you my love and blessings.

12 January 1961

\*

I have the deepest respect for Indian languages and continue to study Sanskrit when I have time.

\*

The Sanskrit ought to be the national language of India.

Blessings.

19 April 1971

\*

Hindi is good only for those who belong to a Hindi-speaking province. Sanskrit is good for all Indians.

\*

*On certain issues where You and Sri Aurobindo have given direct answers, we (Sri Aurobindo's Action) are also specific, as for instance... on the language issue*

### **Words of the Mother—I**

*where You have said for the country that (1) the regional language should be the medium of instruction, (2) Sanskrit should be the national language, and (3) English should be the international language.*

*Are we correct in giving these replies to such questions?*

Yes.

Blessings.

4 October 1971

## **Part Six**

### **Nations Other than India**



## *Nations Other than India*

### MESSAGE FOR AMERICA

Stop thinking that you are of the West and others of the East. All human beings are of the same divine origin and meant to manifest upon earth the unity of this origin.

*4 August 1949*

\*

### MESSAGE FOR THE INAUGURATION OF A FRENCH INSTITUTE AT PONDICHERRY

In any country the best education that can be given to children consists in teaching them what the true nature of their country is and its own qualities, the mission their nation has to fulfil in the world and its true place in the terrestrial concert. To that should be added a wide understanding of the role of other nations, but without the spirit of imitation and without ever losing sight of the genius of one's own country. France meant generosity of sentiment, newness and boldness of ideas and chivalry in action. It was that France which commanded the respect and admiration of all: it is by these virtues that she dominated the world.

A utilitarian, calculating, mercantile France is France no longer. These things do not agree with her true nature and in practising them she loses the nobility of her world position.

This is what the children of today must be made to know.

*4 April 1955*

\*

It is France that can connect Europe with India. There are great spiritual possibilities for France. She will play a big part in spite

## Words of the Mother—I

of her present bad condition. It is through France that the spiritual message will reach Europe. That is why I chose France for my birth, although I am not French. §<sup>1</sup>

\*

*Dear X,*

*In October 1961 I had written to Mother regarding my impending World Union tour in Africa. I had referred to the many new nations entering their freedom and independence. Did she have a message for these peoples? With the words “Will this help you?”, she gave me the following:*

The true freedom is to be free from desire.

The true independence is to be independent from passion.

The true mastery is to be master of oneself.

That alone is the key to happiness; all the rest is passing illusion.

It is not in division but in unity that can be found the solution of human problems and the remedy to human miseries.

*October 1961*

\*

*Divine Mother,*

*Could we have a message from you to pass along to those in the United States who may be ready to aid in the fund-raising work we are doing?*

Money is not meant to make money; money is meant to make the earth ready for the New Creation.<sup>2</sup>

*15 June 1966*

\*

<sup>1</sup> The Mother's father was Turkish, her mother Egyptian. They emigrated from Egypt to France in 1877, one year before her birth.

<sup>2</sup> This message was originally given for a different occasion.

## Nations Other than India

Those who serve the Truth cannot take one side or another.

Truth is above conflict and opposition.

In Truth, all countries unite in a common effort towards progress and realisation.

8 June 1967

\*

Israel as a nation has the same right to exist as all the other nations.

12 June 1967

\*

How can you believe that the Grace works for one nation or *against* another? The Grace works for *Truth* and in the present conditions of the world, Truth and falsehood are both present everywhere, in all nations. It is the human mind which thinks: this one is right and that one is wrong—right and wrong are present everywhere.

The Truth is above all conflicts and all oppositions.

13 June 1967

\*

*May I have a clarification from you on two points?*

(1) *Does not the Grace work for whatever Truth there may be on both sides of a conflict?*

Yes.

*Or does it keep altogether aloof just because either side has falsehood also?*

No. I said *work*—it is a constant working.

(2) *Do the present conflicts differ radically from a conflict like World War II, in which the Grace worked definitively and decisively on one side—at least on the whole?*

## Words of the Mother—I

You are mixing up two things, the working of the Grace and the result which is the inevitable consequence of the triumph of the Truth: they are quite different things on a different level.

The progressive victory of the Truth brings automatically certain results complex and often unexpected by the human mind which always wants clean cuts. It is only a total vision both in time and space that can understand.

14 June 1967

\*

*How is one to explain this age-old enmity between the Jews and the Arabs (although having a common ancestor) hating each other, generation on generation up to the impasse in which we have been living from some days back?*

Perhaps the enmity exists only because they are neighbours!

Violence and enmity... when brothers hate, they hate much more than others. Sri Aurobindo has said: "Hate is the indication of the possibility of a much greater love."

*Could we think that these two great peoples in conflict represent the symbolic Forces called to decide the fate of our civilisation?*

It is not this conflict that will decide the future of our civilisation.

The Mussulmans and the Israelites represent the two religions where the faith in God is the most extreme. Only, the faith of the Israelites is a faith in an impersonal God and the faith of the Mussulmans is a faith in a personal God.

The Arabs have passionate natures. They live almost exclusively in the vital, with its passions, its desires, while the Israelites live chiefly in the mind with a greater power of organisation and of realisation, which is quite exceptional. The Israelites are intellectuals with a remarkable will. They are not sentimental, that is to say they do not like weakness.

Nations Other than India

The Mussulmans are impulsive, the Israelites are rational.

*June 1967*

\*

(*Message for the Sri Aurobindo Society, Osaka, Japan*)

Japan was in the physical world the teacher of beauty.

She must not renounce her privilege.

Blessings.

*16 October 1972*

\*

All countries are equal and essentially “one”.

Each of them represents an aspect of the One Supreme.

In the terrestrial manifestation they all have the same right to a free expression of themselves.

From the spiritual point of view, the importance of a country does not depend on its size or its power or its authority over other countries, but on its response to Truth and on the degree of Truth it is capable of manifesting.



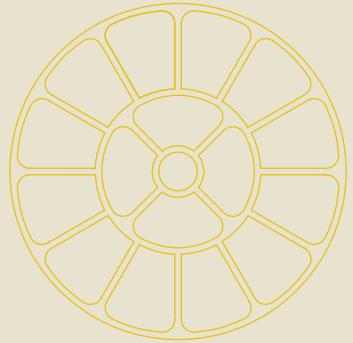
## *Note on the Texts*

Most of the statements in this volume were first published between the 1930s and 1970s in books and journals put out by the Sri Aurobindo Ashram or groups associated with it. The remaining statements first appeared in 1980 in the first edition of this volume. About sixty per cent of the statements were written or spoken in English, the rest in French.

The volume has been divided into six parts, each part having a number of sections. Each section does not necessarily contain all of the statements that could be placed there. Each statement has been put only in one section, though it might have been put in more than one. Statements that appear in other volumes have not, as a rule, been reproduced here.

Quotations from the works of Sri Aurobindo and the Mother are occasionally cited in the text and footnotes. The sources of these works are the Sri Aurobindo Birth Centenary Library (SABCL) and the second edition of the Collected Works of the Mother (CWM).

The text of this second edition is the same as that of the first edition, apart from the correction of some typographical errors and the revision of a few English translations.

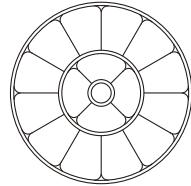


THE MOTHER

# Words of the Mother - II

## Words of the Mother-II

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*The Mother*

# Words of the Mother

## II

Sri Aurobindo Ashram, Pondicherry

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The Mother in 1969



## *Publisher's Note*

This volume consists primarily of brief written statements by the Mother on various aspects of spiritual life. Written between the late 1920s and the early 1970s, the statements have been compiled from her public messages, private notes, and correspondence with disciples. About two-thirds of them were written in English; the rest were written in French and appear here in English translation. The volume also contains a small number of spoken comments, most of them in English. Some are tape-recorded messages; others are reports by disciples that were later approved by the Mother for publication. These reports are identified by the symbol § placed at the end.

The volume is arranged by theme in seven parts, each part having a number of sections. Within the sections, dated statements have been placed in chronological order, undated ones where they best fit in thematically.

Many of the one-sentence statements dated 1954 and 1955 are translations or adaptations by the Mother of extracts from her *Prières et Méditations*. A number of definitions of terms are comments by her on the significances she has given to various flowers.

The reader should note that most of the statements here were given to particular persons under particular circumstances. The advice in them, therefore, may not apply to everyone.

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Words of the Mother  
II





Do not take my words  
for a teaching. Always  
they are a force in action,  
uttered with a definite  
purpose, and they lose  
their true power when  
separated from that  
purpose.

A handwritten signature in black ink, appearing to read "Sri Aurobindo".



# Part One

## Man's Relationship with the Divine



## *The True Aim of Life*

*Why are we on earth?*

To find the Divine who is in each of us and in all things.

\*

Only one thing is important, it is to find the Divine.

For each one and for the whole world anything becomes useful if it helps to find the Divine.

\*

Life is meant for seeking the Divine. Life is realised when finding the Divine.

\*

Let this be our one need in life, to realise the Divine.

\*

Yes, to live in the consciousness of the Divine Presence is the only thing that matters.

*2 June 1934*

\*

To want only what the Divine wants in us and for us, is the one important thing.

*5 April 1935*

\*

The individual self and the universal self are one; in every world, in every being, in each thing, in every atom is the Divine Presence, and man's mission is to manifest it.

*30 October 1951*

\*

## Words of the Mother-II

We are upon earth to manifest the Divine's will.

27 July 1954

\*

The only important thing is the goal to be attained. The way matters little, and often it is better not to know it in advance.

15 November 1954

\*

Whatever we do, we must always remember our aim.

7 December 1954

\*

The aim of our life on earth is to become conscious of the Divine.

\*

The true purpose of life —

To live for the Divine, or to live for the Truth, or at least to live for one's soul.

And the true sincerity —

To live for the Divine without expecting any benefit from Him in return.

20 January 1964

\*

*What is my true destiny?*

The true destiny is to reach the Divine Consciousness.

\*

*What is my true worth in this life?*

To serve the Divine.

22 October 1964

\*

## The True Aim of Life

The only thing worth living for is to serve the Divine.

*January 1966*

\*

Conversion of the aim of life from the ego to the Divine: instead of seeking one's own satisfaction, to have the service of the Divine as the aim of life.

\*

What you must know is exactly the thing you want to do in life. The time needed to learn it does not matter at all. For those who wish to live according to Truth, there is always something to learn and some progress to make.

*2 October 1969*

\*

The true aim of life is to find the Divine's Presence deep inside oneself and to surrender to It so that It takes the lead of the life, all the feelings and all the actions of the body.

This gives a true and luminous aim to existence.

*28 March 1970*

\*

Life has a purpose.

This purpose is to find and to serve the Divine.

The Divine is not far, He is in ourselves, deep inside and above the feelings and the thoughts. With the Divine is peace and certitude and even the solution of all difficulties.

Hand over your problems to the Divine and He will pull you out of all difficulties.

*3 July 1970*

\*

Words of the Mother-II

There is a purpose in  
life — and it is the only  
true and lasting one —  
The Divine  
Turn to Him and the  
emptiness will go.  
*Blessings* ~~—~~

There is a purpose in life — and it is the only true and lasting one — the Divine. Turn to Him and the emptiness will go.

Blessings.

\*

You are here to contact your soul, and that is why you live. Aspire persistently and try to silence your mind. The aspiration must come from the heart.

11 June 1971

\*

To be and to become more and more what the Divine wants us to be should be our greatest preoccupation.

25 July 1971

\*

## The True Aim of Life

Consider the Divine Life as the most important thing to obtain.

\*

Happiness is not the aim of life.

The aim of ordinary life is to carry out one's duty, the aim of spiritual life is to realise the Divine.

\*

In the world, as it is, the goal of life is not to secure personal happiness, but to awaken the individual progressively towards the truth-consciousness.

\*

It is not in order to be happy that we are upon earth, for in the present conditions of terrestrial life happiness is an impossibility. We are upon earth to find and realise the Divine, for the Divine Consciousness alone can give true happiness.

\*

Do not live to be happy, live to serve the Divine and the joy that you will experience will be beyond all expectations.

*March 1972*

\*

The life of a man is unfulfilled unless he has found the Divine.

*2 June 1972*

\*

The Divine is everywhere and in everything; and we are created to discover the Divine and to unite with the Divine for his manifestation.

*17 September 1972*

\*

## **Words of the Mother-II**

Man was created to express the Divine. His duty is therefore to become conscious of the Divine and to surrender himself entirely to His Will. All the rest, whatever the appearance, is falsehood and ignorance.

*26 December 1972*

\*

We seek not our personal salvation but the absolute surrender of our being to the Divine.

\*

Concentration on the Divine is the only truly valid thing. To do what the Divine wants us to do is the only thing valid.

*6 January 1973*

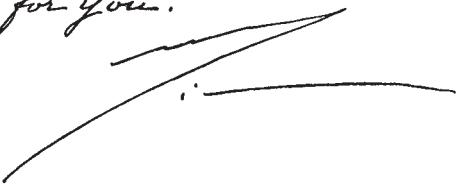
\*

What is lasting, eternal, immortal and infinite, that indeed is worth having, worth conquering, worth possessing. It is divine Light, divine Love, divine Life—it is also Supreme Peace, Perfect Joy and All-Mastery upon earth with the Complete Manifestation as the crowning.

## *The Divine Is with You*

*Never forget that you are not alone.*

*The Divine is with you helping and  
guiding you. He is the companion who  
never fails, the friend whose love comforts  
and strengthens. Have faith and He will  
do everything for you.*



Never forget that you are not alone. The Divine is with you helping and guiding you. He is the companion who never fails, the friend whose love comforts and strengthens. Have faith and He will do everything for you.

\*

Never forget that you are not alone. The Divine is with you helping and guiding you. He is the companion who never fails, the friend whose love comforts and strengthens. The more you feel lonely, the more you are ready to perceive His luminous Presence. Have faith and He will do everything for you.

27 September 1951

\*

## **Words of the Mother-II**

It is in the Divine that we shall always find all that we need.

*17 April 1954*

\*

Alone the Divine can give us a perfect safety.

*18 April 1954*

\*

Let the Divine Consciousness be the leading power in your life.

*22 April 1954*

\*

Let the Divine Presence be always with you.

*27 April 1954*

\*

Whatever you do, always remember the Divine.

*5 May 1954*

\*

The Divine manifests upon earth whenever and wherever it is possible.

*10 June 1954*

\*

In each heart, the Divine's Presence is the promise of future and possible perfections.

*16 June 1954*

\*

It is only in the Divine that we can find perfect peace and total satisfaction.

*5 July 1954*

\*

### The Divine Is with You

Behind the surface of things there is a sea of perfect consciousness in which we can always dip.

*7 August 1954*

\*

There is a consciousness that nothing can debase or tarnish or defile; it is the one that we call the Divine Consciousness.

\*

The Divine Consciousness must be our only guide.

*11 August 1954*

\*

The Divine Consciousness is the only true help, the only true happiness.

*12 August 1954*

\*

The Lord has said, "The time has come" and all the obstacles will be overcome.

*9 September 1954*

\*

The Divine is the savour of all life and the reason of all activity, the goal of our thoughts.

*10 September 1954*

\*

The Divine's Presence is for us an absolute, immutable, invariable fact.

*12 September 1954*

\*

In the Divine, by the Divine all is transfigured and glorified; in the Divine is found the key of all mysteries and all powers.

*14 September 1954*

\*

## Words of the Mother-II

In all there lacks the unchanging peace of the Divine's sovereign contemplation, and the calm vision of the Divine's immutable eternity.

*22 September 1954*

\*

In the Divine's light we shall see, in the Divine's knowledge we shall know, in the Divine's will we shall realise.

*1 October 1954*

\*

Outside the Divine all is falsehood and illusion, all is mournful obscurity. In the Divine is life, light and joy. In the Divine is the sovereign peace.

*2 October 1954*

\*

All our strength is with the Divine. With Him we can surmount all the obstacles.

*4 October 1954*

\*

The Divine's voice is heard as a melodious chant in the stillness of the night.

*7 October 1954*

\*

The Divine's triumph is so perfect that every obstacle, every ill-will, every hatred rising against Him is a promise of a vaster and still completer victory.

*9 October 1954*

\*

For the plenitude of His light we invoke the Divine to awaken in us the power to express Him.

*10 November 1954*

\*

### The Divine Is with You

The Divine's words comfort and bless, soothe and illumine, and the Divine's generous hand lifts a fold of the veil which hides the infinite knowledge.

*18 November 1954*

\*

How calm, noble and pure is the splendour of the Divine's contemplation.

*19 November 1954*

\*

To live in the Divine with a life quite new, a life solely made of the Divine, of which the Divine should be the sovereign Lord—and so all troubles will be transformed into serenity, all anguish into peace.

*23 November 1954*

\*

We feel the Divine so living in us that we await events with serenity, knowing that His way is everywhere since we carry it in our being.

*24 November 1954*

\*

The Divine's glory transforms defeats into eternity's victories, shadows have fled before His radiant brightness.

*9 December 1954*

\*

The Divine's Presence gives us peace in strength, serenity in action and an unchanging happiness in the midst of all circumstances.

*13 December 1954*

\*

## Words of the Mother-II

The Divine is the unalloyed happiness, the blissful felicity, but this felicity is perfect only when it is integral.

*22 December 1954*

\*

The Divine is the sure friend who never fails, the Power, the Support, the Guide. The Divine is the Light which scatters darkness, the conqueror who assures the victory.

*23 December 1954*

\*

The Divine alone is the support that never fails.

\*

The only response that never fails is the Divine's.

The only love that never fails is the Divine's.

Love the Divine alone and the Divine will always be with you.

*6 August 1963*

\*

The opinion of the Supreme Lord alone has importance.

The Supreme Lord alone deserves all our love and He returns it to us a hundredfold.

*11 February 1970*

\*

Take the Divine alone into your soul's confidence.

\*

Think of the Divine alone and the Divine will be with you.

\*

A single occupation, a single aim, a single joy — the Divine.

\*

### The Divine Is with You

Concentration upon oneself means decay and death. Concentration on the Divine alone brings life and growth and realisation.

\*

Without the Divine life is a painful illusion, with the Divine all is bliss.

\*

The ideal attitude is to belong only to the Divine, to work only for the Divine and above all to expect only from the Divine strength, peace and satisfaction. The Divine is all-merciful and gives us all that we need to lead us as quickly as possible to the goal.

\*

It is the Divine Presence that gives value to life. This Presence is the source of all peace, all joy, all security. Find this Presence in yourself and all your difficulties will disappear.

\*

Day and night constantly the Presence is there.

It is enough to turn silently inward and we detect it.

\*

Remember always the Divine and all you do will be an expression of the Divine Presence.

\*

In activity and in silence, in taking and in giving, always the glad remembrance of Thee.

\*

All our thoughts, all our sentiments will move towards the Divine as a river towards the sea.

\*

### **Words of the Mother-II**

Let all thoughts, all feelings, all actions, all hopes be turned towards the Divine and concentrated on Him. He is our only help and our only safety.

\*

Yes, my child, it is quite true that the Divine is the sole refuge — with Him is absolute safety.

## *“The Divine” and “Man”*

For those who are afraid of a word:

This is what we mean by “Divine”: all the knowledge we have to acquire, all the power we have to obtain, all the love we have to become, all the perfection we have to achieve, all the harmonious and progressive poise we have to manifest in light and joy, all the new and unknown splendours that have to be realised.

*7 September 1952*

\*

The Divine is indeed what you expect of Him in your deepest aspiration.

\*

*What is God?*

God is the perfection that we must aspire to realise.

*8 November 1969*

\*

The Divine is the perfection towards which we move.

And if you like, I shall lead you to Him very willingly.

Have confidence.

*17 December 1969*

\*  
\* \*

Every being carries within him the Divine Inhabitant; and although no being in the whole universe is as weak as man, none is as divine as he.

*2 October 1951*

\*

## **Words of the Mother-II**

The individual existence is a canticle perpetually renewed, that the universe offers to the inconceivable splendour of the Divine.

*29 November 1954*

\*

With regard to the Truth, we are all divine; but we hardly know it. And in us, it is precisely that which does not know itself as divine which we call “ourselves”.

\*

Our worth lies only in the measure of our effort to exceed ourselves, and to exceed ourselves is to attain the Divine.

Human mediocrity is intolerable.

We aspire for a knowledge truly knowing, for a power truly powerful, for a love that truly loves.

\*

Suffocated by the shallowness of the human nature we aspire to the knowledge that truly knows, the power that truly can, the love that truly loves.

*24 April 1964*

\*

*Who am I?*

The Divine under many disguises.

*1966*

## *Relationship with the Divine*

All is relative except the Supreme. The Supreme alone is absolute; but as the Supreme is at the centre of each being, each being carries in himself his absolute.

\*

After all, it is very simple, we have only to become what we are in the depths of our being.

*18 May 1954*

\*

There is nothing more beautiful than to unite with the divine Consciousness.

One is sure to find what one seeks—if one seeks it in all sincerity; for what one seeks is within oneself.

\*

None can say to the Divine, “I have known Thee”, and yet all carry Him in themselves, and in the silence of their soul can hear the echo of the Divine’s voice.

*13 November 1954*

\*

One can live the Divine even though unable to express the Divine, one can realise and be the Divine’s infinity though unable to define or explain the Divine.

*15 December 1954*

\*

For him who is in union with the Divine, everywhere is the Divine’s perfect felicity, in every place and in every circumstance it is with him.

*17 December 1954*

\*

## Words of the Mother-II

Communion with the Divine: for him who has it, all circumstances can truly become an opportunity for it.

\*

The joy of perfect union can come only when what has to be done is done.

\*

*"To conquer the Divine is a difficult task." I think I have not understood this sentence properly.*

Take conquer in the sense of "acquisition" or "possession". You might say — the conquest of the Divine's consciousness is a difficult task.

Commentary: For human beings to become conscious of the Divine and to possess His nature is difficult.

\*

As we progress and purify ourselves of our egoism, our friendship with the Divine becomes more and more clear and conscious.

\*

Friendship with the Divine: delicate, attentive and faithful, ever ready to respond to the smallest appeal.

\*

Closeness to the Divine will always grow with the growth of consciousness, equanimity and love.

\*

God cannot be taken by violence. It is only through love and harmony that you can reach God.

Be in peace — my blessings are with you.

13 July 1966

\*

### **Relationship with the Divine**

Attachment for the Divine wraps itself around the Divine and finds all its support in Him so as to be sure never to leave Him.

\*

Affection for the Divine: a sweet and confident tenderness that gives itself unfailingly to the Divine.

\*

Intimacy with the Divine: complete surrender to the Divine and total receptivity to His influence, without any conditions to this intimacy.

\*

Intimacy with the Divine in the physical is possible only for the one who lives exclusively by the Divine and for the Divine.

\*

Intimacy with the Divine in the vital: only a pure, calm and desireless vital can hope to have access to this marvellous state.

\*

Intimacy with the Divine in the psychic: the natural state of the fully developed psychic.

\*

Integral intimacy with the Divine: the entire being no longer vibrates except with the Divine's touch.

\*

It pleases Him to be like that. He is like that.

And simply, the secret is to be in the “it pleases Him”.

Not to be only what is objectified; to be also in That which objectifies. That is everything.

\*

## **Words of the Mother-II**

The Omnipresent, Eternal Spirit remains immutably One. The various ways of serving and understanding It make no difference to Its Reality.

\*

*(Types of relationships)*

The Lord and his Shakti  
God and his devotee  
The father and his child  
The master and his disciple  
The Beloved and Lover  
The Friend and co-worker  
The child and his mother

\*

To give oneself to the Divine, to receive and be the Divine, to transmit and spread forth the Divine: these are the three simultaneous movements which constitute our total relation with the Divine.

## *The Ways of Working of the Lord*

The Divine's Grace is wonderful and almighty.

And the ways of working of the Lord are full of a delightful sense of humour...

\*

Be always ready to receive the Divine, for He may visit you at any moment.

And if sometimes He makes you wait at the appointed meeting-place, that is certainly no reason for you yourself to be late.

*23 September 1956*

\*

It is quite evident that for some reason or other — or may be for no reason at all — the Supreme has changed His mind about it.

*25 January 1958*

\*

The Supreme must have changed His decision in order to try your faith and see if it depended on such an external thing.

*9 February 1958*

\*

Surely the Divine, like everybody else, has a right to change His mind.

*1958*

\*

*If we want to have conversations with God (of course within us), is it possible? If yes, on what condition?*

God does not indulge in conversation.

## Words of the Mother-II

*Does God ever become angry with us? If yes, when?*

When you believe He is angry.

*If we shed tears for God, does He ever shed a tear for us?*

Surely He has deep compassion for you, but His eyes are not of the kind that shed tears.

21 September 1964

\*

It may be that the Divine does not see things in the same way as humans do.

A sudden show may be very useful for Sadhana.

22 August 1966

\*

According to the law of man the guilty ought to be punished. But there is a law more imperative than the human law. It is the Divine law, the law of compassion and mercy.

It is because of this law that the world is able to endure and progress towards Truth and Love.

November 1966

\*

*Mother,*

*Does the Divine punish injustice? Is it possible at all for Him to punish anybody?*

The Divine does not see things as men do and has no need to punish or reward. Each and every action carries in itself its fruit and its consequences.

According to the nature of the action, it brings you near to the Divine or takes you away from Him, and that is the supreme consequence.

25 July 1970

\*

## The Ways of Working of the Lord

Human beings are capable of withdrawing from the Divine—and they often do it; but for the Divine to withdraw from human beings, that is an impossibility.

\*

If the supreme Consciousness got angry over the defects of men, humanity would long since have ceased to be.

7 June 1972

\*

*Why was not man created good from the beginning?*

It is not God who made man wicked.

It is man who makes himself wicked by separating himself from God.

\*  
\* \* \*

The Divine may very well lean down towards you, but to understand Him rightly you must come up to Him.

\*

To understand the Divine we must have no more preferences.

\*

To understand the Divine one must become the Divine.

24 May 1972



## Part Two

### The Path of Yoga



## *The Path*

The mountain path leads always in two directions, upward and downward — all depends on what we put behind us.

\*

Life is a perpetual choice between truth and falsehood, light and darkness, progress and regression, the ascent towards the heights or a fall into the abyss. It is for each one to choose freely.

*29 February 1952*

\*

In each one's life a moment comes when he has to choose between the Path and the muddle. You cannot put one foot here and one foot there. If you try to, you will be torn to pieces.

A heart that does not choose is a heart that will die.

\*

You take up the spiritual path only when you feel you cannot do otherwise.

*27 October 1952*

\*

When the path is known it is easy to tread upon it.

*19 August 1954*

\*

To follow the path to the end, one must be armed with a very patient endurance.

*4 September 1954*

\*

## **Words of the Mother-II**

On the spiritual path each step forward is a conquest and the result of a fight.

*5 September 1954*

\*

The road to the Divine: always long, often dry in appearance, but always abundant in its results.

\*

Ascension: stage by stage one climbs towards the Consciousness.

\*

Spiritual ascension: fearless, regular, uninterrupted.

\*

One will pass through as many stages as it is necessary to take, but one will arrive.

\*

The intellectual attitude comes first and practice follows little by little. What is very important is to maintain very alert the will to live and to be what one knows to be the truth. Then it is impossible to stop and even more to fall back.

\*

All human beings have a spiritual destiny which is near or far depending on each one's determination.

One must will in all sincerity.

*11 April 1965*

\*

All depends upon the choice of the force that you allow to make use of you as its instrument. And the choice has to be made at every moment of your life.

\*

## The Path

It is the conflict in you between what is attached to ordinary life and what aspires for the divine life. It is up to you to choose which is the strongest in you and to act accordingly.

*19 September 1967*

\*

You can follow the meanderings of innumerable reincarnations or choose the steep and rapid path of intensive “sadhana”.

\*

He who follows the steep path that climbs the heights can easily slip down into the abyss.

\*

For those whose destiny it is to scale the summits, the least false step risks being a mortal danger.

\*

The perfect path: for each one the path which leads fastest to the Divine.

\*

All was gold and gold and gold, a torrent of golden light pouring down in an uninterrupted flow and bringing with it the consciousness that the path of the gods is a sunlit path in which difficulties lose all reality.

Such is the path open before us if we choose to take it.

## *Yoga*

*Sadhak* = one who follows a yogic discipline.

*Sadhana* = yogic discipline.

*Yoga* = union with the Divine (by extension: the path which leads to this union).

\*

*Would you please explain to me how doing Yoga brings you near to the Divine? And what is the real meaning of Yoga? Is it only contortive body-exercises or is there a yoga of the mind also?*

This has nothing to do with a spiritual life, not even with religion. X will explain to you in detail, but I can tell you that Yoga is not only an aspiration of the mind towards the Divine but also and chiefly a yearning of the heart.

6 November 1963

\*

The whole world is in a process of progressive transformation; if you take up the discipline of Yoga, you speed up in yourself the process.

\*

Yoga is commensurate with all life.

\*

True spirituality transforms life.

# *The Integral Yoga*

## Three Conceptions of the World

### *1. Buddhist and Shankarite:*

The world is an illusion, a field of ignorance and suffering due to ignorance. The one thing to do is to get out of it as soon as possible and to disappear into the original Non-Existence or Non-Manifestation.

### *2. The Vedantic as very commonly understood:*

The world is essentially divine, for the Divine is omnipresent there. But its exterior expression is distorted, obscure, ignorant, perverted. The one thing to do is to become conscious of the inner Divine and remain fixed in that consciousness without troubling about the world; for this external world cannot change and will always be in its natural state of unconsciousness and ignorance.

### *3. Sri Aurobindo's view:*

The world as it is, is not the divine creation it is meant to be, but an obscure and perverted expression of it. It is not the expression of the divine consciousness and will, but this is what it is meant to become; it has been created to develop into a perfect manifestation of the Divine under all His forms and aspects—Light and Knowledge, Power, Love and Beauty.

This is our conception of it and the aim we follow.

24 February 1936

\*

The usual sadhanas have for aim the union with the Supreme Consciousness (Sat-chit-ananda). And those who reach there are satisfied with their own liberation and leave the world to its unhappy plight. On the contrary, Sri Aurobindo's sadhana

## Words of the Mother-II

starts where the others end. Once the union with the Supreme is realised one must bring down that realisation to the exterior world and change the conditions of life upon the earth until a total transformation is accomplished. In accordance with this aim, the sadhaks of the integral yoga do not retire from the world to lead a life of contemplation and meditation. Each one must devote at least one third of his time to a useful work. All activities are represented in the Ashram and each one chooses the work most congenial to his nature, but must do it in a spirit of service and unselfishness, keeping always in view the aim of integral transformation.

To make this purpose possible, the Ashram is organised so that all its inmates find their reasonable needs satisfied and have not to worry about their subsistence.

The rules are very few so that each one can enjoy the freedom needed for his development, but a few things are strictly forbidden: they are (1) politics, (2) smoking, (3) alcoholic drink and (4) sex enjoyment.

Great care is taken for the maintenance of good health and the welfare and normal growth of the body of all, small and big, young and old.

*24 September 1953*

\*

What we are doing now is a new thing; it has nothing to do with the past.

\*

We want the divine conquest of this world, the conquest of all its movements and the realisation of the Divine here.

\*

It can be called an adventure because it is the first time that a yoga aims at transformation and divinisation of physical life instead of escape from it.

\*

## The Integral Yoga

We want to translate into physical terms, as perfectly as possible, the inspiration sent by the Lord for the accomplishment of His work upon earth.

And for that, each individual soul is a help and a collaborator; but each human ego too is a limitation and an obstacle.

5 April 1960

\*

To those who want to practise the integral Yoga, it is strongly advised to abstain from three things:

- 1) Sexual intercourse
- 2) Smoking
- 3) Drinking alcohol

12 June 1965

\*

The more I go, the more I know that it is in work that Sri Aurobindo's integral yoga is *best done*.

9 October 1966

\*

It is not what you do but the spirit in which you do it that is important for the integral Yoga.

1971

## *Yogic Action*

*From the standpoint of Yoga  
It is not so much what you  
do but how you do it that  
matters most.*



From the standpoint of Yoga it is not so much what you do but how you do it that matters most.

\*

It is not so much the act that matters, but the consciousness in which it is done. So all is well and do not torment yourself. My love is always with you.

24 March 1964

\*

From the point of view of a spiritual life, it is not what you do that matters most, but the way in which it is done and the consciousness you put into it. Remember always the Divine and all you do will be an expression of the Divine Presence.

When all your actions are consecrated to the Divine, there will be no longer activities that are superior and activities that are inferior; all will have an equal importance — the value given them by the consecration.

\*

### **Yogic Action**

Whatever one does, it becomes useful if one puts a spark of true consciousness into it.

The consciousness one has is much more important than the act one performs. And the most apparently useless acts can become very productive if they are performed with the true consciousness.

*10 August 1966*

\*

It is the spirit and the consciousness from which it is done that makes an action yogic; it is not the action itself.

## *Aspects of Sadhana*

*Divine Mother,*

*I wish to get light on the following points.*

- 1. Have I the capacity and are there potentialities in me to follow this path?*

This is not the question, the question is whether you have the necessary aspiration, determination and perseverance and whether you can by the intensity and persistence of your aspiration make all the parts of your being answer to the call and become one in the consecration.

- 2. How should I continue my practice (sadhana) after returning home?*

Quiet yourself and in the quiet see and feel the Mother.<sup>1</sup>

- 3. How can I meditate? What is meant by opening? Where should I open?*

An inner purity and receptivity that freely lets in the Mother's influence. Begin with the heart.

- 4. I aspire for the higher life from above the head; but I always feel strained in the middle part of the forehead. What should I do?*

Do not strain yourself.

- 5. How does the psychic being open? How to understand the psychic and vital beings in the Adhara?*

<sup>1</sup> Mother probably dictated the answers to these questions—thus the reference to herself in the third person.

## Aspects of Sadhana

By the force of aspiration and the grace of the Mother.

Psychic: your true being, the being that is in the heart and that is the spark of the Mother's own consciousness.

Vital: the part from which proceed desires and hunger and dynamic activities, having its physical basis round about the navel.

*6. My family consists of myself, wife, two sons and one girl. I desire to come here and stay permanently, but my wife does not approve of it. What should I do?*

Detachment.

*7. I desire heartily to come here again for a stay of at least three months. Kindly give me permission.*

Inform when you are ready to come. It is only then that the permission can be given.

*8. In my daily life, I become dejected and fall a prey in the hands of the lower forces (anger, lust, etc.). I humbly request the Mother for help and protection.*

Detachment.

*9. My wife is devoted to Goddess Ambaji. Her heart opens to Her, but she cannot get rid of the worldly attachments. Please help her. May I send her photo?*

If you like.

*10. I request for permission to write letters to the Mother.*

You can write.

## Words of the Mother-II

*11. What attitude should I keep while doing my works of daily routine? How should I act with family members, relatives and friends?*

Detachment.

*12. What should I read at present?*

Sri Aurobindo's books.

*November 1928*

\*

*How to open to the Mother? The following are the means:*

*(1) To remember You constantly or from time to time —*

Good.

*(2) By taking Your name through Japa —*

Helpful.

*(3) With the help of meditation —*

More difficult if one has not the habit of meditation.

*(4) By conversation about You with those who love and respect You —*

Risky because, when talking, often some nonsense or at least some useless things can be said.

*(5) By reading Your books —*

Good.

## Aspects of Sadhana

*(6) By spending time in thoughts of You —*

Very good.

*(7) By sincere prayers —*

Good.

\*

Three things indispensable to begin with:

Absolute sincerity in the whole being and all its activities.

Complete self-surrender without any reservation.

Patient work on oneself and at the same time a steady conquering of perfect unshakable peace and equanimity.

4 February 1932

\*

Our human consciousness has windows that open on the Infinite but generally men keep these windows carefully shut. They have to be opened wide and allow the Infinite freely to enter into us and transform us.

Two conditions are necessary for opening the windows:

- 1) ardent aspiration;
- 2) progressive dissolution of the ego.

The Divine help is assured to those who set to work sincerely.

\*

*What is the best method to find the Divine who is in each of us and in all things?*

Aspiration.

Silence.

Concentration in the solar plexus region.<sup>2</sup>

<sup>2</sup> The Mother is probably referring to the heart region.

## Words of the Mother-II

If need be, a prayer addressed to the Divine:  
I belong to You and I want to know You so that all that I  
do is nothing but what you want me to do.

\*

Encourage only what leads quickly to the Lord and serves His  
divine purpose.

\*

### The Examiners

The integral yoga consists of an uninterrupted series of examinations that one has to undergo without any previous warning, thus obliging you to be constantly on the alert and attentive.

Three groups of examiners set us these tests. They appear to have nothing to do with one another, and their methods are so different, sometimes even so apparently contradictory, that it seems as if they could not possibly be leading towards the same goal. Nevertheless, they complement one another, work towards the same end, and are all indispensable to the completeness of the result.

The three types of examination are: those set by the forces of Nature, those set by spiritual and divine forces, and those set by hostile forces. These last are the most deceptive in their appearance and to avoid being caught unawares and unprepared requires a state of constant watchfulness, sincerity and humility.

The most commonplace circumstances, the events of everyday life, the most apparently insignificant people and things all belong to one or other of these three kinds of examiners. In this vast and complex organisation of tests, those events that are generally considered the most important in life are the easiest examinations to undergo, because they find you ready and on your guard. It is easier to stumble over the little stones in your path, because they attract no attention.

## Aspects of Sadhana

Endurance and plasticity, cheerfulness and fearlessness are the qualities specially needed for the examinations of physical nature.

Aspiration, trust, idealism, enthusiasm and generous self-giving, for spiritual examinations.

Vigilance, sincerity and humility for the examinations from hostile forces.

And do not imagine that there are on the one hand people who undergo the examinations and on the other people who set them. Depending on the circumstances and the moment we are all both examiners and examinees, and it may even happen that one is at the same time both examiner and examinee. And the benefit one derives from this depends, both in quality and in quantity, on the intensity of one's aspiration and the awakening of one's consciousness.

To conclude, a final piece of advice: never set yourself up as an examiner. For while it is good to remember constantly that one may be undergoing a very important examination, it is extremely dangerous to imagine that one is responsible for setting examinations for others. That is the open door to the most ridiculous and harmful kinds of vanity. It is the Supreme Wisdom which decides these things, and not the ignorant human will.

*12 November 1957*

\*

Each time you have to make progress, you have to undergo an examination.

*12 November 1957*

\*

In ancient times the disciple had to undergo severe tests to prove his ability for initiation. Here we do not follow that method. Apparently there is no test and no trial. But if you see the truth, you will find that here it is much more difficult. There the disciple

## Words of the Mother-II

knew that he was undergoing a period of trial and after he had passed through some outward tests, he was taken in. But here you have to face life and you are watched at every moment. It is not only your outer actions that count. Each and every thought and inner movement is seen, every reaction is noticed. It is not what you do in the solitude of the forest, but what you do in the thick of the battle of life that is important.

Are you ready to submit yourself for such tests? Are you ready to change yourself completely? You will have to throw off your ideas, ideals, values, interests and opinions. Everything will have to be learnt anew. If you are ready for all this, then take a plunge; otherwise don't try to step in.§

\*

The whole life is a sadhana. It is a mistake to cut it into bits and say this is sadhana and that is not. Even your eating and sleeping should be a part of sadhana.§

\*

(*To someone returning to the West*)

Everything can be part of “sadhana”; it depends on the inner attitude.

Naturally, if one lets himself be invaded by the Western atmosphere, farewell to the sadhana.

But even in the most materialistic milieu, if one retains one's aspiration and one's faith in the Divine Life, the sadhana can and should continue.

1970

## *Tapasya*

A discipline imposed by the will for any spiritual end is tapasya. §

\*

Tapasya: a discipline aiming at the realisation of the Divine.

\*

Mental tapasya: the process leading to the goal.

\*

Vital tapasya: the vital undergoes a rigorous discipline in order to transform itself.

\*

Integral tapasya: the whole being lives only to know and serve the Divine.

\*

Perfect tapasya: that which will reach its goal.

\*

*No life can be successful  
without self-discipline*  
*J. —*

## **Words of the Mother-II**

No life can be successful without self-discipline.

\*

To be a man, discipline is indispensable.

Without discipline one is only an animal.

One begins to be a man only when one aspires to a higher and truer life and when one accepts a discipline of transformation. For this one must start by mastering one's lower nature and its desires.

*9 March 1972*

\*

It can be said that all discipline whatsoever, if it is followed strictly, sincerely, deliberately, is of considerable help, for it makes the earthly life reach its goal more rapidly and prepares it to receive the new life. To discipline oneself is to hasten the arrival of this new life and the contact with the supramental reality.

## *Ascetic Practices*

The true attitude is neither to be an ascetic nor to indulge in desire. The true attitude is to take in all simplicity what I give, to be perfectly satisfied with it and neither to ask for more nor to refuse what is given. This is the true example to give, the one that can help the others towards a better understanding of their duties as sadhaks.

Remain my child, simple, quiet and content, and all will be all right.

*5 October 1934*

\*

A sannyasi who makes demands is not sincere. To be sincere a sannyasi must be perfectly satisfied with what is given to him and ask for nothing more. In all that happens to him, he must see the Divine's Grace and be at once happy and grateful for it.

Moreover, he who wants to do "intensive sadhana" must be able to isolate himself from his surroundings and, if necessary, to sit in deep meditation even on a battlefield in the midst of the roaring guns.

\*

I do not believe that sadhana in the cave is easy — only there the insincerity remains hidden, while in life and action it is revealed. You can *look* like a Yogi in a cave, but in life the humbugging is more difficult, because you have to *behave* like a Yogi.

*6 September 1935*

\*

*When I consider the seriousness of this type of severe Sadhana, the ideas of my physical and mental weakness begin to frighten me and I find little courage in me.*

## Words of the Mother-II

One thing we want to know is how much you are eating and whether you sleep regularly and sufficiently. These two points are of great importance, for a sadhana of this kind demands in order to bear it that the mind and body and nervous system should not be weakened by undernourishment and lack of sleep.

*16 December 1940*

\*

It is not by fasting but by improving the will that one obtains the Truth.

*18 January 1953*

\*

You said that X was "doing mischief" with the children, because in your mind the idea of sadhana is associated with quietness, stillness and meditation, but the more you stay here the more you will have to realise that it is not only in meditation that one can reach the Divine consciousness, you will learn that one can remain in contact with the Divine even while playing or doing gymnastics or walking or doing anything; at every moment, you should remember the Divine and try to remain in the Divine consciousness.

*31 August 1953*

\*

Here sensibleness is indispensable and the integral yoga is based on balance, calm and peace and not on an unhealthy need to suffer.

*12 May 1969*

\*

As long as it is an austerity there are reactions.

When it becomes an imperative need, it is good.

\*

## Ascetic Practices

(*About solitude*)

If the need is a true one, the means to do it will come spontaneously.

30 March 1970

\*

*Should I spend some time in solitude?*

It is the old methods of yoga which demand silence and solitude.

The yoga of tomorrow is to find the Divine in work and in relation with the world.

Look within yourself, reflect upon it and tell me what your choice is.

24 January 1971

\*

According to my experience people fall into *tamas* when they go into solitude.

October 1971

\*

To be by oneself very much needs a certain force of inner life. It may be better to vary solitude with some kind of its opposite. But each has its advantages and disadvantages and it is only by being vigilant and keeping an inner poise that one can avoid the latter.

\*

Entire physical retirement is seldom healthy, although a temporary retirement is often helpful. But the main thing is the inner detachment and complete turning to the Divine.

## *Concentration*

The movement that stores up and concentrates is no less needed than the movement that spreads and diffuses.

*13 April 1935*

\*

Concentration does not aim for any effect, but is simple and persistent.

\*

Concentration on a precise goal is helpful to development.

\*

The more we concentrate on the goal, the more it blossoms forth and becomes precise.

\*

The Yogi knows by his capacity for a containing or dynamic identity with things and persons and forces.

*11 April 1935*

\*

*"Knowledge can only come by conscious identity, for that is the only true knowledge,—existence aware of itself."*<sup>1</sup>

There is always some kind of *unconscious identification* with the surrounding people and things; but by will and practice one can learn to concentrate on somebody or something and to get consciously identified with this person or this thing, and

<sup>1</sup> Sri Aurobindo *The Life Divine*, SABCL, Vol. 18, p. 213.

## Concentration

through this identification you know the nature of the person or the thing.

20 May 1955

\*

Nothing is impossible for one who is attentive.

\*

It is said that the faculty of concentrated attention is at the source of all successful activity. Indeed the capacity and value of a man can be measured by his capacity of concentrated attention.<sup>2</sup>

In order to obtain this concentration, it is generally recommended to reduce one's activities, to make a choice and confine oneself to this choice alone, so as not to disperse one's energy and attention. For the normal man, this method is good, sometimes even indispensable. But one can imagine something better.

\*

*At times I try to silence the mind, at times to surrender and at times to find my psychic being. Thus I cannot fix my attention on a single thing. Which one should I try first?*

All should be done and each one when it comes spontaneously.

16 October 1964

<sup>2</sup> Generally it comes through interest and a special attraction for a subject — Mother's note.

## *Meditation*

When you sit in meditation you must be as candid and simple as a child, not interfering by your external mind, expecting nothing, insisting on nothing. Once this condition is there, all the rest depends upon the aspiration deep within you. And if you call upon Divinity, then too you will have the answer.

*26 January 1935*

\*

Each meditation ought to be a new revelation, for in each meditation something new happens.

\*

Even if you are not apparently successful in your meditation, it is better to persist and to be more obstinate than the opposition of your lower nature.

\*

*Mother,*

*I would like to know from you if it is good for me to devote more time to meditation than I am doing at present. I spend about two hours, morning and evening together. I am as yet not quite successful in meditation. My physical mind disturbs me a lot. I pray to you that it may become quiet and my psychic being may come out. It is so painful to find the mind working like a mad machine and the heart sleeping like a stone. Mother, let me feel your presence within my heart always.*

The increase of time given to meditation is not very useful unless the urge for meditation comes spontaneously from inside and not from any arbitrary decision of the mind.

## Meditation

My help, love and blessings are always with you.

17 October 1939

\*

To keep constantly a concentrated and in-gathered attitude is more important than having fixed hours of meditation.

\*

*When you give us a subject for meditation, what should we do about it? Keep thinking of it?*

Keep your thought focussed upon it in a concentrated way.

\*

*And when no subject is given, is it enough to concentrate on your Presence in the heart-centre? Should we avoid a formulated prayer?*

Yes, concentration on the Presence is enough.

\*

*(Examples of subjects for meditation)*

New birth. Birth to a new consciousness. The psychic consciousness.

5 July 1957

How to awaken in the body the aspiration for the Divine.

26 July 1957

Turning one's gaze inward. Looking within oneself.

2 August 1957

The ill-effects of uncontrolled speech.

9 August 1957

## *Experiences and Visions*

Spiritual experience means the contact with the Divine in oneself (or without, which comes to the same thing in that domain). And it is an experience identical everywhere in all countries, among all peoples and even in all ages.

18 February 1935

\*

One must always be greater than one's experience.

\*

It is always better to control an experience of this kind rather than to be controlled by it. I mean that the experience in itself is good and useful, but it must come when we want it to come and not at any time when it chooses to come. It seems to me that it is better to allow this experience to come only when you are quietly at home or during meditation. When you are at work it is always better to remain fully aware of your body and its actions.

\*

The initial error was to hope to recommence the same experience as the one you had in your youth.

In life, experiences are not repeated identically, and if they are not better, that is, higher and more true, they become necessarily worse.

After a happy and favourable experience it is necessary to rise from the human to the divine, otherwise one risks falling into the infernal and diabolic.

\*

## Experiences and Visions

It can be useful for a time to have certain inner experiences, but this attitude is not to be kept permanently as it is only a partial truth and far from the whole truth of the integral yoga.

\*

The true revelation is the revelation of the Divine.

\*  
\* \* \*

The descent of calm and light which you experience is a sign that the sadhana has actually begun in you; it shows that you are open now consciously to the Divine Force and its workings. The descent of calm and light into the being is the beginning of the foundation of the yoga. At first it may be felt in the mind and upper part only, but afterwards goes further down until it touches all the centres and is experienced in the whole body. At first it comes only for a moment or two; afterwards it lasts for longer periods.

The other experiences show that the faculty of inner vision is opening; this is also a part of the yoga. The fire seen by you must have been the fire of aspiration lit in the vital being. The other things you saw are not definite enough to be interpreted.

Continue your progress.

Our blessings and protection are always with you.<sup>1</sup>

11 March 1931

\*

*Last night after a little meditation when I was about to sleep, my body from the heart above was filled up by some energy. I did not do anything but just observed. It lasted for a few seconds only. Two or three times it has happened to me and on the previous occasions it lasted*

<sup>1</sup> Although written by the Mother, this letter may have been dictated by Sri Aurobindo.

## Words of the Mother-II

*for some minutes. I would like to know what this is. Is it an experience of Kundalini Shakti? What is the best attitude to be adopted when under such pressure?*

The best attitude is to be quiet and calm, and to let the experience follow its course, observing it *without thinking about it.*

Blessings.

4 July 1939

\*

*I have felt a sort of pain, especially in the chest, as reaction to the intense descent of the vibration-force, and I have had the impression that the body wanted to prevent it.*

In order that the experience may not be dangerously deformed and painful, one should keep an absolute calm.

It is only in the peace and the calm that the Divine Force expresses itself and acts.

\*

*You know that for many years I have been in the habit of leaving my physical body and making exploratory tours in my subtle body. [Here the sadhak describes various experiences.] I wonder whether I should keep up my practice of getting out of the body. It is extremely fascinating, but is it a necessary part of Yogic development for keeping the consciousness open to inner spiritual things?*

It is much better to stop the experiences altogether. They seem to take you into levels which are undesirable and most unsafe; they are not at all necessary for any opening in the yoga.

28 March 1944

\*

## Experiences and Visions

*(The sadhak wrote again, about the possibility of dying before turning entirely to Sri Aurobindo and the Mother, and related an experience in which a movement of total self-dedication went on.)*

Certainly I have not given you up, not in the least. You are quite capable of the realisation if you make up your mind to it, and the experience you relate seems to me a valid promise that it will come.

As for what I meant in my last letter it was simply that there were things which might act to delay your spiritual realisation and might be otherwise dangerous for you. This does not mean that the realisation will not come.

19 May 1944

\*

You had the experience you describe when the force was acting chiefly in the mind, the vital and, through it, in the physical. It is long since this time has passed. The force has come farther down in its action and now it is at work not only in the material but also in the subconscious and even in the inconscient. Unless you follow this descending movement and allow the force to act in your body and these material regions of the consciousness, you find yourself stranded on the side of the road without being able to advance any further. And to allow this working of the force it is a detailed surrender of all movements, habits, tastes, preferences, sense of necessities, etc. that is urgently required.

Read carefully Sri Aurobindo's article in the *Bulletin*<sup>2</sup>: it will help you to understand.

20 November 1949

\*

<sup>2</sup> "The Divine Body", now published in *The Supramental Manifestation*, SABCL, Vol. 16, pp. 20–40.

## Words of the Mother-II

*Sometimes when I meditate, the body seems to vanish. I do not feel any kind of physical sensation, but at the same time I am conscious of everything around me. My consciousness remains only like an idea in the head. At times there is not a single thought in my mind; thoughts do come in it, but they just pass without creating any kind of confusion. This state is pleasant—like having rest. Mother, what exactly is this condition?*

It is a withdrawal from the most external consciousness into the Purusha, the witness in the physical. One finds there a great repose, indeed.

\*

*One night I had a dream-experience, almost a waking vision. I saw two beings, whose faces I could not see, two tall and sturdily built persons, wearing what seemed to be heavy fur-coats (later I thought they might have been carrying a big load of herbs on their backs, as some light was gleaming out at times); they approached me and looked at me. I had no fear at all, but simply said, "If you have come from the Mother, you can do what you like; if not, I have nothing to do with you, whoever you may be. I firmly withdraw from your influence and you cannot touch one hair of mine." With that, I quietly started taking your name and withdrew into myself, yet observed their actions. They talked awhile with each other. I suspected they smiled at my remarks. Then they drew something from behind their backs which showed as the light gleamed. But other details I could not follow clearly. Then they slowly left the room and I was fully awake.*

*Well, I am curious to know who they were, looking almost like twins riding on horse-back. In such cases what is the attitude to take? Obviously there should be*

## Experiences and Visions

*no fear, but is there any particular way by which a sort  
of occult tact can be developed to discern the true nature  
of the embodied force or the being?*

Your attitude was quite correct and the best one to have in the occurrence.

They might have been the Aswins, the twin riders, the healers.

18 February 1952

\*

*If, while meditating in front of a flame, I think that it  
is the Divine and that it is within me, if I feel that the  
flame and I are one and the same thing—the Divine, if  
I feel this always and for everything, will it be what you  
call “living within”?*

Unquestionably yes. It is an important step towards the psychic depths.

1969

\*

Your observation is very crude. No rule can be laid down about suggestions and voices coming from “within”. Your “within” may mean anything. You must train your observation and try to distinguish between the sources from which the suggestions come. The voice or the suggestion may come from your own subconscious or it may come from something higher. If you know from where it comes, then you can decide whether you should follow it or not. §

## *The Guru*

In an age like ours success alone counts and the material satisfactions it brings. However, an ever-increasing number of dissatisfied people are seeking to know the reason of life. And, on the other hand, there are sages who know and strive to help suffering humanity and to spread the light of knowledge. When the two meet, he who knows and he who wants to know, there springs up a new hope in the world, and a little light penetrates the prevailing darkness.

\*

The western mind always finds it difficult to submit totally to a Guru and without total and unquestioning surrender to the Guru his help to you is paralysed. That is why generally I advise westerners to find the guidance and the Presence within themselves; it is true that this process is very often open to uncertainty and self-deception, mistaking some voice of the ego in disguise for the Divine's guidance.

In both cases, it is only an absolute sincerity and an unmixed humility that can be your safeguard.

With my blessings.

*21 January 1955*

\*

If you have faith and confidence, it is not the human form of the guru that you worship, but the Supreme Lord who manifests through him.

Be not troubled and give yourself unreservedly to the Supreme Lord through whatever channel helps you.

With love and blessings.

\*

## The Guru

I am not at all convinced by X's theories. This seems to me to be merely the old human "animal" trying to satisfy its desires by mentalising them.

Generally speaking, when a man starts building yogic theories on his own particular work, one should always be wary.

All work can and should be done in a yogic spirit. But the "sacrifice" should be made to the *Supreme Divine* and not to a human being.

23 June 1960

\*

To each one things are said according to his or her capacity of understanding.

It follows that the knowledge given to one may not be useful or good for another. That is why the personal teaching of the Guru must not be disclosed to others.

\*

The disciples judge the forms by the Master, others judge the Master by the forms.

\*

The Indians believe (or have the experience) that the Divine lives in the human being. The Europeans don't believe it. For them, he is somewhere above. He has incarnated only in Jesus Christ. So they don't bow down to any human person. But if one bows down to a person who has embodied the Divine Consciousness—of course with faith—then that person can more easily transmit his consciousness (or experience) to the other. §

March 1973

## *General*

Well-known or unknown has absolutely no importance from the spiritual point of view.

One man who earnestly pursues the yoga is of more value than a thousand well-known men.

*16 January 1935*

\*

Of those who possess a true value the power of Yoga will increase the value, but from one who has only some false appearance of art, even that appearance will vanish or else lose its appeal.

\*

*Divine Mother,*

*Do you wish us to try and intensively spread the  
Yoga in America?*

Yoga can *not* be spread by any exterior means.

*30 May 1966*

\*

*May I ask Your help in dealing with the feeling of loneliness which appears when I am alone.*

Those who feel lonely in the world are ready for union with the Divine.

*6 July 1966*

## Part Three

### Elements of Yoga



## *Sincerity*

Sincerity is the key of the divine doors.

\*

Be sincere.

Sincerity is the gate to Divinity.

\*

Sincerity means to lift all the movements of the being to the level of the highest consciousness and realisation already attained.

Sincerity exacts the unification and harmonisation of the whole being in all its parts and movements around the central Divine Will.

*21 February 1930*

\*

To be sincere, all the parts of the being must be united in their aspiration for the Divine — not that one part wants and others refuse or revolt. To be sincere in the aspiration — to want the Divine for the Divine's sake, not for fame or name or prestige or power or any satisfaction of vanity.

\*

Be perfectly sincere in your consecration to the Divine's work. This will assure you strength and success.

\*

Be sincere and absolute in your consecration to the Divine and your life will become harmonious and beautiful.

\*

## Words of the Mother-II

Fear not, your sincerity is your safeguard.

*22 November 1934*

\*

If earnestly you say to the Divine, “I want only Thee”, the Divine will arrange the circumstances in such a way that you are compelled to be sincere.

*8 June 1954*

\*

Simple sincerity: the beginning of all progress.

\*

To reach your spiritual goal, be sincere, that is to say, make of it the single purpose of your life.

*3 June 1958*

\*

An uncompromising sincerity is the surest way to spiritual achievement.

Do not pretend — be.

Do not promise — act.

Do not dream — realise.

\*

Be perfectly sincere and no victory will be denied to you.

\*

In sincerity is the certitude of victory.

Sincerity! Sincerity! How sweet is the purity of thy presence!

\*

Those who are earnest and sincere have always the Divine for companion.

*March 1962*

\*

## Sincerity

The only salvation is in an absolute sincerity and truthfulness.

*25 March 1963*

\*

Absolute sincerity is required.

\*

Sincerity, Fidelity are the two guardians of the Way.

*21 February 1965*

\*

We want to be sincere in spite of all contrary opinions; sincerity is our safeguard.

*19 December 1967*

\*

*What do I need to develop most? And what do I need to reject most?*

Develop — sincerity (that is, an integral adhesion to the Divine's way).

Reject — the pull of the old human habits.

*25 February 1970*

\*

## INSINCERITY, PRETENSION AND SELF-DECEPTION

Be perfectly faithful and sincere towards your true Self.

Allow no deception to creep into your consecration to the Divine.

*1 January 1934*

\*

Insincerity leads on the path to ruin.

\*

## Words of the Mother-II

In your sadhana what is important is sincerity at every point; if there is that, mistakes can be rectified and do not so much matter. If there is any insincerity, that pulls down the sadhana at once. But whether this constant sincerity is there or there is any falling off from it at any point, is a thing you must learn to see in yourself; if there is the earnest and constant will for it, the power to see will come. Sincerity does not at all depend on satisfying others—it is an inner matter and lies solely between you and me.

12 May 1939

\*

Be sincere and I am ready to correct your mistakes a thousand times if necessary.

\*

Those who are sincere, I can help and turn easily towards the Divine. But where there is insincerity I can do very little.

\*

*I feel sincerely that I want the Divine and nothing else. But when I am in contact with other people, when I am busy with things without any value, I naturally forget the Divine, my one goal. Is it insincerity? If not, then what does it mean?*

Yes. It is insincerity of the being, in which one part wants the Divine and another part wants something else.

It is through ignorance and stupidity that the being is insincere. But with a persevering will and an absolute confidence in the Divine Grace, one can cure this insincerity.

\*

As long as there is within a person the possibility of an inner conflict, it means that there is still in him some insincerity.

\*

## Sincerity

Any inner conflict is the sign of a lack of sincerity.

\*

Only those who are already very sincere know that they are not completely sincere.

*17 June 1954*

\*

When you are sure that you have attained absolute sincerity, you may be certain that you have plunged into falsehood.

\*

It is no use thinking that one is very sincere. It is useless to think that one is not sincere. What is useful is to be sincere.

\*

All division in the being is an insincerity.

The greatest insincerity is to dig an abyss between your body and the truth of your being.

When an abyss separates the true being from the physical being, Nature fills it up immediately with all kinds of adverse suggestions, the most formidable of which is fear, and the most pernicious, doubt.

Allow nothing anywhere to deny the truth of your being — this is sincerity.

*7 July 1957*

\*

Before the Eternal Consciousness a drop of sincerity has more value than an ocean of pretension and hypocrisy.

\*

I need not seem if I am.

It is better to be than to seem.

No need of seeming when one is.

\*

## Words of the Mother-II

I need not appear to be good if my sincerity is perfect.  
It is better to be than to seem.

\*

Be honest towards yourself — (no self-deception). Be sincere towards the Divine — (no bargaining in the surrender).

Be straightforward with humanity — (no pretence and show).

25 June 1963

\*

Human beings for the most part have the inveterate habit of deceiving themselves. They deceive themselves in hundreds of different ways, each more slyly tricky and subtle than the other, and all this with at once a perfect candour and a perfect insincerity.

\*

Whoever does Yoga *sincerely* is bound to have the calm and the strength needed to face *all circumstances*.

But innumerable are those who deceive themselves, believe they are doing Yoga but only partially do so and are still full of contradictions.

20 April 1966

\*

*Sweet Mother, how does one do Yoga?*

Be wholly sincere, never try to deceive others. And try never to deceive yourself.

Blessings.

17 February 1968

\*

Do not try to deceive the Divine.

\*

## Sincerity

The important point is to be *more and more* sincere, always more sincere so that you never deceive yourself in the integrality of your aspiration.

This sincerity brings the sure help of the divine Grace.  
Blessings.

\*

It is easy to see that the mistakes are due to a lack of sincerity in the being—the only way out of it is to become sincere. You have been given the power of will and of knowledge for that purpose.

9 March 1968

\*

It is not necessary to wait for the others to become sincere in order to become sincere yourself.

9 March 1968

\*

The greatest enemies of a perfect sincerity are preferences (either mental, vital or physical) and preconceived ideas. It is these obstacles that must be overcome.

## *Aspiration*

*What is exactly meant by a sincere aspiration?*

An aspiration which is not mixed with any interested and egoistic calculation.

*12 January 1934*

\*

It is to the sincerity of your aspiration that the Love answers spontaneously.

*20 October 1934*

\*

Let your aspiration leap forward, pure and straight, towards the supreme consciousness which is all joy and all beatitude.

\*

We must aspire with all our being for the manifestation to come soon and complete.

*2 February 1935*

\*

### Prayer of Aspiration

Let us go to sleep with a prayer and wake with an aspiration for the New and Perfect Creation.

\*

The urge of aspiration: nothing is too high, nothing too far for its insatiable ardour.

\*

## Aspiration

It never does any harm to express an aspiration — that gives force to it.

\*

Aspiration is *always* good, and if some demand is mixed up with it, you can be sure that it will not be granted.

\*

Go on aspiring and the necessary progress is bound to come.

*7 April 1954*

\*

Daily we must aspire to conquer all mistakes, all obscurities, all ignorances.

*15 April 1954*

\*

We must always aspire to be free from all ignorance and to have a true faith.

*29 April 1954*

\*

A constant aspiration conquers all defects.

*21 May 1954*

\*

Day after day our aspiration will grow and our faith will intensify.

*23 May 1954*

\*

When the aspiration is awake, each day brings us nearer to the goal.

*15 July 1954*

\*

Words of the Mother-II

Each one is responsible only for the sincerity of his aspiration.

17 July 1954

\*

Our aspiration rises always identical, supported by a concentrated will.

1 November 1954

\*

All is mute in the being, but in the bosom of the silence burns the lamp that can never be extinguished, the fire of an ardent aspiration to know and to live integrally the Divine.

6 November 1954

\*

The flame of the aspiration must be so straight and so ardent that no obstacle can dissolve it.

7 November 1954

\*

Beyond words, above thoughts  
the flame of an intense  
aspiration must always  
burn, steady and bright.  
My love and blessings  
are with you

5.3.55

## Aspiration

Beyond words, above thoughts the flame of an intense aspiration  
must always burn, steady and bright.

My love and blessings are with you.

*5 March 1955*

\*

In the silence of the heart burns the steady fire of aspiration.

\*

Keep the fire burning steadily and wait quietly for the sure result.

\*

Flame of aspiration: a flame which illuminates but never burns.

\*

An integral and exclusive aspiration is sure to bring the Divine's  
response.

*31 August 1957*

\*

*(Message for the "Home of Progress", an Ashram hostel)*

If in man the seed of aspiration is watered with the true spirituality  
then he will grow into Divinity.

*24 April 1966*

\*

As usual I will tell you to be quiet and peaceful.

Our only aspiration must be for spiritual progress. It is only  
for that that we must pray.

With love and blessings.

*12 December 1967*

\*

## **Words of the Mother-II**

Increase steadily your own aspiration. Try to perfect your consecration to the Divine and your life will be arranged for you.

*8 June 1969*

\*

*Any suggestion?*

About what?

*About sadhana.*

Patient aspiration.

*7 June 1970*

\*

*What is needed of me that I may not fail to progress as I should?*

A constant and integral aspiration.

*3 August 1970*

\*

*How can I have more and more faith and calm, Mother?*

Aspiration and will.

\*

Mental aspiration: its expression is clear and precise and very reasonable.

\*

True aspiration is not a movement of the mind but of the psychic.

*22 May 1971*

\*

## Aspiration

Psychic aspiration: constant, regular, organised, gentle and patient at the same time, resists all opposition, overcomes all difficulties.

\*

Spiritual aspiration rises like an arrow caring for neither obstacles nor laggards.

\*

Let the sun of aspiration dissolve the clouds of egoism.

\*

(*Message for a seminar organised by the Maharastra Sri Aurobindo Centenary Celebration Committee*)

Be sincere in your aspiration for progress.  
Love and blessings.

1972

\*

## ASPIRATION, CALLING AND PULLING

To aspire and to call for help are quite indispensable.

\*

*Mother, what is the difference between an ardent aspiration and a pulling down of force?*

It is the vital that pulls down and the psychic that aspires.  
20 February 1973

\*

### **Words of the Mother-II**

There is certainly a great difference between calling and pulling — you can and must always call for help and the rest — the answer will be proportionate to your capacity of reception and assimilation. Pulling is a selfish movement that may bring down forces quite disproportionate to your capacities and thus are harmful.

## *Faith and the Divine Grace*

### FAITH

Faith is spontaneous knowledge in the psychic.

\*

Faith is a certitude which is not necessarily based on experience and knowledge.

\*

Faith — confidence in the Divine and the unshakable certitude of the Divine's Victory.

\*

It is good to have this unshakable faith — it makes your path easier and shorter.

\*

True faith does not depend on circumstances.

\*

Faith in spiritual power must *not* depend on circumstances.

\*

A faith based on material proofs is not faith — it is a bargaining.

\*

Faith first, knowledge afterwards.

\*

They who have faith will go through.

\*

## Words of the Mother-II

It is indispensable to keep the faith and the will to conquer.§

*2 May 1949*

\*

Faith: you flame up and triumph.

\*

Faith is the surest guide in the darkest days.

*16 August 1954*

\*

In an unshakable faith lies all our hope.

*3 September 1954*

\*

The night always is full of promises and we must face it with full faith and confidence.

*18 October 1954*

\*

At every moment all the unforeseen, the unexpected, the unknown is before us—and what happens to us depends mostly on the intensity and purity of our faith.

*3 November 1954*

\*

If we had a truly living faith, an absolute certitude of the almighty power of the Divine, His manifestation could be so evident that the whole earth would be transformed by it.

*5 November 1954*

\*

Keep an immutable faith. Truth will triumph.

*10 November 1971*

\*

### Faith and the Divine Grace

Have faith in the Divine, and go deep inside yourself. My help is always with you.

*7 April 1972*

\*

Have faith and go on.

*13 July 1972*

\*

Our best help is faith — the Divine is all merciful.

With love and blessings.

\*

### CONFIDENCE

There is a great power in the simple confidence of a child.

*17 November 1954*

\*

It is with the confidence of a child that our heart implores the Divine.

*5 December 1954*

\*

The best way of meeting difficulties is a quiet and calm confidence in the Grace.

*13 August 1966*

\*

Keep faith and confidence and remain cheerful.

\*

*Any advice?*

Be steady and confident.

*3 September 1972*

\*

## **Words of the Mother-II**

Everybody is imperfect and has to progress. Keep firm and confident.

*17 December 1972*

\*

Be confident, you will become what you have to be and achieve what you have to do.

\*

One must have entire confidence in the Victory of the Divine—and this general Victory will include in itself the personal victory of all who will have remained faithful and confident.

\*

With confidence we shall advance; with certitude we shall wait.

\*

## **CERTITUDE**

We must march on with the quiet certitude that what has to be done will be done.

*6 July 1954*

\*

Certitude: assured and calm it never argues.

\*

Certitude of victory: it is not noisy but it is sure.

\*

## Faith and the Divine Grace

### THE DIVINE GRACE

The Supreme has sent his Grace into the world to save it.

\*

It is the Divine Grace that must be prayed for—if justice were to manifest, very few would be those who could stand in front of it.

\*

Justice is the strict logical determinism of the movements of Universal Nature. Illnesses are this determinism applied to the material body. The medical mind, basing itself upon this ineluctable Justice, strives to bring about conditions that should lead logically to good health. The moral consciousness acts in the same way in the social body and *tapasya* in the spiritual domain.

The Divine Grace alone has the power to intervene and change the course of Universal Justice. The great work of the Avatar is to manifest the Divine Grace upon earth. To be a disciple of the Avatar is to become an instrument of the Divine Grace. The Mother is the great dispensatrix—through identity—of the Divine Grace, with a perfect knowledge—through identity—of the absolute mechanism of Universal Justice.

And through her mediation each movement of sincere and confident aspiration towards the Divine calls down in response the intervention of the Grace.

Who can stand before Thee, Lord, and say in all sincerity, “I have never made a mistake”? How many times in a day we commit faults against Thy work, and always Thy Grace comes to efface them!

Without the intervention of Thy Grace, who would not often times have come under the merciless blade of the Law of Universal Justice?

## Words of the Mother-II

Each one here represents an impossibility to be solved, but as for Thy Divine Grace all is possible. Thy Work will be, in the detail as in the whole, the accomplishment of all these impossibilities transformed into divine realisations.

15 January 1933

\*

Divine Grace, Thy goodness is infinite. We bow before Thee in gratitude.

\*

*Mother,*

*What is the rationale of Divine Grace? Is not the Supreme Mother always ready with Her Grace for those who can call it down?*

Yes.

*Is it not true that even most of the seekers after God cannot call it down? And yet they can receive it if someone, a guru or avatar, has once called it down within him. Is it so?*

Yes.

*So can we conclude that Divine Grace works best when it is established in the earth consciousness? Is it the aim of your endeavour to establish it permanently?*

Yes.

*Please explain to me the whole principle.*

The Divine Grace cannot be explained through words and mental formulas.

7 April 1939

\*

## Faith and the Divine Grace

It is only the Divine's Grace that can give peace, happiness, power, light, knowledge, beatitude and love in their essence and their truth.

*30 November 1954*

\*

Who is worthy or unworthy in front of the Divine Grace?

All are children of the one and the same Mother.

Her love is equally spread over all of them.

But to each one She gives according to his nature and receptivity.

\*

Say — “I have received his Grace: I must be worthy of it”, and then all will be well.

\*

Let us give ourselves without reserve to the Divine, so best shall we receive the Divine Grace.

\*

The Grace is equally for all. But each one receives it according to his sincerity. It does not depend on outward circumstances but on a sincere aspiration and openness.

\*

Right use of the granted Grace: no deformation, no diminution, no exaggeration — a clear sincerity.

\*

Call of the Divine Grace: not noisy but persistent and very perceptible to those who know how to listen.

\*

## Words of the Mother-II

### THE DIVINE HELP

Whenever there is sincerity and goodwill, the Divine's help also is there.

*19 April 1954*

\*

Be ever one-pointed in your surrender and sincere in your aspiration and you will constantly feel the presence of the Divine's help and guidance.

\*

With the Divine's help nothing is impossible.

*7 June 1954*

\*

For nobody would sadhana be possible without the Divine's help. But the help is always there.

\*

The help is always there.

It is you who must keep your receptivity living.

The Divine help is much vaster than what any human being is able to receive.

*28 December 1972*

\*

Those who will be able to become receptive by the mastery of the psychic upon the ego, will know what this help is and will have the full benefit of it.

\*

Everyone is given his chance and the help is there for all—but for each the benefit is proportionate to his sincerity.

\*

Divine help: modest in appearance, powerful in action.

\*

## Faith and the Divine Grace

### FAITH IN THE DIVINE GRACE AND HELP

Have a steady faith in the divine Grace.

\*

Continue to have full faith in the Divine's Grace, Will and Action and all will be all right.

*6 November 1934*

\*

All depends on the intensity of the faith and the firmness of the right attitude.

*30 May 1935*

\*

The Grace is always with you; concentrate in your heart with a silent mind and you are sure also to receive the guidance and the help you aspire for.

\*

The Grace and the help are always there for all who aspire for them and their power is limitless when received with faith and confidence.

\*

The Grace is always there ready to act but you must let it work and not resist its action. The one condition required is faith. When you feel attacked, call for help to Sri Aurobindo and myself. If your call is sincere (that is to say, if you sincerely want to be cured) your call will be answered and the Grace will cure you.

\*

Yes, faith in the Grace always brings about its intervention.

\*

## Words of the Mother—II

For the Grace to have a perfect and total result of its action, the faith must be *total and perfect*.

\*

Once more, the lack of faith of the human mind brings complications and pain where with a quiet faith in the Divine Guidance all could be very simple and easy.

It is for the growth of this faith and confidence that I have been working for many years.

Obviously the resistance is obstinate.

\*

Why disappointing? If there is one in a hundred who has a true faith, it is already a miracle!

\*

The Grace will never fail us—such is the faith we must keep constantly in our heart.

10 May 1954

\*

It is our lack of faith that creates our limitations.

30 July 1954

\*

The Divine Grace is with us and never leaves us even when the appearances are dark.

17 August 1954

\*

The Supreme's power is infinite—it is our faith that is small.

23 August 1954

\*

### Faith and the Divine Grace

At each moment of our life, in all circumstances the Grace is there helping us to surmount all difficulties.

8 October 1954

\*

In failure as well as in success, the Divine's Grace is always there.

1 December 1954

\*

The closer you come to the Divine, the more you live under a shower of overwhelming evidence of His immeasurable Grace.

15 August 1955

\*

Our faith in the omnipotence of the Grace is never equal to what the Grace itself is.

July 1956

\*

An absolute faith and trust in the Grace is, in the last analysis, the Supreme Wisdom.

15 August 1956

\*

Through this apparent chaos a new and better order is being formed. But to see it one must have faith in the Divine Grace. Cheer up.

13 October 1956

\*

*In the present growing conflict what should be our attitude?*

Faith and total confidence in the Divine's Grace.

2 November 1956

\*

## Words of the Mother-II

It is when all seems lost that all can be saved. When you have lost confidence in your personal power, then you should have faith in the Divine Grace.

28 January 1970

\*

*"At the very moment when everything seems to go from bad to worse, it is then that we must make a supreme act of faith and know that the Grace will never fail us."*<sup>1</sup>

I mean, act according to our inner conviction regardless of all consequences and keep our faith unshaken in spite of the apparent so-called proofs to the contrary.

\*

Surely, all this comes to teach us to have a *quiet faith* that what is *truly needed* we shall have and that, for the rest, we must not bother.

\*

In the final analysis everything really depends on the Divine Grace and we should look at the future with confidence and serenity, progressing at the same time as quickly as we can.

\*

In an ardent faith lies salvation.

In the final analysis, it is the Supreme Lord who does all.

We must be faithful instruments.

29 August 1972

\*

Have faith and unshaken confidence. The Divine Grace will do the rest.

\*

<sup>1</sup> New Year Message of 1947, CWM, Vol. 15, pp. 168–69.

### Faith and the Divine Grace

Let us offer our will to the Divine Grace; it is the Grace that accomplishes all.

\*

The Grace, the Grace alone can act. That alone can open the way, that alone can do the miracle.

\*

Keep good faith in the Grace. She is the doer of all miracles.

\*

We must learn to rely only on the Divine Grace and to call for its help in all circumstances; then it will work out constant miracles.

\*

However long the journey may be and however great the traveller, at the end is always found exclusive reliance on the Divine Grace.

\*

The divine Grace alone shall be our support.

\*

### TRUST IN THE DIVINE GRACE AND HELP

The Grace is infinite for him who sincerely trusts the Grace.

*15 March 1935*

\*

The Divine Grace is always with you and by your trust you allow its action to be effective.

\*

## **Words of the Mother-II**

It is in proportion to our trust in the Divine that the Divine Grace can act for us and help.

\*

Integral trust in the Divine: the trust that gives the true support to life.

\*

Our trust in the Divine must not depend upon outward circumstances.

\*

Very few are those who can stand firm on the rock of their faith and trust in the Divine.

*11 October 1936*

\*

It is absurd to ask for help and yet to have no trust; on the contrary with confidence everything becomes so easy.

\*

With trust in the Divine's Grace all obstacles can be surmounted.

*20 April 1954*

\*

When we trust in the Divine's Grace we get an unfailing courage.

*15 May 1954*

\*

Have full trust in the Divine's Grace and the Divine's Grace will help you in all ways.

*4 June 1954*

\*

### Faith and the Divine Grace

Like the child who does not reason and has no care, trust thyself to the Divine that His will may be done.

*27 September 1954*

\*

Whatever happens we must remain quiet and trust the Divine's Grace.

*25 October 1954*

\*

Keep a *cool head*, strong and *very quiet nerves*, and a *complete trust* in the Divine Grace.

\*

Aspiration for trust in the Divine: an intense need for that immutable peace given by the certitude of the Divine Grace.

\*

Nothing can be compared to the peace that comes from a total trust in the Grace.

\*

Leave all care to the Divine's Grace, including your progress, and you will be in peace.

*5 May 1958*

\*

*Sweet Mother,*

*How can I subdue the children's naughtiness when I tremble before it? How can I call down an atmosphere in which these wrong movements will not occur and no bad talk will come from the children's lips? How can I bring peace and wisdom into this chaotic mob? I am*

## Words of the Mother-II

*too weak, too shy. How should I act so as to be able to control this movement in them?*

In order to bring peace and wisdom one must be wise and peaceful; you say that you are weak, but nobody is asking you to rely on your own strength; your strength, your wisdom and your peace belong to the Divine and you must rely on Him alone. Have an absolute trust in the Grace, set aside your little personality and allow the Grace to act; it will make you do what is needed and everything will be all right.

4 July 1962

\*

The more one knows, the more one realises that one knows nothing.

For one who has total trust in the Divine, in His wisdom and mercy, there are no more problems.

\*

The triumph of the Divine is *certain*. If we keep the *true* trust, we shall never take the wrong path.

\*

## THE DIVINE GRACE AND DIFFICULTIES

It is only by remaining perfectly peaceful and calm with an unshakable confidence and faith in the Divine Grace that you will allow circumstances to be as good as they can be. *The very best happens always* to those who have put their entire trust in the Divine and in the Divine alone.

9 February 1930

\*

### Faith and the Divine Grace

When, in your life, you meet with a hardship, take it as a Grace from the Lord and, indeed, it will become so.

1962

1962

*When, in your life, you meet  
with a hardship, take it as a  
Grace from the Lord and, indeed,  
it will become so*



\*

In any case and whatever happens, always consider events as a gift from the Divine Grace which is leading you by swift paths towards the spiritual goal of your life.

14 January 1963

\*

What can be done will be done, but it is a matter of regret that you waited so long for the warning.

In any case, the only thing which is really effective is to will what the Divine wills, and to keep an unshakable confidence in the supreme compassion of the Divine Grace, for through that it is always the best that happens; not the best according to human ideas but the best according to the supreme Truth.

Be calm and full of a solid and pure faith.

\*

I have received your letter and understand your aspiration.

But the doctor says you have fever still and it is impossible to let you go, because it would be dangerous for your health.

## Words of the Mother-II

So, the only thing to do is to accept quietly the conditions in which you find yourself, knowing that for him who has faith in the Divine it is always the best for him that happens. The Divine does not want human beings to suffer, but, in their ignorance, human beings react in such a way that they bring suffering upon themselves. In peace, quietness and surrender is the only solution.

9 February 1964

\*

All depends on what you want. If you want Yoga, take *all* that happens as the expression of the Divine Grace leading you towards your goal, and try to understand the lesson that circumstances give.

23 April 1964

\*

For those who have given themselves to the Divine each difficulty that confronts them is the assurance of a new progress and thus must be taken as a gift from the Grace.

19 June 1966

\*

When difficulties besiege you, know that the Divine Grace is with you.

\*

People believe that the Grace means making everything smooth for all your life. It is not true.

The Grace works for the realisation of your aspiration and everything is arranged to gain the most prompt, the quickest realisation.

26 May 1967

\*

### Faith and the Divine Grace

The Grace is something that pushes you towards the goal to be attained. Do not try to judge it by your mind, you will not get anywhere, because it is something formidable which is not explained through human words or feelings. When the Grace acts, the result may or may not be pleasant — it takes no account of any human value, it may even be a catastrophe from the ordinary and superficial point of view. But it is always the best for the individual. It is a blow that the Divine sends so that progress may be made by leaps and bounds. The Grace is that which makes you march swiftly towards the realisation.

\*

Of one thing we must be convinced — all that happens is exactly what must happen in order to lead us and the world as quickly as possible to the goal — the union with the Divine and ultimately the manifestation of the Divine.

And this faith — sincere and constant — is at once our help and protection.

## *Devotion and Self-giving*

### DEVOTION

Devotion: modest and fragrant, it gives itself without seeking for anything in return.

\*

Devotional attitude: moderate and self-effacing, it gives remarkable fruit.

\*

A devotion that keeps concentrated and silent in the depths of the heart but manifests in acts of service and obedience, is more powerful, more true, more divine, than any shouting and weeping devotion.

\*

Sincere devotion is much more effective than the Ganges water.

\*

### WORSHIP

Worship: the form or outer expression of your devotion.

\*

True worship: total and constant without demand or exigence.

\*

### OFFERING

Life must blossom like a flower offering itself to the Divine.

\*

## Devotion and Self-giving

The only offering that truly enriches is the one made to the Divine.

\*

Offering: the placing of your entire being, with all its movements true and false, good and bad, right and wrong, before the Divine for transformation.

\*

Offer sincerely to the Divine your obscurities and you will be able to receive the light.

\*

The offering of our being we make to the Divine must be integral and effective.

*24 August 1954*

\*

Integral offering: the surest road to realisation.

\*

Unconditional integral offering: the joy of offering oneself without asking for anything in return.

\*

## CONSECRATION

Consecration is the consummation, when the Light has illuminated all the parts of your being, with a central will acting on the feelings, impulses, thoughts, emotions, activities, directing them always towards the Divine and when you move no more from darkness to light or from falsehood to truth or from misery to happiness but from light to more light, from truth to greater truth, from happiness to increasing happiness.

\*

## Words of the Mother-II

It is in a sincere consecration to the Divine that we can find relief from our too human sufferings.

\*

The quiet mind one gets through meditation is indeed of short duration, for as soon as you come out from meditation you come out at the same time from the quietness of mind. The true lasting quietness in the vital and the physical as well as in the mind comes from a complete consecration to the Divine; for when you can no more call anything, not even yourself, yours, when everything, including your body, sensations, feelings and thoughts, belongs to the Divine, the Divine takes the entire responsibility of all and you have nothing more to worry about.

\*

A sincere consecration of all you are and all you do is for the sadhana much more effective than meditation.

\*

True love and consecration lead much quicker to the Divine than an arduous Tapasya.

*26 April 1937*

\*

## SELF-GIVING

Self-giving is true prayer.

\*

Self-giving: by this the whole being gets progressively unified round the central psychic being.

Give yourself up — it is the best way of finding yourself.

\*

### **Devotion and Self-giving**

Give yourself, all that you are and what you do, to the Divine,  
and you will have peace.

\*

Give yourself entirely to the Divine and you will see the end of  
all your troubles.

\*

It is a sincere self-giving that saves one from all difficulties and  
dangers.

\*

Never say, "I have nothing to give to the Divine." There is always  
something to give, for always you can give yourself in a better  
and more complete way.

\*

To the Divine you are worth no more than what you have given  
Him.

\*

To give to the Divine what one has in excess is not an offering.  
One should give at least something out of what one needs.

\*

If you remember what you have given to the Divine, He will have  
no need of remembering it Himself; and if you ever mention the  
gift or speak of it to anybody, it is not to the Divine that you  
have made the offering but to the demon of your vanity.

\*

Entire self-giving: fully open, clear and pure.

\*

## Words of the Mother-II

Do not confuse the psychic realisation with the spiritual realisation, because the psychic realisation will leave you within time and space, within the manifested universe.

Whereas the effect of the spiritual realisation will be to project you outside all creation, outside time and space.

There is no joy more perfect than to give oneself totally to that which is greater than oneself. God, Supreme Origin, Divine Presence, Absolute Truth — it doesn't matter what name we give Him or what aspect we most easily approach Him through — to forget oneself totally in an integral consecration is the surest path towards Realisation.

*13 January 1952*

\*

How beautiful, grand, simple and calm everything becomes when our thoughts turn to the Divine and we give ourselves to the Divine!

*11 May 1954*

\*

We must know how to give our life and also our death, our happiness and also our suffering.

*28 December 1954*

\*

Three typical modes of total self-giving to the Divine:

(1) To prostrate oneself at His feet, giving up all pride in perfect humility.

(2) To unfold one's being before Him, open one's whole body from head to foot, as one opens a book, exposing one's centres so as to make all their movements visible in a complete sincerity that allows nothing to remain hidden.

(3) To nestle in His arms, to merge in Him in a loving and absolute trust.

These movements may be accompanied by three formulas or any one of them according to the case:

## Devotion and Self-giving

- (1) Let Thy Will be done and not mine.
- (2) As Thou willest, as Thou willest.
- (3) I am Thine for eternity.

Generally, when these movements are done in the true way, they are followed by a perfect identification, a dissolution of the ego, giving rise to a sublime felicity.

\*

Three Steps towards the Supreme Identification.

- Give all you have, this is the beginning.
- Give all you do, this is the way.
- Give all you are, this is the fulfilment.

\*

*I have read and heard that one should “give oneself” to the Divine. I don’t understand how one should “give oneself”.*

With your thought, give your thoughts.

With your heart, give your feelings.

With your body, give your work.

21 March 1965

\*

Above all words, above all thoughts in the luminous silence of an aspiring faith give yourself totally, unreservedly, absolutely to the Supreme Lord of all existences and He will do of you what He wants you to be.

With love and blessings.

5 March 1966

\*

Words of the Mother-II

SERVICE TO THE DIVINE

*No joy can be greater  
than that of serving the Divine.*

No joy can be greater than that of serving the Divine.

\*

There is no greater joy than to serve the Divine.

14 May 1954

\*

We must be always, solely and exclusively, the servitors of the Divine.

31 October 1954

\*

We should be in no other service but in God's alone.

\*

*Above all preferences  
we want to be at the  
service of the Divine.*

Above all preferences we want to be at the service of the Divine.

\*

## Devotion and Self-giving

To be at the Divine's service is the surest means of attaining realisation.

\*

*(About service to the Divine and meditation)*

Both are equally good. Nevertheless, through service one can attain a fuller realisation than through meditation alone.

\*

All service done sincerely to the Divine is sadhana.

And all increase in the urge to serve is a sure sign of progress.

*January 1966*

\*

Whatever you do in life must be done as a service to the Divine and nobody else.

Whatever you are, think or feel, you are responsible for it to the Divine and to nobody else.

He is the sole Master of your being and your life. If in all sincerity you surrender entirely to Him He will take charge of you and your heart will be in peace.

All the rest belongs to the world of Ignorance and is governed by ignorance which means confusion and suffering.

Blessings.

*1966*

\*

Energy is in perpetual movement. It enters and leaves your physical being (mental, vital and material) and it is during your stay in what you call "you" that you must make of it an offering to the Divine and put it at His service.

Then automatically you will do at each instant what the Divine wants you to do.

*12 December 1967*

\*

## **Words of the Mother-II**

The whole life turned towards the Divine, offered to the Divine,  
at the service of the Divine, to become little by little an expression  
of the Divine.

*30 January 1973*

## *Surrender to the Divine Will*

### SURRENDER

Surrender: the decision to hand over the responsibility of your life to the Divine. This is done either through the mind or the emotion or the life-impulse or through all of them together.

\*

To surrender to the Divine is to renounce your narrow limits and let yourself be invaded by It and made a centre for Its play.

\*

If you are truly surrendered to the Divine, in the right manner and totally, then at every moment you will be what you ought to be, you will do what you ought to do, you will know what you ought to know.

But for that you should have transcended all the limitations of the ego.

\*

True surrender enlarges you; it increases your capacity; it gives you a greater measure in quality and in quantity, which you could not have had yourself.

\*

Detailed surrender: a surrender which does not forget anything.

\*

## Words of the Mother-II

Detailed surrender means the surrender of all the details of life, even the smallest and the most insignificant in appearance. And this means to remember the Divine in all circumstances; whatever we think, feel or do, we must do it for Him as a way of coming close to Him, to be more and more what He wants us to be, capable of manifesting His will in perfect sincerity and purity, to be the instruments of His Love.

\*

If man surrenders totally to the Divine, he identifies himself with the Divine.

13 May 1954

\*

Perfect surrender: the indispensable condition for identification.

\*

In the integrality and absoluteness of bhakti and surrender, we find the essential condition of perfect peace leading to uninterrupted bliss.

2 December 1954

\*

The path is long, but self-surrender makes it short; the way is difficult, but perfect trust makes it easy.

\*

Surrender to the Divine is the best emotional protection.

\*

The true repose is that of a perfect surrender to the Divine.

\*

*What is the secret of success in sadhana?*

Surrender.

13 October 1965

\*

## Surrender to the Divine Will

### TO WILL WHAT THE DIVINE WILLS

Surrender: to will what the Divine wills is the supreme wisdom.

\*

To will what God wills — that is the supreme secret.

\*

Will one with the Divine will: a condition that triumphs over all obstacles.

\*

Divine Will — the will expressing the highest Truth.

\*

Let us do our best in all circumstances, leaving the result to the Divine's decision.

*20 May 1954*

\*

We must be satisfied with what the Divine gives us, and do what He wants us to do without weakness, free from useless ambition.

*27 June 1954*

\*

Whenever there is any difficulty we must always remember that we are here exclusively to accomplish the Divine's will.

*5 August 1954*

\*

And when our adhesion to the Divine's will is total then also our peace and joy become total.

*6 August 1954*

\*

## Words of the Mother-II

The Divine's will is that we should be like channels always open, always more wide, so that His forces may pour their abundance into the mould.

*16 October 1954*

\*

Our will must always be a perfect expression of the Divine's will.

*17 October 1954*

\*

Our constant prayer is to understand the Divine's will and to live accordingly.

*28 October 1954*

\*

We must lie before the Divine always like a page perfectly blank, so that the Divine's will may be inscribed in us without any difficulty or mixture.

*20 November 1954*

\*

At each moment may our attitude be such that the Divine's Will determines our choice so that the Divine may give the direction to all our life.

*22 November 1954*

\*

We must see only through the Divine's eyes and act only through the Divine's will.

*26 November 1954*

\*

We must know how to depend for everything and in everything on the Divine. He alone can surmount all difficulties.

*29 November 1954*

\*

## Surrender to the Divine Will

In a total surrender to the Divine there can be no longer errors or faults or any insufficiency since it is what the Divine has willed that he does and it is done as the Divine has willed it.

3 December 1954

\*

Always the Supreme Will remains the eternal mystery calling for all our wonder and marvelling.

16 December 1954

\*

Like the child who does not reason and has no care we trust ourselves to the Divine that the Divine's Will may be done.

18 December 1954

\*

To do at each moment the best we can and leave the result to the Divine's decision, is the surest way to peace, happiness, strength, progress and final perfection.

\*

The only thing you have to do is to remain quiet, undisturbed, solely turned towards the Divine, the rest is in His hands.

18 July 1955

\*

*One of the main problems of the present world is that the population has increased enormously in the last 100 years.*

*(1) How have so many souls evolved in such a short time?*

*(2) What will be the destiny of the world in regard to its population? Will the numbers go on increasing with the current speed or will there be at a certain period a drop without any artificial means?*

## Words of the Mother-II

*(3) In case the population decreases in the future, what will be the fate of so many souls that have evolved so far?*

There is a Supreme Consciousness that governs the manifestation. His wisdom is certainly much greater than ours. So we need not bother about what will happen.

Blessings.

\*

The Lord is always victorious—in his own way, not in the human way—according to his own will, not according to the will of men.

The Lord is always present—only we do not realise it.

\*

We are always free to make our proposals to the Lord, but after all it is only His will that is realised.

\*

If one looks from high enough, whatever one does one never wastes one's time since one acts according to one's nature and —without knowing it—according to the will of the Lord.

16 August 1962

\*

Be quiet and offer yourself calmly and confidently.

All that happens is always the effect of the Supreme's Will.

Human action can be the occasion but never the cause.

3 August 1968

\*

## Surrender to the Divine Will

### DIFFICULTIES OF SURRENDER

It is rare that somebody can surrender entirely to the Divine's Will without having to face one or another of the difficulties.

\*

How many efforts and struggles again to give ourselves, to surrender, once the individuality is constituted!

\*

For if the struggle is not an actual one, that does not mean that it will not come one day in one form or another.

For always, at least once in our life, we are placed in some circumstance to test whether we are ready for an entire surrender to the Divine Will; whether we are, before all, human beings striving to attain and manifest the Godhead; ready to renounce everything in the world — what seems to us good as well as what seems bad — for that supreme conquest. In that ascent towards the heights, both virtues and duties — that is to say our mental prejudices and preferences — stand far more in our way than our exterior weaknesses and faults. An error can always be used as a spring-board, whilst a virtue is more often a limit, a barrier that must be surmounted.

I will add, quoting a passage of *The Synthesis of Yoga*, "All these are within us waiting to wall in the spirit with forms; but we must always go beyond, always renounce the lesser for the greater, the finite for the Infinite; we must be prepared to proceed from illumination to illumination, from experience to experience, from soul-state to soul-state, so as to reach the utmost transcendence of the Divine and its utmost universality."<sup>1</sup>

\*

<sup>1</sup> Sri Aurobindo, SABCL, Vol. 20, p. 315.

## Words of the Mother-II

The way in which most people surrender:

Let God manifest his will but let it be the same as mine.

15 April 1931

\*

One thing you must know and decide:

It is if you want the True Divine as He is, or if you want a Divine in keeping with your own conception of what He ought to be.

And if you have decided to surrender sincerely and totally to the Divine and to be and do what He wants you to be and do according to His own will, or if you want the Divine to do what you want Him to do and to act according to your own will.

\*

I have forwarded your prayer to the Supreme Lord. But if you want to live in Ananda, you must not try to impose your will on the Divine, but, on the contrary, you must be ready to accept all that comes to you from Him, with an equal peace; because He knows better than we what is good for our progress.

13 August 1960

\*

The time is come to rely only on the Divine will and to *let it work freely* through you.

I repeat, the time has come at last not to rely any more on one's own petty will, to hand over the whole affair to the Divine's will and let it do its work through you, not only your mind and feelings but mainly through the body; and if you do it sincerely, all this body nonsense will disappear and you will be strong and fit for your work.

\*

### Surrender to the Divine Will

When men will understand that the Divine knows better than they do what is the best for them, many of their difficulties will disappear.

*1 April 1963*

\*

If the Lord wills for you a hardship, do not protest. Take it as a blessing and indeed it will become so.

\*

The Lord is not an all-powerful automaton that human beings can move by the push-button of their will.

And yet most of those who surrender to God expect that from Him.

*22 June 1963*

# *Love*

## DIVINE LOVE

In the Divine's love we always find all support and all consolation.

*7 May 1954*

\*

When you reach the contact with the Divine's love you see this love in everything and all circumstances.

*20 July 1954*

\*

The Divine's love and knowledge must always govern our thoughts and actions.

*24 July 1954*

\*

May the Divine's love dwell as the sovereign Master of our hearts and the Divine's knowledge never leave our thoughts.

*29 October 1954*

\*

The Divine's love can generate in all peace and the satisfaction that comes from benevolence.

*27 November 1954*

\*

The Divine's love is an eternal truth.

*21 July 1955*

\*

The Divine Love is the essence of Truth and cannot be affected by human confusions.

\*

## Love

### An Old Chaldean Legend<sup>1</sup>

Long ago, very long ago, in the desert land that is now Arabia, a divine being incarnated on earth to awaken it to the Supreme Love. As one would expect, he was persecuted by men, misunderstood, suspected, hunted after. Mortally wounded by his assailants, he wished to die alone, quietly, so that his work might be accomplished; and, pursued by them, he fled. Suddenly in the broad barren plain, a tiny bush of pomegranate appeared. The Saviour stole under its low branches in order to give up his body in peace; and at once the bush expanded miraculously, increased itself, widened, became deep and luxuriant in such a way that when the pursuers passed by they did not even suspect that the One whom they were chasing was hidden there, and they continued on their way.

While, drop by drop, the sacred blood fell, fertilising the soil, the bush covered itself with marvellous flowers, scarlet, enormous — clusters of petals, innumerable drops of blood...

These are the flowers that, for us, express and hold the Divine Love.

*14 November 1955*

\*

Yesterday morning I distributed petals of "Divine Love". The previous night was, here, the darkest of the year and in India it is a great festival. Its true significance is that the Divine's Love is at the base and core of all manifestation, even where it seems most completely inconscient.

\*

When Consciousness separated from its Origin and became Inconscience, the Origin emanated Love to reawaken Consciousness from the depth of the Inconscience and bring it back into touch with its Origin.

<sup>1</sup> Message for the 1955 Kali Puja.

## Words of the Mother-II

It may be said that at its origin love is the supreme power of attraction which awakens, in response, the irresistible need of an absolute self-giving; they are the two poles of the urge towards complete fusion.

No other movement could, better and more surely than this, throw a bridge across the abyss dug by the sense of separation that comes from the formation of the individual. It was necessary to bring back to itself what had been projected into space without destroying for this purpose the universe created thus.

That is why love sprang up, the irresistible power of union.

\*

When the baker wants to make the dough of his bread rise, he puts some leaven into it, and it is from within that the transformation takes place.

When the Divine wanted to rouse Matter, awaken it and make it rise towards God, He threw Himself into Matter under the form of love, and it is from within that the transformation takes place.

So it is by living from within an organisation that one can help it to become enlightened and rise towards the Truth.

*17 January 1965*

\*

Consciousness is a state and a power.  
Love is a force and an action.

\*

The Divine has an equal love for all human beings, but the obscurity of consciousness of most men prevents them from perceiving this divine love.

Truth is wonderful. It is in our perception that it is distorted.

*26 November 1971*

\*

## Love

Only he who loves can recognise love. Those who are incapable of giving themselves in a sincere love, will never recognise love anywhere, and the more the love is divine, that is to say, unselfish, the less they can recognise it.

\*

To become conscious of the Divine Love, all other love must be abandoned.

\*

### DIVINE LOVE AND HUMAN LOVE

Lean more exclusively on the Divine's love. When one receives the Divine's love, of what value can be any human love?

*2 September 1939*

\*

There is always a bitter taste behind the human love — it is only the Divine Love which never disappoints.

*5 May 1945*

\*

Do not grieve. Human love is fugitive. It is only the Divine's love that never fails.

\*

Certainly one has the right to love and true love carries in itself its joy, but unhappily human beings are egoistic and immediately mix with their love the *desire to be loved* in return, and this desire is contrary to spiritual truth and the cause of passions and sufferings.

The one you love must have the right of freedom in her feelings and if you want the truth you must understand this right and accept it. Otherwise there will be no end to your miseries. This

## Words of the Mother-II

is an occasion to surmount your egoism and to open to the true life. If you decide to make this effort my help will be with you.

\*

The need for human love, to the extent that it is not merely in obedience to the instinct of Nature or to a vital attraction, is the need to have a Divine for oneself alone, at one's entire and exclusive disposal, a Divine who is one's personal property and to whom one gives oneself totally only if the gift is reciprocated.

Instead of enlarging oneself to the size of the Divine and having a love as vast as the universe, one tries to reduce the Divine to one's own size and have His love for oneself alone.

Therefore, human love is not a need of the soul, but rather a concession it makes for a time to the ego.

\*

I have postponed my answer to give you time to look carefully into the problem and to face it with more quiet and detachment.

One thing only I can tell you that whatever the sincerity, simplicity and purity of the relation between two human beings, it shuts them off more or less from the direct divine force and help and limits their strength, light and power only to the sum of their potentialities.

I cannot say that this is very advisable in your case.

15 February 1950

\*

You lose a great part of your strength, energy and capacity due to your so-called human love. It is a great hindrance in your progress. §

\*

If there is, somewhere in some part of your being, still the need for human affection and love, it is better to go through the experience of life; it is the best preparation for Yoga.

\*

## Love

The thirst for affection and love is a human need, but it can be quenched only if it turns towards the Divine. As long as it seeks satisfaction in human beings, it will always be disappointed or wounded.

\*

There is a thirst for Love which no human relation can quench.  
It is only the Divine's love that can satisfy that thirst.

*4 December 1954*

\*

They always speak of the rights of love but love's only right is the right of self-giving.

\*

Without self-giving there is no love; but self-giving is very rare in human love which is full of selfishness and demands.

*15 August 1955*

\*

So long as the ego is there, one cannot love.

Love alone can love, Love alone can conquer the ego.

\*

Self-love is the great obstacle.

Divine love is the great remedy.

\*

One is outwardly alone only if one is closed to the divine love.

*8 December 1960*

\*

You feel lonely because you feel the need to be loved. Learn to love without demand, to love just for the joy of loving (the most wonderful joy in the world!) and you will never again feel lonely.

*11 April 1966*

\*

## Words of the Mother-II

### The Rungs of Love

At first one loves only when one is loved.

Next, one loves spontaneously, but one wants to be loved in return.

Then one loves even if one is not loved, but one still wants one's love to be accepted.

And finally one loves purely and simply, without any other need or joy than that of loving.

15 April 1966

\*

There is a love in which the emotion is turned towards the Divine in an increasing receptivity and growing union. What it receives from the Divine it pours out on others, but truly without demanding a return. If you are capable of that, then that is the highest and most satisfying way to love.

\*

It is not the love that someone feels for you that can make you happy, it is the love you feel for others that makes you happy: for you receive the love that you give from the Divine, who loves eternally and unfailingly.

20 March 1967

\*

All the forms that love has taken in the human consciousness on earth are but awkward attempts, deformed and incomplete, to find once again true Love.

23 March 1967

\*

True love has no need of reciprocation; there *can be no* reciprocation because there is only *one* Love, *the Love*, which has no other aim than to love. It is in the world of division that one feels

## Love

the need of reciprocation — because one lives in the illusion of the multiplicity of Love; but in fact there is only One Love and it is always this sole love which, so to say, responds to itself.

*19 April 1967*

\*

Indeed, there is only *one* Love, universal and eternal, as there is only *one* Consciousness, universal and eternal.

All the apparent differences are colorations given by individualisation and personification. But these alterations are purely superficial. And the “nature” of Love, as of Consciousness, is unalterable.

*20 April 1967*

\*

When one has found divine Love, it is the Divine that one loves in all beings. There is no longer any division.

*1 May 1967*

\*

Once one has found divine Love, all other loves, which are nothing but disguises, can lose their deformities and become pure — then it is the Divine that one loves in everyone and everything.

*6 May 1967*

\*

True love, that which fulfils and illumines, is not the love one receives but the love one gives.

And the supreme Love is a love without any definite object — the love which loves because it cannot do other than to love.

*15 May 1968*

\*

## Words of the Mother-II

There is only one love—the Divine's Love; and without that Love there would be no creation. All exists because of that Love and it is when we try to find *our own love* which does not exist that we do not feel the Love, the only Love, the Divine's Love which permeates all existence.

5 March 1970

\*

When the psychic loves it loves with the Divine Love.

When you love, you love with the Divine's love diminished and distorted by your ego, but in its essence still the Divine's love.

It is for the facility of the language that you say the love of this one or that one, but it is all the same one Love manifested through different channels.

I have given you the clue to find the love you are seeking for since many years; but it is not a mental clue; and it is only if your mind falls silent that you can feel what I want to convey to you.

Blessings.

14 March 1970

\*

As for true love, it is the Divine Force that allows consciousnesses to unite themselves with the Divine.

22 May 1971

\*

True love is something very deep and calm in its intensity; it may quite well not manifest itself in any exterior acts sensational or affectionate.

\*

Divine Love, true love, finds its delight and its satisfaction in itself; it has no need to be received and appreciated, nor to be shared—it loves for the sake of loving, as a flower blooms.

## Love

To feel this love in oneself is to possess an immutable happiness.

*21 June 1971*

\*

### LOVE AND SEXUAL DESIRE

Love is not sexual intercourse.

Love is not vital attraction and interchange.

Love is not the heart's hunger for affection.

Love is a mighty vibration coming straight from the One, and only the very pure and very strong are capable of receiving and manifesting it.

To be pure is to be open only to the Supreme's influence and to no other.

\*

I do not like that the word love should be polluted to speak of sexual desire, the human inheritance of the animal.

\*

You are making a great confusion between maternal sentiment which is, in the physical, an expression of the force of the universal Mother, and the physical act of procreation which is something wholly animal, most often even bestial, and which is only a means that Nature has found to perpetuate the different species.

*6 October 1952*

\*

Sexual relations belong to the past, when man was closer to the animal than to the Divine. All depends on what you expect from life, but if you sincerely want to do the Yoga, you must abstain from all sexual activities.

*23 March 1968*

\*

Love is not sexual intercourse  
Love is not vital attraction and  
interchange.

Love is not the heart's hunger  
for affection.

Love is a mighty vibration coming  
straight from the One, and only  
the very pure and very strong are  
capable of receiving and manifesting  
it.

To be pure is to be open only to  
the Supreme's influence and to no  
other.

A handwritten signature consisting of several intersecting and curved lines, resembling a stylized 'M' or a signature mark.

## Love

A decisive choice has to be made between lending the body to nature's ends in obedience to her demand to perpetuate the race as it is, and preparing this very body to become a step towards the creation of a new race. The two cannot go together; at every minute you have to decide whether you wish to remain within the manhood of yesterday or belong to the supermanhood of tomorrow.

\*  
\* \* \*

*Somebody has said, "Sex is of the mind. The act is no problem. Sex is a problem to us because we are not sufficiently creative."*

*Is not sex a thing not only of the mind but also of the vital being and the physical? What is it essentially and intrinsically? And how is the attraction between the sexes to be completely erased from the being?*

Sex seems rather to be more of the body. It is only when you pass from the lower to the higher hemisphere that you can completely erase the thing. Sex belongs to Nature in her lower working and as long as you belong to that Nature, her working will be there automatically in you.

\*

*At present I am much disturbed by sex difficulty. My rejection is not of much value, and I feel confused.*

You have to persevere until it is valid.

1933

\*

When you will think no more of sex at all and see no more women as women but only as human beings, then and then only

## Words of the Mother-II

I will know that you are beginning to get cured.

\*

Sexual desires do not come from eating well but from *thinking* wrongly and concentrating on that. The less you think about it, the better it is. You should not concentrate on what you do not want to be, but on the contrary on what you want to become.

7 June 1964

\*

Instead of being dominated by the sexual impulsions, they must be put under the domination of the highest will.

\*

Passion: it is a force, but is dangerous and cannot be used unless it is perfectly surrendered to the Divine.

\*

Human passions changed into love for the Divine: may they become a real fact, and their abundance will save the world.

\*

Perfect attachment to the Divine replaces all vital attractions and passions.

\*

## LOVE FOR THE DIVINE

Greed, greed, always greed... is the response of material nature.

In whatever way the Divine manifests there, it becomes at once an object of covetousness. A rush to appropriate, an endeavour to rob, exploit, squeeze, swallow and in the end crush down the Divine, this is the receptivity of matter to the divine touch.

## Love

O my Lord, Thou comest as the redeemer and these would make of Thee a dupe! Thou comest for union, for transformation, for realisation, and they think only of absorption and selfish increase.

*9 March 1932*

\*

No half-measure would be enough to please you.

In short, what you want is a Divine for yourself, who would have no other occupation than to satisfy you, a Divine whom you could see physically at every hour of the day or night, whom you could argue with at your leisure, whom you could live with, marry — for in its ideal principle, marriage is nothing else but that.

But for it to be so, this Divine would have to be of your own size, your own stature.

And towards what could He lead you if not towards yourself *as you are*. Is this what you really want in the truth of your being?

I refuse to believe it.

\*

Child, you say to me, "To love me is to do what I want."

But I say to you that for the Divine to love truly is to do what is best for the one He loves.

*May 1946*

\*

Each and every one, when he turns to the Divine, demands that He should do for him exactly what he asks. Whereas the Divine does for each one what is best for him from all points of view. But man, in his ignorance and blindness, revolts against the Divine when his desire is not satisfied, and says to Him, "You do not love me."

*28 May 1946*

\*

## Words of the Mother-II

You say of your God: "I have loved Him so much and yet He did not remain with me!" But what kind of love have you given Him? In its essence, love is one, just as consciousness is one; but in the manifestation, it is coloured and differentiated by each individual nature. If you are impure and egoistic, love in you will become impure and egoistic, narrow, sectarian, limited, ambitious and possessive, violent, jealous, vulgar, brutal and cruel. Is this the kind of love that can be offered to God? If you want your love to be worthy of the one you love, if you want to enjoy love in its eternal perfection, become perfect, break out of the limitations of your ego, partake of eternity. And then you will always be close to the object of your love, for you will grow into his likeness.

*27 November 1952*

\*

It is said that one grows into the likeness of what one loves; but with regard to God it is also true that one can remain always with Him only when one grows into His likeness.

\*

It is not through human love that one can learn to love the Divine, for the love is of quite a different nature. First learn to give yourself sincerely to the Divine and then the joy of love will come afterwards. By giving yourself sincerely all your difficulties will disappear.

*28 December 1955*

\*

The true love for the Divine is self-giving, free of demand, full of submission and surrender. It makes no claim, imposes no condition, strikes no bargain, indulges in no violences of jealousy or pride or anger — for these things are not in its composition.

\*

## Love

When the true and sacred love is there (*love from* the Divine and *for* the Divine), whatever happens is always utilised as a means for increasing and perfecting the union. This leaves no place for worry, regret and depression, but, on the contrary, fills the consciousness with the certitude of victory.

\*

Integral love for the Divine: pure, complete and irrevocable, it is a love that gives itself for ever.

\*

Flaming love for the Divine: ready for all heroism and all sacrifice.

\*

To love truly the Divine we must rise above attachments.

\*

## GENERAL

Love is with all, working for the progress of each one equally — but it triumphs in those who care for it.

\*

(*Message for the World Vegetarian Congress*)

Love alone can overcome hate and violence.

Let the divine compassion express itself through you always and in all circumstances.

The divine compassion reaches out not only to the one who is eaten but also to the one who eats, not only to the one who is tortured but also the one who tortures.

1957

\*

## **Words of the Mother-II**

Divine Love can overcome the evil and the cruel — the tiger does not attack the yogi.

\*

Unmanifest Divine Love: the splendour of the marvellous love which the Divine keeps for the pure heart.

\*

Indeed, all life is love if we know how to live it.

*13 July 1963*

\*

Sweetness is within every heart.

Bitterness is an illusion that melts in the Sun of Divine Love.

*July 1966*

## *Peace and Silence*

### CALM

Be very careful to remain always calm and peaceful and let an integral equanimity establish itself more and more completely in your being. Do not allow your mind to be too active and to live in a turmoil, do not jump to conclusions from a superficial view of things; always take your time, concentrate and decide only in quietness.

\*

*Mother, for several days I have been suffering a lot. It is the inner being that suffers and always wants to unite with the divine consciousness but cannot because of the outer consciousness. Mother, really I am suffering.*

You know that it is indispensable to be calm; you must try hard to become calm. Then in the calm, pray to Sri Aurobindo to give you the right consciousness; pray in all sincerity, with faith and trust. Your prayer will surely be granted one day.

\*

*Sometimes I become absolutely quiet, I speak to no one, but just remain within myself, only thinking of the Divine. Is it good to keep this state constantly?*

It is an excellent state which one can keep quite easily, but it must be sincere; I mean, it should be not a mere appearance of calm but a real and deep calm which spontaneously keeps you silent.

9 March 1933

\*

## Words of the Mother-II

The first step is perfect calm and equanimity.

28 September 1937

\*

You must learn to be calm and quiet even in the midst of difficulties. This is the way to overcome all obstacles.

\*

*Can “calm” give a solution to all problems?*

Yes, but for this the calm must be perfect, in all the parts of the being, so that the power may express itself through it.

1960

\*

So that the experience does not become dangerously distorted and painful, you must keep an absolute calm.

It is only in peace and calm that the Divine Force expresses itself and acts.

26 June 1967

\*

It is very good to have recovered the calm.

It is in the calm that the body can increase its receptivity and gain the power to contain.

\*

Do not confuse calm with inertia. Calm is self-possessed strength, quiet and conscious energy, mastery of the impulses, control over the unconscious reflexes. In work calm is the source of efficiency and an indispensable condition for perfection.

\*

## Peace and Silence

Increase the inner rest, it must become a rest always present even in the midst of the greatest activity and so steady that nothing has the power to shake it — and then you will become a perfect instrument for the Manifestation.

\*

### QUIET

Surely to be quiet is not tamas. In fact it is only in quietness that the proper thing can be done. What I call quietness is to do work without being disturbed by anything and to observe everything without being disturbed by anything.

\*

Be quiet. We have only to work patiently without being disturbed by anything and keep unshaken the faith in the inevitable Victory.

\*

Quietness, quietness, a calm and concentrated strength, so quiet that nothing can shake it — this is the indispensable basis for the integral realisation.

\*

The more a person is quiet in front of all occurrences, equal in all circumstances, and keeps a perfect mastery of himself and remains peaceful in the presence of whatever happens, the more he has progressed towards the goal.

\*

In quietness you will feel that the divine force, help and protection are always with you.

\*

## Words of the Mother-II

At the hour of danger a perfect quietness is required.

\*

When one remains perfectly quiet and without fear, nothing serious can happen.

\*

The only thing you have to do is to remain quiet, undisturbed, solely turned towards the Divine; the rest is in His hands.

*17 July 1935*

\*

That is always the best thing to do. To keep quiet, open and call or wait for the descent.

\*

Be quiet always, calm, peaceful, and let the Force work in your consciousness through the transparency of a perfect sincerity.

*6 June 1937*

\*

It is only in quietness and peace that one can know what is the best thing to do.

*3 November 1937*

\*

The storm is only at the surface of the sea; in the depths all is quiet.

*28 May 1954*

\*

## Peace and Silence

*Mother,*

*I have come to a point when I do not seem to understand anything. I do not lack ideas or understanding in terms of words. What I lack is a sense of Reality, a force of Being and direction. It is not at all a happy state of affairs.*

You told me all that last night between 10 and 11, and as you were somewhat restless, I told you, "First of all you *must be quiet.*" The whole thing was *very vivid* and I appreciate the power of your thought—but I insist on the necessity of being *calm and quiet. It is indispensable.*

With love and blessings.

*21 June 1962*

\*

Do not get agitated.

Keep quiet and everything will be all right.

Love and blessings.

*14 May 1967*

\*

It is in quietness, peace and silence that the spiritual forces act.

All agitation and excitement come from an adverse influence.

*February 1971*

\*

The true Power is always quiet. Restlessness, agitation, impatience are the sure signs of weakness and imperfection.

\*

Keep quiet, try to detach yourself and observe as a witness, to prevent all possibility of acting on impulse. §

\*

## Words of the Mother-II

It is not in the outward circumstances that you must look for quietness, it is from inside yourself. Deep inside the being there is a peace that brings quietness in the whole being down to the body, if we allow it to do so.

It is that peace you must seek and then you will get the quietness you wish for.

\*

Quietness is always good and even indispensable for a true and lasting progress.

Blessings.

*21 October 1972*

\*

## PEACE

The peace must be immense, the quietness deep and still, the calm unshakable, and the trust in the Divine ever-increasing.

\*

It is by a quiet, strong and persistent peace that the true victories can be won.

\*

It is only in tranquillity and peace that one can know what is the best thing to do.

\*

Truly peace is badly needed — without peace the simplest thing makes at once a big fuss.

\*

Nowhere will you be able to find peace unless you have peace in your heart.

\*

## Peace and Silence

If you ask from within for peace, it will come.

16 April 1935

\*

When the heart and the mind are at peace, the rest naturally follows.

26 July 1936

\*

*There is no greater peace  
than that of a pure mind*



There is no greater peace than that of a pure mind.

\*

Solace in the mind: a silent peace.

\*

The vast peace and the calm are there, ready for you to open to them and receive them.

11 September 1937

\*

Let the vast peace of the Divine penetrate you entirely and initiate all your movements.

\*

## Words of the Mother-II

Let the Peace be manifested in you more and more constantly and integrally.

\*

Let the Divine's peace always reign in your heart and mind.

*8 May 1954*

\*

In peace and inner silence you will more and more become conscious of the constant Presence.

\*

In peace and silence the Eternal manifests. Let nothing trouble you and the Eternal will manifest.

*12 May 1954*

\*

It is in an unshakable peace that can be found the true power.

*13 June 1954*

\*

It is in peace that knowledge and power are truly effective.

\*

The Divine's Peace must dwell constantly in our hearts.

*11 September 1954*

\*

It is in the most complete peace, serenity and equality that all is the Divine even as the Divine is all.

*26 September 1954*

\*

## Peace and Silence

Peace of mind must be acquired not through favourable circumstances but through inner transformation.

18 March 1960

\*

It is from the Divine that a sadhak receives peace, a peace quite independent from outward circumstances. Turn more towards the Divine, aspire for the real inner peace and you will get enough peace to carry on your work without disturbance.

Blessings.

\*

Be peaceful, confident in the divine working.

14 November 1969

\*

## SILENCE

Silence: the ideal condition for progress.

\*

It is in Silence that true progress can be made.

\*

It is *only in silence* that a true progress can be made; it is *only in silence* that one can rectify a wrong movement; it is *only in silence* that one can be of help to somebody else.

If you have found out a truth, or rectified a mistake in yourself, or made a progress, to speak or to write about it to anybody else than the Guru is to lose at once the truth or the progress.

\*

## Words of the Mother-II

A silent help seems to be more effective and sure, more constant and detailed.

\*

In silence is the greatest respect.

\*

In the silence of the heart, you will receive the command.

\*

In the silence of our heart there is always peace and joy.

*27 May 1954*

\*

In a quiet silence strength is restored.

*18 June 1954*

\*

Let us adore in silence and listen to the Divine in a deep concentration.

*15 October 1954*

\*

In the perfect silence of the contemplation all widens to infinity, and in the perfect peace of that silence the Divine appears in the resplendent glory of His light.

*27 October 1954*

\*

In concentration and silence we must gather strength for the right action.

*8 November 1954*

\*

Certain silences are revelations and are more expressive than words.

\*

**Peace and Silence**

Meditation

We sat together in silence for a few minutes, enjoying the company of our soul, and we witnessed the gates of Eternity opening wide before us.

*5 January 1955*

\*

It is in silence that the soul best expresses itself.

*7 June 1958*

\*

It is in the silence of complete identification with the Divine that true understanding is obtained.

*October 1969*

\*

With words one can at times understand, but only in silence one knows.

\*

Silence: the condition of the being when it listens to the Divine.

## *Openness and Receptivity*

### OPENNESS

Openness is the will to receive and to utilise for progress the force and influence; the constant aspiration to remain in touch with the Consciousness; the faith that the force and consciousness are always with you, around you, inside you and that you have only to let nothing stand in the way of your receiving them.

\*

Opening is a release of the consciousness by which it begins to admit into itself the workings of the Divine Light and Power.

\*

Open to the consciousness which is working on and in you and keep always as quiet and peaceful as you can.

\*

*I pray that I may serve you consciously and sincerely,  
without the least encroachment or hampering by the  
ego, and be inspired by you in everything.*

Open yourself more and more to the Consciousness and you will receive inspiration.

9 May 1934

\*

The opening to the Divine Light cannot be made through coercion.

12 June 1939

\*

## Openness and Receptivity

“To open more to love and to the light.” This is exactly the answer I send to your last letter. Rise higher in the consciousness, love more widely, open to the light — and all divergences will disappear. You must be as vast and comprehensive as the world to do the Yoga.

2 August 1962

\*

If you open yourself to the Force and the Help, there will be *no strain*.

14 December 1963

\*

Opening: the help is constant in all the domains. It is for us to know how to benefit from it.

\*

Integral opening of the being towards the Divine: the first step of the ascent.

\*

## WIDENESS

Widen yourself to the extreme limit of the universe... and beyond.

Always take upon yourself all the necessities of progress, and resolve them in the ecstasy of Unity. Then you will be divine.

13 November 1957

\*

To *widen* and open as vastly as one can is more effective than to bring down and to try to push the force into the narrowness of the small human being.

7 December 1964

\*

## **Words of the Mother-II**

### **PLASTICITY**

Plasticity: always ready for the progress demanded.

\*

### **RECEPTIVITY**

Receptivity is the capacity of admitting and retaining the Divine Workings.

\*

Receptivity: conscious of the Divine Will and surrendered to it.

\*

Integral receptivity: the whole being is aware of the Divine Will and obeys it.

\*

Psychic receptivity: the psychic responds joyously to the ascending force.

\*

Mental receptivity: always ready to learn.

\*

Emotional receptivity: emotions wanting to be divinised.

\*

Vital receptivity happens only when the vital understands that it must be transformed.

The vital blossoms in aspiration for the Divine.

\*

## Openness and Receptivity

Physical receptivity: that which one should not have except towards the Divine.

\*

Supramentalised receptivity: the receptivity of tomorrow.

\*

It is with the widening of the consciousness and the one-pointedness of the aspiration that the receptivity increases.

22 December 1934

\*

By revolt the doors of receptivity are closed.

\*

In order to be filled anew the vessel must get empty sometimes.

It is when we are preparing for greater receptivities that we feel empty.

\*

Consciousness?

Be receptive — it is there.

Love and blessings.

\*

Try to be satisfied with what you receive — for it is a matter of *receptivity*, because — you can believe me — *I give always much more* than what the people are capable of receiving — and in two or three minutes they could have quite enough to go for a whole month. But the mind interferes with its ignorant demands and the whole thing is spoiled.

29 January 1964

\*

## **Words of the Mother-II**

My love is always with you; if then you do not feel it, it is because you are not capable of receiving it. It is your receptivity that is lacking and should be increased; for this you must open yourself, and one opens oneself only if one *gives oneself*. Surely you are trying more or less consciously to draw the forces and the divine love towards you. The method is bad. Give yourself without calculating and without expecting anything in return, and then you will become capable of receiving.

\*

*How can we know that we are receptive?*

When we feel the urge to give and the joy of giving to the Divine's work, then we can be sure that we have become receptive.

12 July 1965

\*

To be receptive

To be receptive is to feel the urge to give and the joy of giving to the Divine's Work all one has, all one is, all one does.

## *Purity and Humility*

### PURITY

Purity is the best of powers.

\*

This is purity, to accept no other influence but only the influence of the Divine.

\*

On earth, true purity is to think as the Divine thinks, to will as the Divine wills, to feel as the Divine feels.

*24 September 1945*

\*

If one lives only for the Divine and by the Divine, there follows a perfect purity.

\*

Purity is perfect sincerity and one cannot have it unless the being is entirely consecrated to the Divine.

\*

*Mother, tell me how I can keep Your service holy and free from the slightest stain of human impurity.*

By wanting it and always aspiring for it.

\*

Integral purity: the whole being is purified of the ego.

\*

## **Words of the Mother-II**

Power of integral purity: the power to accept nothing but the divine influence.

\*

Mental purity: a mirror which does not distort.

\*

Perfect mental purity: a spotless mirror constantly turned towards the Divine.

\*

Integral mental purity: silent, attentive, receptive, concentrated on the Divine —this is the path to purity.

\*

Vital purity: it begins with the abolition of desire.

\*

Collective purity: a very precious achievement but one difficult to obtain.

\*

Divine purity: it is happy just to be, in all simplicity.

\*

## **SIMPLICITY**

There is a great beauty in simplicity.

\*

Integral simplicity: the simplicity which is the consequence of perfect sincerity.

\*

## Purity and Humility

Spirituality is supreme simplicity.

6 March 1971

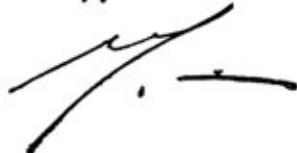
\*

True spirituality is *very* simple.

6 March 1971

\*

To express Harmony,  
of all things  
Simplicity  
is the best.



To express Harmony, of all things Simplicity is the best.

\*

## HUMILITY AND MODESTY

Humility: adorable in its simplicity.

\*

The greater beings are always the most simple and modest.

\*

Correct self-evaluation: simple and modest, does not try to push itself forward.

\*

## Words of the Mother-II

Modesty is satisfied with its own charm and does not draw attention to itself.

\*

The more we advance on the Path, the more modest we become and the more we see that we have done nothing in comparison to what remains to be done.

4 June 1956

\*

We must learn that whatever our efforts, whatever our struggles, whatever even our victories, compared with the path still to be traversed what we have already travelled is nothing.

\*

Do not think yourself big or small, very important or very unimportant; for we are nothing in ourselves. We must only live to become what the Divine wills of us.

\*

You are becoming very wise and approaching the realisation that we are nothing, we know nothing and we can do nothing; only the Supreme Divine knows, does and *is*.

\*

True humility consists in knowing that the Supreme Consciousness, the Supreme Will alone exists and that the I *is not*.

\*

To be humble means for the mind, the vital and the body never to forget that *without the Divine* they know nothing, are nothing and can do nothing; without the Divine they are nothing but ignorance, chaos and impotence. The Divine alone is Truth, Life, Power, Love, Felicity.

## Purity and Humility

Therefore the mind, the vital, and the body must learn and feel, once and for all, that they are wholly incapable of understanding and judging the Divine, not only in his essence but also in his action and manifestation.

This is the only true humility and with it come quiet and peace.

This is also the surest shield against all hostile attack. Indeed, in the human being it is always the door of pride at which the Adversary knocks, for it is this door which opens to let him enter.

\*

Whatever is your personal value or even your individual realisation, the first quality required in yoga is *humility*.

\*

A true and sincere humility is our safeguard—it is the surest way to the indispensable dissolution of the ego.

\*

Humility and sincerity are the best safeguards. Without them each step is a danger; with them the victory is certain.

## *Gratitude and Faithfulness*

### GRATITUDE

Gratitude: it is you who open all the closed doors and let the Grace which saves penetrate deeply.

\*

#### Gratitude

A loving recognition of the Grace received from the Divine.

A humble recognition of all that the Divine has done and is doing for you.

The spontaneous feeling of obligation to the Divine, which makes you do your best to become less unworthy of what the Divine is doing for you.

\*

Detailed gratitude: the gratitude that awakens in us all the details of the Divine Grace.

\*

Integral gratitude: the whole being offers itself to the Lord in absolute trust.

\*

Mental gratitude: the gratefulness of the mind for what makes it progress.

\*

The best way to express one's gratitude to the Divine is to feel simply happy.

23 April 1954

\*

## **Gratitude and Faithfulness**

There is no better way to show one's gratefulness to the Divine  
than to be quietly happy.

\*

To accept gladly what I give is never selfish.

There is no better cure for egoism than a happy gratefulness.

\*

Always joyfully accept what is given you by the Divine.

\*

A self-willed man cannot be grateful—because when he gets what he wants he gives all the credit for it to his own will, and when he gets what he does not want he resents it badly and throws all the blame on whomever he considers responsible, God, man or Nature.

\*

It is very difficult to keep up your gratitude; for a time it comes very strongly and again it goes back. The Divine can go on tolerating everything in spite of your ingratitude because He knows fully the how and why and wherefore of everything. He knows why you are doing a certain thing. He knows the full working and that is why He can tolerate it.§

\*

The nobility of a being is measured by its capacity of gratitude.

\*

## **FAITHFULNESS**

Faithfulness: we can count on you. You never fail us when we need you.

\*

## **Words of the Mother-II**

Incorruptible faithfulness: nothing can turn you away from the duty you have chosen.

\*

This is faithfulness, to admit and to manifest no other movements but only the movements prompted and guided by the Divine.

\*

The strength is always with you to be always faithful to the Divine Will.

*2 June 1935*

\*

In the present condition of the world an absolute faithfulness to the Divine has become an indispensable need.

\*

Surely when unfaithfulness prevails all around, it is time to be truly faithful and to stand untouched and unmoved in the storm.

\*

Faithfulness is a condition for peace and protection.

*5 August 1955*

\*

Without faithfulness in one's consecration to the Divine there can be no peace in the heart.

\*

Be faithful to the Divine and you will enjoy a constant peace.

\*

Be always faithful to your faith and you will feel no sorrow.

\*

### **Gratitude and Faithfulness**

Be simple, sincere and faithful in front of the Grace which is constantly with you.

*28 May 1959*

\*

### **OBEDIENCE**

The obedience to the Divine Will must be total.

\*

Perfect obedience: obedience to the divine order with joy and without hesitation or reserve in all parts of the being.

\*

To learn to obey is good; to obey only the Divine is better.

## *Will and Perseverance*

### WILL

Will: power of consciousness turned towards effectuation.

\*

A persevering will surmounts all obstacles.

\*

One must have an unvarying will to acquire what one does not have in one's nature, to know what one does not yet know, to be able to do what one cannot yet do.

One must progress constantly in the light and the peace which come from the absence of personal desire.

If one has a strong will, he has only to orient it properly; if he has no will, he has first of all to build one for himself, which always takes long and is sometimes difficult.

22 March 1934

\*

Even the most beautiful thoughts will not make us progress unless we have a constant will for them to be expressed in us through nobler feelings, more exact sensations and better actions.

18 November 1951

\*

*My lower nature continues to do the same stupid things.  
You alone can change it. What are Your conditions?*

- 1) to be *convinced* that you *can change*.
- 2) to will to change without accepting the excuses of the lower nature.

## Will and Perseverance

- 3) to persist in the will in spite of every fall.
- 4) to have an unshakable faith in the help you receive.

*7 April 1969*

\*

### AGNI

The true Agni always burns in deep peace; it is the fire of an all-conquering will.

Let it grow in you in perfect equanimity.

\*

Agni: the flame of purification which must precede all contact with the invisible worlds.

\*

### RESOLUTION

Resolution: nothing can stop its development.

\*

We must gather ourselves in a calm resolution and an unshakable certitude.

*9 November 1954*

\*

Keep firm in your resolution and everything will be all right.  
Love.

*28 October 1966*

\*

Let your resolution be integral and constant and little by little your future will be revealed to you.

With love and blessings.

*9 February 1969*

\*

## Words of the Mother-II

### DETERMINATION

It is difficult to get rid of all habits. They must be faced with a steady determination.

*19 July 1954*

\*

It is not because a thing is difficult that one should give it up, on the contrary, the more a thing is difficult the more determined should one be to succeed in it.

*1 July 1955*

\*

Determination knows what it wants and does it.

\*

### STEADY EFFORT

Ambitious plans generally fall flat. It is better to go slow and steady.

\*

Be steady and patient — everything will be all right.

*22 May 1934*

\*

You must keep your aspiration steady and be patient in your endeavour — and you are sure of success.

*8 May 1937*

\*

Steady efforts always bring great results.

*25 April 1954*

\*

## Will and Perseverance

Remaining steady in our effort and quiet and firm in our determination, we are sure to reach the goal.

*26 October 1954*

\*

Effort well-directed breaks down all obstacles.

Be steady in your aspiration and it is sure to be granted.

Love.

*3 October 1966*

\*

No effort is lost. There is always an answer, even if it is not perceived.

*7 December 1969*

\*

Personal effort is indispensable; without it nothing can be done. When the personal effort is sincere the help is always there.

*15 October 1972*

\*

All sincere effort to progress and get rid of dangerous habits is answered and supported by an active help from the Grace — but the effort must be *steady* and the aspiration must be *sincere*.

\*

## PERSISTENCE

Do not worry, be patient and persistent in your aspiration.

\*

Persist in your aspiration and it will be fulfilled.

*12 September 1934*

\*

## **Words of the Mother-II**

Persist in your aspiration and your effort and you will succeed.

*12 June 1971*

\*

Continuity: knowing how to persist in one's effort.

\*

## **PERSEVERANCE**

Perseverance: the decision to go to the very end.

\*

Perseverance is patience in action.

\*

Perseverance breaks down all obstacles.

\*

Persevere and all obstacles will be conquered.

\*

Persevere — it is the surest way to success. What you have not been able to achieve in you last year, you will do this year.

With my love and blessings.

\*

Persevere in your aspiration and effort, do not allow yourself to be discouraged by setbacks. This always happens in the beginning. But if you continue to fight without paying any attention to them, a day will come when the resistances give way and the difficulties vanish. My help is always with you, but you must learn to use it and to rely on it rather than on your own resources.

*29 May 1956*

\*

Will and Perseverance

*What you are not able  
to do today, you will achieve  
tomorrow. Persevere and  
you shall conquer.*



What you are not able to do today, you will achieve tomorrow.  
Persevere and you shall conquer.

\*

It is by *persevering* that one conquers difficulties, not by running away from them. One who perseveres is sure to triumph. Victory goes to the most enduring. Always do your best and the Lord will take care of the results.

1961

\*

*What is obstinacy? How can one use it best?*

It is the wrong use of a great quality — perseverance.  
Make a good use of it and it will be all right.  
Be obstinate in your effort towards progress, and your obstinacy will become useful.

29 May 1971

\*

## Words of the Mother-II

I already told you that my help is with you and will continue to be so — you are sure to reach the goal but you must be very perseverant. To be constantly in contact with the Truth is not easy and needs time and a great sincerity. But you can be sure of my guidance and my force.

With love and blessings.

1971

\*

## ENDURANCE

Endurance: going to the very end of the effort without fatigue or relaxing.

\*

Endurance is the capacity of bearing without depression.

\*

Cheer up, all will be all right, if we know how to last and endure.

\*

To know and be able to bear and endure, undoubtedly produces a firm and fixed joy.

\*

The most important is a steady, quiet endurance that does not allow any upsetting or depression to interfere with your progress. The sincerity of the aspiration is the assurance of the victory.

\*

A quiet endurance is the sure way to success.

14 June 1954

\*

## Will and Perseverance

The things we cannot realise today we shall be able to realise tomorrow. The only necessity is to endure.

*20 August 1954*

\*

The victory is to the most enduring.

*6 September 1954*

\*

Endure and you will triumph. Victory goes to the most enduring.

And with the Grace and divine love nothing is impossible.

My force and love are with you.

At the end of the struggle there is Victory.

*7 January 1966*

\*

In silent endurance, one step forward towards victory with the help of eternal love.

\*

Open to the Divine Grace and thou shalt endure.

\*

## PATIENCE

Patience: indispensable for all realisation.

\*

Patience: the capacity to wait steadily for the Realisation to come.

\*

Accomplishment is without any doubt the fruit of patience.

\*

## Words of the Mother—II

With patience one arrives always.

\*

It is not in a day that one can overcome one's own nature. But with patience and enduring will the Victory is sure to come.

\*

With patience any difficulty can be overcome.

9 March 1934

\*

Everything will come in its time; keep a confident patience and all will be all right.

9 August 1934

\*

With patience and perseverance all prayers get fulfilled.

4 February 1938

\*

With sincerity, make an effort for progress, and with patience, know how to await the result of your effort.

21 October 1951

\*

To know how to wait is to put Time on your side.

\*

*I worry myself over being exact and regular and punctual. If I ever miss being so, even a little, I get upset and feel that I must hurry all the more. In matters of the inner life also, I incline to do the same.*

*I think this tendency is to be discouraged.*

Yes, it is not good to be impatient and agitated — you must do everything peacefully and quietly without excessive haste.

\*

## Will and Perseverance

If the mind remains quiet in all circumstances and happenings, patience will be more easily increased.

\*

Yoga cannot be done in a hurry — it needs *many many* years. If you are “pressed for time” it means that you have no intention of doing yoga — is it so?

It is not the soul, but the ego and its pride that feel “defeat and humiliation”.

*10 November 1961*

\*

One goes much faster when he is not in a hurry.

To really move forward, one should feel, with complete confidence, that eternity lies before him.

*4 July 1962*

\*

*Sweet Mother,*

*Too often the feeling of incapacity and of being far from You comes to discourage the will. I am tired of my way of living, of feeling — and it seems to have no end.*

To realise anything one must be patient. And the vaster and more important the realisation, the greater the patience must be.

Blessings.

*19 May 1968*

\*

*Mother, when I write to You, there is always this “I”; I know that I have no right to write like this — it is so egoistic. I don’t know how to overcome this difficulty. I know that it is not a big difficulty, but it is like a little pebble which one stumbles over even though one sees it.*

One must be patient and stubborn in order to reach the goal.

*8 May 1971*

## *Heroism and Bravery*

Heroism is to be able to stand for the Truth in all circumstances, to declare it amidst opposition and to fight for it whenever necessary.

And to act always from one's highest consciousness.

\*

Heroism:

- (1) To do always what is most beautiful and most noble.
- (2) To act always from the height of one's consciousness.

\*

Heroic action fights for the beautiful and the true without fear of obstacles and opposition.

\*

Heroic thought goes to the conquest of the unknown without fear of difficulty and incomprehension.

\*

Only he is never vanquished who refuses to be vanquished.

\*

We aspire to be the valiant warriors of the Lord so that His glory may manifest upon the earth.

*30 September 1954*

\*

Bravery fears nothing and knows how to hold tight against adversaries.

\*

## **Heroism and Bravery**

### **BOLDNESS**

Boldness: do fearlessly what must be done, not dreading any difficulty.

\*

Mental boldness: let your mind be capable of foreseeing the perfections of tomorrow.

\*

Vital boldness must surrender to reason.

\*

Physical boldness does not know the impossible in its consecration to the Divine.

\*

Spontaneous boldness: one of the results of perfect trust in the Divine.

\*

### **COURAGE**

Courage: bold, it faces all dangers.

\*

Integral courage: whatever the domain, whatever the danger, the attitude remains the same — calm and assured.

\*

Courage is a sign of the soul's nobility.

But courage must be calm and master of itself, generous and benevolent.

\*

## Words of the Mother-II

In true courage there is no impatience and no rashness.

\*

Never mistake rashness for courage, nor indifference for patience.

*4 November 1951*

\*

Vital courage must be controlled to be helpful.

\*

A noblest courage is to recognise one's faults.

\*

There is no greater courage than that of recognising one's own mistakes.

*1 May 1954*

\*

There is no greater courage than to be always truthful.

*31 July 1954*

\*

Have the courage to be completely frank with the Divine.

\*

Whosoever has courage can give courage to others, just as the flame of the candle can light up another.

\*

It is quite necessary that those who have courage should have some courage for those who have none.

\*

The moral courage and endurance are often much more difficult to get than the material courage and endurance.

*22 July 1955*

\*

## Heroism and Bravery

### STRENGTH, FORCE AND POWER

The true strength is always peaceful.

*4 May 1954*

\*

All who are truly strong and powerful are always very calm. It is only the weak who are restless. True calmness is always a sign of forcefulness.

\*

Integral silence: the source of true force.

\*

An exterior power has value only in proportion of its expression of the power of Truth.

*16 January 1955*

\*

Individual power: limited in its capacity and action.

\*

Enlightened individual power: limited in its action but of a very high capacity.

\*

Mentalised power: power becomes utilisable.

\*

Dynamic power: indispensable for progress.

## *Prudence and Balance*

Vigilance: indispensable for all true progress.

\*

In each human being there is a beast crouching ready to manifest at the slightest unwatchfulness. The only remedy is a constant vigilance.

*18 August 1954*

\*

Prudence: very useful for weakness because weakness needs prudence; strength does not need it.

\*

Common sense: it is very practical and avoids any mistakes, but it lacks light.

\*

Sobriety has never done harm to anyone.

\*  
\* \* \*

Equanimity: immutable peace and calm.

\*

In the deep peace of equanimity the love will grow to its full blossoming in a sense of pure and constant unity.

*5 October 1934*

\*

### **Prudence and Balance**

The loss of money is of small importance, but the loss of equipoise is a much more important thing.

*20 August 1935*

\*

All mischief comes from a lack of balance.

So, let us keep our balance carefully, always, in all circumstances.

*10 August 1954*

\*

Perfect balance: one of the most important conditions of a growing peace.

## *Enthusiasm and Straightforwardness*

Joyous enthusiasm: the best way of facing life.

\*

True enthusiasm is full of a peaceful endurance.

\*

Our courage and endurance must be as great as our hope and  
our hope has no limits.

*2 August 1954*

\*

A steady hope helps much on the way.

*15 August 1954*

\*

Our hopes are never too great for manifestation.

We cannot conceive of any thing that cannot be.

*22 August 1954*

\*  
\* \*

Straightforwardness shows itself as it is, without compromising.

\*  
\* \*

Transparency can come only as a result of perfect sincerity.

\*

Illumined transparency: an effect of the Divine Grace.

\*

**Enthusiasm and Straightforwardness**

Integral transparency: it is the result of perfect goodwill and sincerity.

\*

Integritiy is super-sincerity.

*17 December 1972*

## *Nobility and Refinement*

Nobility: the incapacity for any pettiness either of sentiments or of action.

\*

Aristocracy: incapable of baseness and pettiness, it asserts itself with dignity and authority.

\*

Dignity affirms its worth, but demands nothing.

\*

Dignity of the emotions: not to permit one's emotions to contradict the inner Divinity.

\*

Dignity in the physical: above all bargaining.

\*

Psychic dignity refuses to accept anything that lowers or debases.

\*

Refinement: gradually grossness is eliminated from the being.

\*

Sensitivity: one of the results of the refinement of the being.

\*

Gentleness: always gracious and wishing to give pleasure.

\*

## Nobility and Refinement

Charm envelops and conquers by an inexhaustible sweetness.

\*

Sweetness adds its smiling touch to life without making a fuss.

\*

Sweetness itself becomes powerful when at the service of the Divine.

\*

A smile acts upon difficulties as the sun upon clouds—it disperses them.

\*

I don't think that one can ever smile too much. Someone who knows how to smile in all circumstances is very close to true equality of soul.

*22 September 1934*

\*

Generally speaking, man is an animal who takes himself terribly seriously. To know how to smile at oneself in all circumstances, to smile at one's sorrows and disillusionments, ambitions and sufferings, indignation and revolt—what a powerful weapon with which to overcome oneself!

*7 November 1946*

\*

Learn to smile always and in all circumstances; to smile at your sorrows as well as your joys, your sufferings as well as your hopes, for in a smile there is a sovereign power of self-mastery.

*7 November 1946*

\*

## Words of the Mother-II

If you can always smile at life, life also will always smile at you.

6 October 1960

\*

If one can smile eternally, one is eternally young.

6 October 1960

\*

Eternal smile: a kindness only the Divine can give.

\*

*One often comes across the precept: "Love your enemy and smile at him." A hypocritical or diplomatic smile may be easy to manage, but a genuine smile is impossible to extend to those who have been repeatedly unfair in their dealings. We lose our trust, cease to expect anything good; an attitude of utter coldness and indifference is the natural one. How are we to get over it?*

You can smile genuinely at an enemy if you are above all insult and offence. This is the primary condition for the yogic attitude.

\*

To smile at an enemy is to disarm him.

## *Happiness and Joy*

### CHEERFULNESS

Cheerfulness: a joyous smile of Nature.

\*

Cheerful endeavour: the joy that one finds in the effort towards the Divine.

\*

Mental cheerfulness: it knows how to take delight in everything.

\*

Keep a cheerful mind and a peaceful heart. Let nothing disturb your equanimity and make every day the necessary progress to advance with me steadily towards the goal.

*29 October 1934*

\*

### HAPPINESS

Happy heart: smiling, peaceful, wide open, without a shadow.

\*

You must never forget that you are much more helpful when you are quietly happy than when you become dramatic.

*5 October 1932*

\*

Be happy, my child, it is the surest way of progress.

*12 April 1934*

\*

## Words of the Mother—II

Happiness is as contagious as gloom — and nothing can be more useful than to pass on to people the contagion of a true and deep happiness.

25 October 1934

\*

Try to be happy — immediately you will be closer to the Light.

11 July 1935

\*

Indeed he is happy who loves the Divine because the Divine is always with him.

7 March 1937

\*

*So many problems have been facing me of late. I wonder how they are to be solved happily.*

The only way to a true and lasting happiness is a complete and exclusive reliance on the Divine's Grace.

19 October 1941

\*

Always be good and you will always be happy.

13 October 1951

\*

Let us always do the right thing and we shall always be quiet and happy.

24 May 1954

\*

Let us seek our happiness only in the Divine.

5 June 1954

\*

## Happiness and Joy

When the Divine grants the true inner happiness nothing in the world has the power to snatch it away.

*5 October 1954*

\*

Spiritual happiness: calm and smiling, nothing can disturb it.

\*

Always remember that on the happiness you give will depend the happiness you get.

*2 June 1963*

\*

The happiness you give makes you more happy than the happiness you receive.

*4 July 1965*

\*

To be concerned for one's happiness is the surest way of becoming unhappy.

\*

If we want to keep our happiness intact and pure, we must do our best not to attract upon it the attention of unfriendly thoughts.

\*

To be always happy, with an unclouded, unfluctuating happiness — of all things this is the most difficult to accomplish.

\*

## Words of the Mother-II

### JOY

Joy comes when you take the right attitude.

\*

Joy comes from submission to the divine command.

*6 May 1933*

\*

Joy of spirituality: the reward of sincere effort.

\*

Once a man has tasted the joys of inner life nothing else will ever satisfy him.

\*

No joy is comparable to the feeling of the eternal Presence in one's heart.

*4 July 1954*

\*

Joy of integral peace: calm and tranquil, a smile which does not disappoint.

\*

Joy's call: it is modest and rarely makes itself heard.

\*

### BEATITUDE AND BLISS

There is no greater bliss than that of being like a newborn child in front of the Divine.

*19 October 1954*

\*

## Happiness and Joy

The immutable Beatitude of the Divine is translated in the consciousness by an impelling force of progress of an incomparable intensity.

This force is transformed in the most external being into a calm and assured will which no obstacles can overthrow.

*20-21 October 1954*

\*

To know beatitude is to know the Divine.

To know the Divine is to know beatitude.

They are intimately and eternally united in an indissoluble identity.

*30 August 1967*

## *Harmony and Goodwill*

### HARMONY

Harmony: let us strive that the day may come when this will be the means and the end.

\*

Harmony is my aim and all that leads to harmony makes me happy.

\*

Integral harmony: harmony between things, harmony between people, harmony of circumstances and above all harmony of all aspiration directed towards the Supreme Truth.

\*

A harmonious collective aspiration can change the course of circumstances.

\*

Collective harmony is the work undertaken by the Divine Consciousness; It alone has the power to realise it.

\*

There is a deep and true consciousness in which all can meet in love and harmony.

\*

It is only in union with the Divine and in the Divine that harmony and peace can be established.

*20 July 1935*

\*

## **Harmony and Goodwill**

Surely we must always want peace and harmony and work for it as much as we can—but for that the best field of action is always within ourselves.

\*

Look for the inner causes of disharmony much more than the outer ones. It is the inside which governs the outside.

*4 July 1966*

\*

Do not worry or be impatient—all the disharmonies will disappear, but it must be on the true basis of a settled luminous consciousness leaving no room for the play of the ego.

\*

For all to agree, each one must rise to the summit of his consciousness: it is on the heights that harmony is created.

*April 1970*

\*

You must rise so high in your consciousness that it dominates the opposition. This is the solution.

*4 March 1971*

\*

## **COLLABORATION**

Collaboration: ever ready to help and knowing how to do it.

\*

Collaboration does not mean that everybody should do the will of the man who asks for it. True collaboration is a non-egoistic union of all personal efforts to express and realise the Divine's Will.

\*

## **Words of the Mother-II**

We must replace competition and strife by collaboration and fraternity.

*2 July 1954*

\*

Substitute the spirit of rivalry and competition by the goodwill of collaboration and mutual understanding.

\*

It is when things are going wrong that it is the best opportunity to show one's goodwill and spirit of true collaboration.

\*

## **GOODWILL**

Indeed, the good will hidden in all things reveals itself everywhere to the one who carries good will in his consciousness.

This is a constructive way of feeling which leads straight to the Future.

\*

One should keep goodwill and love constantly in his heart and let them pour out upon all with tranquillity and with equanimity.

*16 December 1966*

\*

Good will for all and good will from all is the basis of peace and harmony.

*14 August 1969*

\*

Goodwill: of modest appearance, it makes no noise but is ever ready to be useful.

\*

Mental goodwill likes to show off a little, but is very useful.

\*

## **Harmony and Goodwill**

### **BENEVOLENCE**

Benevolence makes life fragrant without attracting attention.

\*

A tireless benevolence, clear-seeing and comprehensive, free from all personal reaction, is the best way to love God and serve Him upon earth.

I mean a benevolence sincere and spontaneous in thought and speech and not a supposed benevolence in acts which is accompanied most often by a dreadful sense of condescending superiority serving chiefly as a platform for human vanity.

\*

### **TOLERANCE**

Tolerance is full of a sense of superiority; it should be replaced by a total understanding.

\*

Tolerance is only the first step towards wisdom.

The need to tolerate indicates the presence of preferences.

He who lives in the Divine Consciousness regards all things with a perfect equanimity.

*9 August 1969*

## *Freedom*

*What is liberty?*

Liberty is to depend only on the Divine.

*28 March 1932*

\*

If you have a strong and conscious will and your will is centred around the psychic then you can have a taste of liberty, otherwise you are the slave of all the outside influences.

*24 August 1955*

\*

Freedom does not come from outer circumstances but from inner liberation.

Find your soul, unite with it, let it govern your life and you will *be free*.

Blessings.

*31 August 1966*

\*

Freedom is to do only what the Supreme Consciousness makes us do.

In every other case one is a slave, whether of the will of others, or of conventions, or of moral laws, or of vital impulses, or of mental fancies, or, above all, of the desires of the EGO.

*21 September 1969*

\*

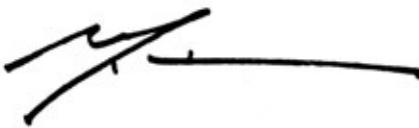
Freedom is far from meaning disorder and confusion. It is the inner liberty that we must have, and if you have it nobody can take it away from you.

\*

Freedom

Freedom does not  
come from outer  
circumstances but  
from inner liberation.

Find your soul,  
unite with it, let  
it govern your life  
and you will be free  
*swings*



The only true liberty is that obtained by union with the Divine.

One can unite with the Divine only when the ego is mastered.

26 July 1971

\*

Liberation: the disappearance of the ego.

## *Truth and Speech*

### TRUTH

Effort towards the truth should exist in every man of goodwill.

\*

Our life ought to be governed by the Love for Truth and the thirst for Light.

\*

Absolute truthfulness must govern life if one wants to be close to the Divine.

\*

Only those who are perfectly truthful can be my true children.

*13 December 1933*

\*

Let the light of Truth be born upon earth from today and for ever.

*21 February 1953*

\*

The Light of Truth broods over the world to permeate and mould its future.

\*

Everything must be transformed by the knowledge of the Truth.

*6 May 1954*

\*

## Truth and Speech

Take Truth for your force, take Truth for your refuge.

*28 April 1954*

\*

The only important thing is to follow the Divine's truth with love and joy.

*9 May 1954*

\*

The truth is in us, we have only to become aware of it.

*17 May 1954*

\*

Blessed will be the day when the earth, awakened to the Truth, lives only for the Divine.

*28 August 1954*

\*

The Truth is in you — but you must want it, in order to realise it.

*29 August 1954*

\*

The Divine's Will is that the mind should know and He says, "Awake and be conscious of the Truth."

*22 October 1954*

\*

Let the Lord of Truth be always with you.

*17 September 1958*

\*

Let the flower of Truth blossom within you.

\*

## Words of the Mother-II

We must all be the faithful army of the Truth.

*3 November 1965*

\*

We aspire for the Truth and its triumph in our being and our activities.

*16 December 1967*

\*

Let the Truth be your master and your guide.

*16 December 1967*

\*

Let your consecration to Truth be complete and constant.

\*

Be more eager for truth than for success.

*12 February 1969*

\*

Cling to Truth.

\*

O Splendour of eternal Truth  
I call Thee.  
I salute Thee, O Sun of the morrow.

*July 1971*

\*

Supreme Lord, Eternal Truth  
Let us obey Thee alone  
and live according to  
Truth.

*June 1971*

\*

Truth and Speech

(*Message for the Rayagada Study Circle, Orissa*)

The moment approaches when the Truth will govern the world.  
Will you work to hasten its coming?  
Blessings.

1971

\*

Let us all work with a growing sincerity for the manifestation  
of the Divine Truth.

3 May 1972

\*

# *Salute to the advent of the Truth*

Salute to the advent of the Truth.

\*

## FALSEHOOD AND TRUTH

Once falsehood is conquered, all difficulties will go.

\*

In all human beings is not falsehood always mixed with Truth?

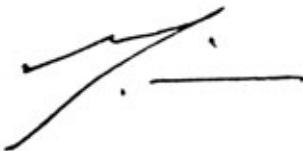
\*

Falsehood is the great ally of Death.

\*

Words of the Mother-II

Falschood is the  
great ally of  
Death.



There is one Truth but a million ways of distorting it in the attempt to express it.

\*

Hypocrisy and pretension are the homage ignorance pays to the truth.

Hypocrisy and pretension are the first signs of the inconscient's aspiration towards consciousness.

\*

Simultaneous with the progress and intensification of the sadhana, there is increasingly felt the imperative need that all hypocrisy and compromise should stop.

\*

This earth is still governed by ignorance and falsehood. But the time has come for the manifestation of Truth.

9 August 1954

\*

### Truth and Speech

May the Truth be invincible, overwhelming, all-powerful, leaving no room for falsehood anywhere and for ever.

1956

\*

Such is life!

The world is a place of falsehood and it is only in the silent depths of the Divine that one can find the peace of truth.

*15 December 1964*

\*

Truth is stronger than falsehood. There is an immortal Power that governs the world. Its decisions always prevail. Join with it and you are sure of the final victory.

\*

Worship Truth.

It will cure you of Falsehood.

\*

When men will be disgusted with the falsehood in which they live, then the world will be ready for the reign of the Truth.

*14 August 1971*

\*

Before dying falsehood rises in full swing.

Still people understand only the lesson of catastrophe.

Will it have to come before they open their eyes to the truth?

So I ask an effort from all so that it has not to be.

It is only the Truth that can save us; truth in words, truth in action, truth in will, truth in feelings. It is a choice between serving the Truth or being destroyed.

*26 November 1972*

\*

## Words of the Mother-II

For those who are eager to get rid of falsehood  
here is the way

Do not try to please yourself, do not try either to please others.  
Try only to please the Lord.

Because He alone is the Truth. Each and every one of us, human beings in our physical body, is a coat of falsehood put on the Lord and hiding Him.

As He alone is true to Himself, it is on Him that we must concentrate and not on the coats of falsehood.

\*

There is only one solution for falsehood:

It is to cure in ourselves all that contradicts in our consciousness the presence of the Divine.

*31 December 1972*

\*

Let us offer our falsehood to the Divine so that He may change it to joyous Truth.

\*

## TRUTH IS ABOVE MIND

Truth is eternally beyond all that we can think or say of it.

*10 December 1954*

\*

Truth cannot be formulated in words, but it can be lived provided one is pure and plastic enough.

\*

When the gates of true knowledge are crossed, no words are left to express what is known.

\*

## Truth and Speech

He who has crossed the gates of the true Knowledge has nothing more to say or to teach.

\*

*To come closer to the  
Truth, you must often.  
accept not to understand.*



To come closer to the Truth, you must often accept not to understand.

25 November 1961

\*

*When I am right, no one remembers. When I am wrong,  
no one forgets.*

Because there is no true right and wrong — the only Truth is the Lord and He remembers everything.

26 January 1963

\*

Each idea (or system of ideas) is true in its own time and place. But if it tries to be exclusive or to persist even when its time is over, then it ceases to be true.

\*

## Words of the Mother-II

If any element of this totality is taken separately and affirmed as the sole truth, however central or comprehensive it may be, it necessarily becomes a falsehood, for then it denies all the rest of the total Truth. This is precisely what constitutes an indisputable dogma, and this is why it is the most dangerous type of falsehood, because each one affirms that it is the sole and exclusive truth. The absolute, infinite, eternal Truth is unthinkable for the mind which can only conceive that which is spatial and temporal, fragmentary and limited. Thus, on the mental plane, the absolute Truth is divided into innumerable fragmentary and contradictory truths which strive in their entirety to reproduce the original Truth as best they can—for each is a truth that attempts to affirm itself as the sole truth, to the exclusion of all the other truths, which, through their innumerable totality, express progressively in the becoming the Infinite, Eternal and Absolute Truth—that is how they deny the total Truth.

\*

The truth is neither  
in separation nor  
in uniformity -  
The truth is in unity  
manifesting through diversity

The truth is neither in separation nor in uniformity.  
The truth is in unity manifesting through diversity.

\*

## Truth and Speech

Intellectually, the Truth is the point where all the opposites meet and join to make a unity.

Practically, the Truth is the surrender of the ego, to make possible the birth and manifestation of the Divine.

Doubt is the best arm used by the ego to protect itself from extinction.

These are remarks on the way which may lead you a little further.

They are sent with blessings.

*6 October 1965*

\*

Truth is above mind; it is in silence that one can enter into communication with it.

To pray to the Divine and to surrender oneself entirely and in all sincerity to Him are the essential preliminary conditions.

*24 October 1971*

\*

He who sincerely wants to serve the Truth will know the Truth.

\*

## OPINION AND TRUTH

In the Ignorance mental opinions always oppose one another.

In the Truth they are complementary aspects of a higher knowledge.

\*

All opinions are an aspect of the Truth that can be reached only when you can make a comprehensive whole with all these aspects.

*11 January 1967*

\*

## Words of the Mother-II

Naturally, all these discussions (or exchanges of opinion) are purely mental and have no value from the viewpoint of the Truth. Each mind has its way of seeing and understanding things, and even if you could unite and bring together all these ways of seeing, you would still be very far from attaining the Truth. It is only when, in the silence of the mind, you can lift yourself above thought, that you are ready to know by identity.

From the viewpoint of outer discipline it is indispensable, when you have an opinion and express it, to remember that it is only an opinion, a way of seeing and feeling, and that other people's opinions, and ways of seeing and feeling are as legitimate as your own, and that instead of opposing them you should *total them up* and try to find a more comprehensive synthesis.

On the whole the discussions are always pretty futile and seem to me to be a waste of time.

5 June 1967

\*

In all opinions there is something true and something false. It is indeed a great and useful thing to be able to listen to the opinions of others without losing one's temper.

\*

To know how to listen: to be attentive and silent.

\*

It is always better to tell the truth rather than give a pleasant and sweet smile. But what you are saying is not the truth. It is only an expression of your opinion.

To tell the truth is not to utter whatever crosses your mind. §

\*

## **Truth and Speech**

### **HONESTY**

Honesty is the best protection.

\*

A peaceful heart is the best reward of honesty.

\*

Be sincere and honest and your mind will be at rest.

*10 December 1959*

\*

Vital honesty: not to allow our sensations and desires to falsify our judgement and determine our action.

\*

Mental honesty: one does not try to deceive others or to deceive oneself.

\*

Mental sincerity: the essential condition for integral honesty.

\*

### **SPEAK ALWAYS THE TRUTH**

To speak always the truth is the highest title of nobility.

\*

One drop of truth is worth more than an ocean of false information.

\*

Never tell a lie: absolute condition for safety on the path.

\*

## **Words of the Mother-II**

Each lie uttered is a step taken towards disintegration.

\*

I have always and will always forbid lies.

\*

If you do not wish to say something which is true, instead of lying just keep silent.

\*

Let nothing be written with this pen except what is perfectly true.

*14 June 1934*

\*

If we allow a falsehood, however small, to express itself through our mouth or our pen, how can we hope to become perfect messengers of Truth? A perfect servant of Truth should abstain even from the slightest inexactitude, exaggeration or deformation.

\*

Silence is far superior to inexactitude.

*30 December 1972*

\*

## **CONTROL OF SPEECH**

Control over what one says is more important than complete silence. The best is to learn to say what is useful in the most exact and true way possible.

*5 March 1933*

\*

## Truth and Speech

It is the control over oneself that is the first thing needed, and especially the control over one's tongue! If people could learn to keep silent how many troubles would be avoided!

Be quiet and gather strength and force not only to do work but also, chiefly, to achieve the Transformation.

3 March 1934

\*

If only people did remain a little quiet before speaking, acting or writing, much trouble could be avoided. So many things are said uselessly, they bring misunderstandings and bad feelings which could have been saved with silence.

If were spoken only the words that needed to be spoken, the world would be a very silent place.

29 December 1934

\*

The world is deafened with useless words.

\*

*Mother, we were late with our drying work because they were behind with the washing. However, I am happy to say that I was not carried away by the violent discussions of my co-workers. With difficulty, I could do it. From now on I shall try to take this attitude. Give me the strength of Your Silence.*

Yes, it is very good to know how to remain silent and not take part in discussions that are always useless and unwholesome.

\*

There is a great strength in the power to keep silent.

\*

## Words of the Mother-II

It is always better not to listen to talks especially on so-called spiritual matters. Each one must follow his own way and the others have nothing to do with it.

*9 January 1938*

\*

An atmosphere of spirituality sometimes helps much more than an exchange of words.

*22 November 1951*

\*

You must always do what you say, but it is not always wise to speak about everything you do.

When you speak, you must always speak the truth; but sometimes it is better not to speak.

*18 December 1951*

\*

When speaking of physical things one should have a lively, pleasant, witty style.

When speaking of vital things the style should be eloquent.

When speaking of mental things the style should be clear, precise, exact.

When speaking of psychic things one must be inspired.

*23 January 1953*

\*

Spiritual speech: all-powerful in its simplicity.

\*

Frankness says candidly what it has to say without caring for the result.

\*

## Truth and Speech

It is always a sign of strength to be able to say things gently and it is always weakness that bursts out into unpleasantnesses.

18 April 1956

\*

Anger has never made anyone say anything but stupidities.

\*

Never boast. By boasting you dissipate your capacity for realisation.

\*

Boasting, boasting — one of the greatest obstacles to progress. It is a foolishness one must carefully avoid if one aspires to a true progress.

The criticising habit is more destructive than many bad habits.

\*

*Médire est une chose très vile.* I don't know how to translate *médire* into English. It is not exactly "speaking ill". Crooked mind, crooked tongue, crooked heart: this comes out in speech that looks like honey but tastes like poison.

\*

Every word spoken uselessly is a dangerous gossiping.

Every malicious word, every slander is a degradation of the consciousness.

And when this slander is expressed in a vulgar language and gross terms, then that is equivalent to a suicide — the suicide of one's soul.

9 August 1957

\*

When, in ignorance, one speaks ill of others, he debases his consciousness and degrades his soul.

## Words of the Mother-II

A respectful and modest silence is the only attitude befitting a disciple.

\*

To cure a critical sense that manifests by incontinence of speech:

1) When you are in this state, absolutely refuse to speak — if need be, make it physically impossible for yourself to speak.

2) Study yourself without pity and realise that you carry in yourself precisely all the things that you find so ridiculous in others.

3) Discover in your nature the opposite way of being (benevolence, humility, goodwill) and insist that it develop to the detriment of the contrary element.

*11 October 1958*

\*

True strength and protection come from the Divine Presence in the heart.

If you want to keep this Presence constantly in you, avoid carefully all vulgarity in speech, behaviour and acts. Do not mistake liberty for licence and freedom for bad manners. The thoughts must be pure and the aspiration ardent.

*26 February 1965*

\*

Be careful always to keep the living Presence and Protection around you when you speak to people and speak as little as possible.

\*

You are right in keeping quiet in front of those who do not understand, because the Divine is with you, and that is the only thing that matters.

With love and blessings.

*3 November 1965*

\*

## Truth and Speech

You need not go to apologize. But as your words were misunderstood you do right to resolve to be more careful about what you say.

\*

It is certainly very bad to speak about the faults of others; everyone has his defects and to keep on thinking of them surely does not help to cure them.

*June 1966*

\*

For writing, even more than for speaking, if you aspire to remain in the best attitude for advancing swiftly towards the Divine, you should make it a strict rule to speak (and even more to write) only what is *absolutely indispensable*. It is a marvellous discipline if you follow it sincerely.

*27 July 1966*

\*

Neither too many nor too few words — just what is needed.

\*

*I think the tendency to gather information is not bad?*

It is *bad* and harmful and lowers not only the consciousness of those who gossip, but also the general atmosphere of the place.

*29 July 1967*

\*

To gossip about what somebody is doing or not doing is wrong.

To listen to such gossip is wrong.

To verify if such gossip is true is wrong.

To retaliate in words against a false gossip is wrong.

The whole affair is a very bad way of wasting one's time and lowering one's consciousness.

## Words of the Mother-II

Unless this very nasty habit is eradicated from the atmosphere, never will the Ashram reach its goal of Divine Life.

I wish all would repent like you and take the resolution of stopping this unhealthy activity.

12 October 1967

\*

## SPEECH AND PRACTICE

It is not enough to know, you must *practise*.

It is not enough to pretend, you must *be*.

15 November 1940

\*

On the path of Truth, in order to know more you must put into practice what you already know.

A little bit of sincere practice is worth much more than a lot of written or spoken words.

July 1953

\*

A drop of practice is better than an ocean of theories, advices and good resolutions.

\*

1968

Speak less, act more.

\*

Talk little, be true, act sincerely.

\*

To listen is good, but not sufficient — you must understand.

To understand is better, but still not sufficient — you must act.

24 November 1969

\*

## Truth and Speech

(*Message for the inauguration of Sri Aurobindo's Action*)

To speak well is good. To act well is better. Never let your actions be below your words.

29 July 1970

\*

It is better to state a truth than to disregard it; but it is much better still to live it than to state it.

\*

One speaks a great deal about this teaching but one does not follow it.

\*

People who do not live what they think are useless.

\*

It is good to read a Divine Teaching.

It is better to learn it.

The best is to live it.

\*

A teaching can be profitable only if it is perfectly sincere, and that means if it is lived at the moment when it is given. Words often repeated, thoughts often expressed cannot be any longer sincere.

\*

All theories, all teachings are, in the last analysis, nothing but ways of seeing and speaking. Even the highest revelations are worth no more than the power of realisation that comes with them.

To live the Supreme Truth, if only for a minute, is worth more than writing or reading hundreds of books on the methods or processes by which to find it.

\*

### **Words of the Mother-II**

To realise a progressive truth, theory must be moulded according to the practice and not practice made to suit the theory.

\*

Before acting, know what you have to do.

## **Part Four**

### **Difficulties**



## *Circumstances*

### CIRCUMSTANCES: RESULTS, NOT CAUSES

It is an error or superstition to believe that an external thing or circumstance can be the cause of anything. All things and circumstances are the accompanying results of a Force that acts from behind the veil.

The Force acts and each thing reacts according to its own nature.

\*

One must not take consequences for causes.

\*

Never take physical happenings at their face value. They are always a clumsy attempt to express something else, the true thing which escapes your superficial understanding.

\*

Do not mind the apparent contradictions. There is a truth to be found behind.

\*

### CIRCUMSTANCES: RESULTS OF PAST ACTIONS

*(Someone asked for sympathy regarding his circumstances at the time.)*

I am full of sympathy but unshakably convinced that each one meets in this life the circumstances which he has, inwardly and outwardly, built for himself.

*11 July 1939*

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## Words of the Mother-II

*People keep lamenting about their lot and feel that their troubles and their unhappy reactions would go if other people and things were changed. Do you share my doubt about this feeling?*

Each one is the artisan of his own miseries.

4 December 1939

\*

It is always a mistake to complain about the circumstances of our life, for they are the outward expression of what we are ourselves.

28 July 1954

\*

It is in oneself that there are all the obstacles, it is in oneself that there are all the difficulties, it is in oneself that there are all the darkness and all the ignorance.

16 November 1954

\*

### Addressed to People of Ill Will

The evil you have wilfully done always comes back to you under one form or another.

24 April 1969

\*

Each one is free to do whatever he likes, but he cannot prevent his acts from bearing their natural consequences. It is only what is done with the Divine and for the Divine that is free from the slavery of consequences.

\*

## Circumstances

There is a Supreme Divinity witness of all our actions and the day of consequence will come soon.

*1 March 1971*

\*

Each one brings upon himself the consequences of his acts.

*3 March 1971*

\*

About what you say on the last page of your letter. Things are not altogether what you think them to be. For some years already, I have had much to say on the subject. But what is the use? There are certain waters which are best left unstirred. In any case, I would like you never to forget this: What each one meets in life is always exactly in accordance with what he is. Not in the way ignorant human justice understands it, but according to a law that is much more subtle, more deep, more true. Let us never forget that the supreme Lord is behind everything and that it is He who is the master of our destinies.

\*

## CIRCUMSTANCES AND ONE'S INNER CONDITION

Satisfaction does not depend on outer circumstances but on an inner condition.

*26 July 1954*

\*

People think that their condition depends on circumstances. But that is all false. If somebody is a "nervous wreck", he thinks that if circumstances are favourable he will improve. But, actually, even if they are favourable he will remain what he is. All think they are feeling weak and tired because people are not nice to them. This is rubbish. It is not the circumstances that have to be changed: what is required is an inner change.

\*

## Words of the Mother-II

If you feel that a change is needed, it can be in the *attitude*, giving importance to what is to be said and realised and using the past as a preparation for the future. This is not a very difficult thing to do—and I am quite sure that you will easily do it.

\*

You have this trouble. It is an indication that there is something in you that needs an immediate change. There is something that is refusing to come into the Light. If you can change your consciousness, the trouble will disappear.§

\*

When one is in need of outward changes, it means that he is not progressing within; for he who progresses within can live always under the same outward conditions: they constantly reveal to him new truths.

All outward change should be the spontaneous and inevitable expression of an inner transformation. Normally, all improvement of the conditions of physical life should be the blossoming to the surface of a progress realised within.

29 March 1958

\*

There can be no physical life without an order and rhythm. When this order is changed it must be in obedience to an inner growth and not for the sake of external novelty. It is only a certain part of the surface lower vital nature which seeks always external change and novelty for its own sake.

It is by a constant inner growth that one can find a constant newness and unfailing interest in life. There is no other satisfying way.

\*

## Circumstances

By changing house you cannot change character.

If you change your character you need not change your environment.

22 October 1964

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*Divine Mother,*

*I have had a feeling of wanting to move into a separate house lately. I do not know whether I am right in this. May I have your divine guidance in this?*

Exterior things must be of little importance when one does "sadhana". The needed inner peace can be established in any surroundings.

With love and blessings.

19 August 1966

\*

*Mother, I want to ask you why the life we lead is so dependent on material objects.*

This need not be; if the consciousness is centred elsewhere, more deeply, physical things lose much of their importance.

## *Difficulties*

### THE CAUSE AND UTILITY OF DIFFICULTIES

The difficulties are always due to a resistance, some part or several parts of the being refusing to receive the force, the consciousness and the light put upon them and revolting against the divine influence. It is rare that somebody can surrender entirely to the Divine's Will without having to face one or another of these difficulties. But to keep steady one's aspiration and to look at oneself with an absolute sincerity are the sure means to overcome all obstacles.

\*

Surely all these troubles come from a resistance somewhere, something that opposes the work of transformation.

\*

Always circumstances come to reveal the hidden weaknesses that have to be overcome.

\*

Difficulties are sent to us exclusively to make the realisation more perfect.

Each time we try to realise something and meet with a resistance or an obstacle or even a failure — what seems to be a failure — we should know, we should never forget that it is exclusively, absolutely, so that the realisation may be more perfect.

So this habit of cringing, of getting discouraged or even of feeling uncomfortable, or of abusing yourself and telling yourself: "There! Again I have made a mistake" — all that is absolute foolishness.

## Difficulties

Simply tell yourself: "We don't know how to do things as they ought to be done; well, they are being done for us, come what may!" And if we could see to what extent all that seems to be, yes, a difficulty, a mistake, a failure, an obstacle — all that is just to help us, so that the realisation may be more perfect.

Once you know that, everything becomes easy.

*6 October 1958*

\*

Shocks and trials always come as a divine grace to show us the points in our being where we fall short and the movements in which we turn our back on our soul by listening to the clamour of our mental being and vital being.

If we know how to accept these spiritual blows with due humility, we are sure to cover a great distance at a single bound.

*22 February 1965*

\*

Be absolutely convinced that everything that happens, happens in order to give us precisely the lesson we needed, and if we are sincere in the "sadhana", the lesson should be accepted with joy and gratitude.

For one who aspires to the divine life, what can the actions of a blind and ignorant humanity matter to him?

*18 January 1967*

\*

If truly you love the Divine, prove it by remaining quiet and peaceful. All that comes to each one in life, comes from the Divine to teach us a lesson, and if we take it in the right spirit, we make rapid progress.

Try to do so.

*13 December 1967*

\*

## Words of the Mother-II

Difficulties come because there are possibilities in you. If in life everything was easy, then it would be a life of nothing. Because difficulties come on your way it shows you have possibilities. Do not be afraid.

*22 February 1968*

\*

You can say to X, on my behalf, that he must look at this apparently unhappy circumstance as the proof that the Lord considers that he is ready for spiritual life and that he must no more be attached to any exterior or material thing.

If he takes things that way, he will soon feel that all sorrow is gone away from him.

What I meant was, not to worry about it. Let him take what comes to him without getting upset or sorry, excited or nervous.

\*

For the aspirant and the "sadhak", all that comes in his life comes to help him to know the Truth and to live it. Be confident, you will conquer; and it will mean a big step forward.

With love and blessings.

*12 September 1969*

\*

The difficulties come always to make us progress. The greater the difficulty, the greater can be the progress.

Be confident and endure.

With love and blessings.

*November 1969*

\*

The hours preceding Victory are most often the most difficult.

For the individual's surrender, it is the last resistances, sometimes quite insignificant, that are the most obstinate and difficult to conquer.

## Difficulties

But with a greater obstinacy a victorious conclusion of the fight is certain.

\*

### NEVER COMPLAIN ABOUT DIFFICULTIES

He who wants to advance on the path of perfection must never complain about the difficulties on the way, for each is an opportunity for a new progress. To complain is a sign of weakness and insincerity.

\*

Where the two extremes meet, to complain of anything at all, of oneself, of others or of circumstances, is a weakness and an insincerity towards one's supreme Self.

The two extremes meet in their effect on the attitude towards the circumstances of life: the total surrender to the Divine Will manifested in all things; and the consciousness of the supreme power that organises all things according to its all-powerful conception. In either case there is no place for complaint: if one is completely surrendered to the Divine, how can one complain about His Will, whatever form it takes? And on the other hand, if one feels the power of organising the world according to the supreme truth of life, how can one complain about the state this life is in, since it depends only on oneself to change it?

\*

Never grumble. All sorts of forces enter you when you grumble and they pull you down. Keep smiling. I seem always to be joking but it is not mere joking. It is a confidence born from the psychic. A smile expresses the faith that nothing can stand against the Divine and that everything will come out all right in the end.

28 May 1954

\*

## Words of the Mother-II

The more you grumble, the more your pains will increase.

\*

If you are not satisfied with what you are, take advantage of the Divine's help and change yourself. If you haven't the courage to change, submit to your destiny and keep quiet.

But to constantly complain about the condition you are in, without doing anything to change it, is a waste of your time and energy.

The difficulties can disappear only when the egoistic concentration upon desires and conveniences disappears.

12 March 1958

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## NEVER WORRY ABOUT DIFFICULTIES

*Never worry-*

*Do with sincerity all  
you do and leave the  
results to the Divine's  
care.*

*J. —*

Never worry.

Do with sincerity all you do and leave the results to the Divine's care.

\*

Let us live each day without anxiety. Why worry beforehand about something that will probably never happen?

\*

## Difficulties

Anxiety is a lack of confidence in the Divine's Grace, the unmistakable sign that the consecration is not complete and perfect.

\*

Don't foresee difficulties — it does not help to surmount them and helps them to come.

*5 August 1932*

\*

It is better not to worry about progress, because worrying only hinders the advance. It is better to open in all trust and simplicity to the divine help and to have faith in the Victory.

\*

Live in the consciousness of the Eternal and you will have no more worry.

\*

## FORGET ABOUT DIFFICULTIES

*My nature appears childish to me!*

One must not attach too much importance to these little things. What is important is always to keep in view the ideal that one wants to realise and always to try one's best to realise it.

*6 April 1934*

\*

Yes, after all, these small superficial things are of very little importance if compared to the mission we have to fulfil upon earth.

*29 September 1937*

\*

## Words of the Mother-II

We must always keep in mind the big ideal and work that is to be achieved so that we should not give too much importance to small details, trifles that must not draw our attention; let them come, let them go like small clouds in the sky, which do not affect the fine weather.

\*

Do not attach undue importance to unimportant things.

\*

We must be freed from all care for contingencies, we must be delivered from the ordinary outlook on things.

25 November 1954

\*

Never think of a difficulty — you give it strength.

14 April 1958

\*

Do not concentrate on an obstacle; that only strengthens it.

\*

If you go on thinking of the trouble, it will go on increasing. If you concentrate upon it, it will swell up, it will think that it is being welcomed. But if you don't pay any attention, it will lose interest in you and go away.§

\*

The best remedy is to stop thinking of yourself and your defects and difficulties.

Let us think *only* of the big work to be done, the ideal that Sri Aurobindo has given us to realise. *The work* and NOT how *we* do it.

I will help.

5 June 1961

\*

## Difficulties

Forget your difficulties. Think only of being a more and more perfect instrument for the Divine to do His work and the Divine will conquer all your difficulties and transform you.

With love and blessings.

5 March 1968

\*

Forget your difficulties.

Forget yourself...

And the Lord will take care of your progress.

With love and blessings.

5 March 1968

\*

*Divine Mother, I implore you to illumine and put a living faith in this dark area in me.*

Do not give any importance to that part and it will lose its strength and little by little even its existence.

My love and blessings are always with you.

1971

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## FACE AND OVERCOME DIFFICULTIES

Be grateful for all ordeals, they are the shortest way to the Divine.

\*

The joy one experiences in living for an ideal is the sure compensation for all the difficulties of the path.

Have faith in your destiny and your road will be lit.

\*

## Words of the Mother-II

For each one and for the whole world anything becomes useful if it helps to find the Divine.

\*

The grace and protection are always with you. When in any inner or outer difficulty or trouble, do not allow it to oppress you; take refuge with the Divine Force that protects.

If you do that always with faith and sincerity, you will find something opening in you which will always remain calm and peaceful in spite of all superficial disturbances.

*3 February 1931*

\*

Those who are sincere I can help and turn easily towards the Divine. But where there is insincerity I can do very little. And as I have told you already, we have only to be patient and wait for things to become better. But surely I do not see why you should get disturbed and in what way your disturbance would help things to be better. You know by experience that there is only one way of getting out of confusion and obscurity; it is to remain very quiet and peaceful, firm in equanimity and to let the storm pass away. Rise above these petty quarrels and difficulties and wake up once more in the light and the power of my love which never leaves you.

\*

All unpleasantness should be faced with the spirit of Samata.

*24 November 1932*

\*

It is good to turn a difficulty into an occasion for a new progress.

*13 March 1935*

\*

## Difficulties

Surely you could not believe that sadhana could be done without facing some difficulties. As your aspiration is sincere, whatever was in the subconscious standing in the way of the Divine Realisation, has come to the surface in order to be transformed. There is nothing there to make you sad or depressed — on the contrary you ought to rejoice at these occasions to make progress and never forget to lean for support and help on my love, force and blessings.

*15 December 1936*

\*

If you keep your faith unshaken and your heart always open to me, then all difficulties, however great, will contribute to the greater perfection of your being.

*19 April 1937*

\*

Try to withdraw from your outward circumstances which alone can be upset by such things and find the peace inside which remains always untouched.

*14 November 1937*

\*

Always when one faces difficulties and overcomes them it begins a new spiritual opening and victory.

*7 December 1937*

\*

When you want to make a progress, the difficulty you wished to conquer increases tenfold in importance and intensity in your consciousness. You have only to persevere. That is all; it will pass away.

\*

## Words of the Mother-II

*In spite of all difficulties I go on with the belief that if I hold on, the difficult times will go. If I accept defeat, then I shall go.*

This is the right attitude. Stick to it and you shall conquer.

\*

Sadhana is always difficult and everybody has conflicting elements in his nature and it is difficult to make the vital give up its ingrained habits.

That is no reason for giving up sadhana. One has to keep up the central aspiration which is always sincere and go on steadily in spite of temporary failures; and it is then inevitable that the change will come.

With my love and blessings.

3 May 1939

\*

What do obstacles matter? We shall always go forward.

\*

That doesn't matter! The difficulties are there for the pleasure of surmounting them.

Go forward, keep confident and all will be well.

\*

I have always the same thing to say: quiet confidence and courage is the only way of getting out of difficulties.

\*

Perfect mental balance: indispensable for facing the difficulties of life.

\*

## Difficulties

To conquer the difficulties there is more power in a smile than in a sigh.

*27 December 1941*

\*

Ordeals are there for everybody. It is the way in which one faces them that makes the difference. Some have a smile, some make a fuss.

\*

Whenever things become difficult we must remain quiet and silent.

*11 April 1954*

\*

Whatever is the difficulty, if we keep truly quiet the solution will come.

*8 August 1954*

\*

The errors can become stepping-stones, the blind gropings can be changed into conquests.

*8 December 1954*

\*

To keep steady one's aspiration and to look at oneself with an absolute sincerity are the sure means to overcome all obstacles.

*10 May 1955*

\*

All difficulties are there to test the endurance of the faith.

*13 June 1956*

\*

## Words of the Mother-II

Look life in the face from the soul's inner strength and become master of circumstances.

19 September 1956

\*

*May the Divine Mother give me the necessary force so that the following prayer of mine may become effective.*

*As a son of Sri Aurobindo and the Mother, my greatest interest is in Truth. Let not the mountain of pride hidden in Nature distort in any way the movements of this Truth—the Glorious Sun. Lift me above smallness.*

Do not let the view of the part hide the perception of the whole, and the details of one step obstruct the concentration on the Goal.

Blessings.

14 May 1963

\*

*I would like to pray to the Mother to kindly explain to me the meaning of the dramatising of everything by the vital nature.*

What I meant is that life is always full of difficulties, hardships and sufferings; this is a common fact and each one has to face his own lot of them. The only way to face them properly is to endure and to put one's interest, hope and faith in the inner life and consciousness turned towards the Divine, aspiring for the Divine and capable of receiving the Divine's Force and Help. But often the vital being or some part of it takes a kind of perverse pleasure in giving a dramatic importance to each and every difficulty and thus cuts the contact with the inner being and the Divine's Force.

## Difficulties

This bad habit which is common to many people must be stopped and then each one can and will feel that he receives very concretely the help he needs to go through the ordeals of life.

*2 February 1964*

\*

Our ordeals never exceed our capacity of resistance.

\*

The difficulties are for the strong, and help to make them stronger.

Persevere and you will conquer. You can be sure that my help, force and blessings are always with you.

With love.

*12 July 1966*

\*

The ordeals are for everybody — it is the way of meeting them that differs according to individuals.

With love and blessings.

*21 April 1967*

\*

The only way out of your difficulty is to find the psychic being and to live entirely in its consciousness.

Life upon earth as it is now is full of miseries and any sensitive heart is full of sorrow because of that. To get in contact with the Divine Consciousness and to live in its mercy, its strength and its light is the only truly effective way to get out of this difficulty and suffering and by uniting with the psychic we can obtain this condition.

My help and blessings are with you for this purpose.

*6 April 1969*

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## **Words of the Mother-II**

All difficulties are solved by taking rest in the Divine's arms, for these arms are always opened with love to shelter us.

\*

When everything goes wrong, one must know how to remember that God is all-powerful.

\*

The Divine is present among us. When we remember Him always He gives us the strength to face all circumstances with perfect peace and equanimity. Become aware of the Presence and your difficulties will disappear.

*7 November 1970*

\*

To live within, in constant aspiration towards the Divine — that renders us capable of regarding life with a smile and remaining in peace whatever the external circumstances.

\*

Live within, do not be shaken by external circumstances.

*26 July 1971*

\*

To live only for the Divine: this means to have overcome all the difficulties of the individual life.

\*

He who lives to serve the Truth is not affected by outward circumstances.

\*

He who lives to serve  
the Truth is not affected  
by outward circumstances.



## *Mistakes*

### MISTAKES CAN BE EFFACED

If errors and mistakes could not be effaced at every moment, there would be no hope of salvation for the world.

\*

Do not give too much importance to the little incidents of life.

The importance of these incidents lies in the extent to which they have served you to make a progress.

And once the progress has been made, the consequences of past errors, if there are any, disappear through the intervention of the divine Grace.

\*

For the Supreme Lord, sin does not exist—all defect can be effaced by sincere aspiration and by transformation.

What you feel is the aspiration of your soul that wants to discover the Divine and live Him.

Persevere, be more and more sincere and you will succeed.

24 April 1964

\*

Sin belongs to the world and not to yoga.

\*

If you make one mistake in life, then you may have to suffer all your life. It does not mean that everybody suffers like that. There are people who go on making mistakes and yet they do not suffer. But those who are born for a spiritual life have to be very careful.

\*

## Mistakes

### MISTAKES: NO TORMENT, WORRY OR SADNESS

If the sense of unworthiness fills you with overflowing gratitude and throws you at Sri Aurobindo's feet in an ecstasy of joy, then you can know that it comes from a true source; if, on the contrary, it makes you miserable and brings an impulse to hide or to run away, then you can be sure that its origin is hostile. To the first you can open freely; the second must be rejected.

4 February 1933

\*

One must not torment oneself over errors that one may commit, but one must keep *a perfect sincerity in one's aspiration* and in the end everything will be all right.

4 January 1934

\*

Thinking too much about one's impurities does not help. It is better to keep the thought fixed on the purity, light and peace that one wants to acquire.

7 February 1934

\*

It is always our weaknesses that make us sad, and we can easily recover by advancing one step more on the way.

12 May 1934

\*

*The more I try to become conscious of Your presence within me, the more something in me comes in the way.*

You must not worry about these little things — they have no importance in themselves; their value is to show us where unconsciousness still exists in our nature, so that we can bring the light there.

13 July 1934

\*

## Words of the Mother-II

It is all right to see the imperfections and deficiencies but only on condition it brings a greater courage for a new progress, an increase of energy in the determination and a stronger certitude of victory and future perfection.

*22 January 1935*

\*

These ideas of incapacity are absurd, they are the negation of the truth of progress — what cannot be done today, will be done another day, if the aspiration is there.

*6 February 1935*

\*

Even if things are not as they ought to be, worry does not help to make them better. A quiet confidence is the source of strength.

*11 November 1936*

\*

Whenever you have made a mistake I always told you very frankly without hiding anything from you. Everybody makes mistakes and everybody has to learn and to progress. Moreover I have given you a big responsibility. I appreciate fully what you have done but there is still much to learn and I am sure that you will be quite glad to acquire knowledge and experience. With my love and blessings.

*13 October 1943*

\*

It is quite wrong to go on brooding about the past. The true attitude is to remember that nothing happens but by God's will and to submit to that will quietly. If you have made mistakes in the past it is by lack of true surrender and the only way to repair the mistakes is to surrender truly.

\*

## Mistakes

But it is not a reason for being upset about it. There is only to remain quite cool and do *our* best within the limits that the human nature ascribes to us.

After all, the whole, *entire responsibility* is the Lord's and nobody else's. So there is nothing to worry about.

\*

It is good to recognise your mistakes, but you must not torment yourself.

You must not suffer, you must correct yourself instead.

\*

*Mother, I am tired because every day some new catastrophe befalls me.*

My dear child,

You must not torment yourself about these little mishaps. Keep very calm and these accidents will not happen any more.

My blessings are always with you.

\*

*The buns did not rise today. We don't know why. We are afraid that the buns are not good. So at the last minute we prepared a kind of sablé [biscuit] which burned too.*

*Tell us, Mother, why do things go against us?*

You must not worry about these little things, and above all do not believe in fatality. These little failures always have a cause that can be avoided with a little more experience, which is sure to come.

I tasted the bun — the taste is very good. They did not rise because they are not cooked enough. The oven must have been too hot, the bun burned and the outside began to brown before the inside was cooked.

As for the *sablés*, they are not burnt, they are very good.

## Words of the Mother—II

My blessings are always with you.

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### MISTAKES: RECOGNISE AND CORRECT THEM

When a mistake is made, it must always be used as a means for progress; once the necessary change is realised, the mistake and its cause disappear and there can be no repetition.

*6 April 1937*

\*

It is very good that you have become conscious of the mistakes and defects of the nature. Once you are conscious it is always possible to rise out of them and to change the nature.

*23 January 1938*

\*

It seems to me, on the contrary, that the best way is to remain where you are and make an effort to discover your own faults — you are bound to have some as everybody has — and try to correct them. To be conscious of one's own mistakes is the surest way to come out of a difficulty.

\*

A mistake recognised is a mistake pardoned.

*14 October 1939*

\*

A mistake one denies is a mistake one refuses to set right.

\*

Repentance: the first step towards rectifying mistakes.

\*

### Mistakes

It is no use excusing yourself; you must have the will never to fall back into the faults you have committed.

\*

Before going to sleep every night, we must pray that the mistakes we may have committed during the day should not be repeated in future.

*20 June 1954*

\*

In this last day of the year, let us take the resolution that all our weaknesses and obstinate obscurities will drop from us along with the finishing year.

*30 December 1954*

\*

A strong and effective resolution not to commit the same faults any more and a complete trust in the Divine's Grace are the only remedy.

*28 February 1955*

## *Weaknesses*

### FEAR

Fear is always a very bad adviser.

\*

It is the fear — more or less conscious — which does almost all the mischief.

Without fear *nothing* can happen.

\*

Do not fear, keep your confidence, all these troubles will leave you.

With my love and blessings.

\*

Stop fearing and the bothers will stop also.

A child of mine cannot fear.

Blessings.

\*

My protection is always with you and nothing bad can happen.

But you must take the decision to shake off the fear and then my force can work fully.

*27 October 1937*

\*

Do not torment yourself, do not worry; above all try to banish all fear; fear is a dangerous thing which can give importance to something which had none at all. The mere fear of seeing certain symptoms renew themselves is enough to bring about this repetition.

*24 July 1945*

\*

## Weaknesses

This fear comes from weakness of nerves and of the vital. This fear must be got rid of, before any attempt is made to follow the path of Yoga.

9 March 1949

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Yoga and fear do not go together.

\*

You are frightened because your breathing seems to stop when you try to concentrate. Don't enter this path if you are so full of fears. Suppose it comes to the worst; then what will happen? You may die — and then? What great harm will be done if you are dead? Our Yoga is not for cowards; if you have no courage, better leave it — your fears will bring disaster.§

\*

What can he fear who belongs to the Divine? Can he not walk, his soul expanding and his brow illumined, upon the path the Divine traces for him, whatever it may be, even if it is altogether incomprehensible to his limited reason?

14 October 1954

\*

All fear must be overcome and replaced by a total confidence in the Divine Grace.

6 June 1955

\*

*On some days of each month, when I sleep at night on my cot, moonlight from the window of my room falls on my face and body. Is there any harm in the moonlight falling on me while I am sleeping? I ask You because someone told me that it might have a bad effect and so it would be better to shut it out. But I love the moon and*

## Words of the Mother-II

*the moonlight very much for they remind me of Your White Light. Will you please let me know if there is any harm if moonlight falls on me while I sleep?*

If you are not frightened, there is no harm — it is not the moon, it is the fear which harms.

9 May 1963

\*

Nothing can harm you if you *do not fear*.

So, fear not, be quiet and calm — all will be all right.  
With love and blessings.

15 October 1966

\*

The first thing from which you must cure yourself once for ever, is *Fear*.

It is more dangerous than the worst disease.  
With love and blessings.

9 October 1967

\*

There is *nothing* to fear — all is the Lord — there is *nothing else* than the Lord; the *Lord alone* exists and all that tries to frighten us is only a silly and meaningless disguise of the Lord.

Cheer up — the way is open before you, shake off this obsession of illness and bring down the Divine Calm.

Then everything will be all right.  
With love and blessings.

\*

*Mother, I feel terribly ill at ease, there are doubts about the Power and all sorts of troublesome things. I feel as if I were suffocating little by little, I have a headache that drifts here and there, it is terrible; I feel bound*

## Weaknesses

*to something tamasic, inert and dark. I cannot get rid of this. Help me, Mother, I don't know what to do, everything is dark, dark, dark. I don't know how long I can hold out against this, a sort of something which gradually drains my energy and wants to draw me into itself. Mother, help me, I really don't know what to do.*

You must not be afraid. Have full trust in the Divine who is Love, Light and Life.

8 March 1972

\*

Go safely to Siddhapur and *do not fear*.

It is only fear which hurts, not the "spirits". When people who have left their body appear in front of you, you must not fear — it is generally because they are restless and lack peace — give them a good thought and wish them to be in peace and it will be over.

In any case you can tell them to go to Mother and they will not bother you any more.

Go to Siddhapur and avoid unpleasant company if there is any, but always remember that it is only fear which harms and that with confident faith in the Divine's Grace you are safe.

\*

You can be entirely free from fear only when you have driven out of you all violence.

\*

Get rid of all violence and you will no longer have any fear.

\*

Fear is hidden consent. When you are afraid of something, it means that you admit its possibility and thus strengthen its hand. It can be said that it is a subconscious consent. Fear can be

## Words of the Mother-II

overcome in many ways. The ways of courage, faith, knowledge are some of them. §

\*

Fear is slavery, work is liberty, courage is victory.

\*

## DOUBT

Doubt is not a sport to indulge in with impunity; it is a poison which drop by drop corrodes the soul.

\*

We must decide to get rid of all doubts, they are among the worst enemies of our progress.

29 July 1954

\*

## DEPRESSION

*How to avoid attacks of depression?*

Do not pay attention to the depression and act as if it was not there.

31 March 1934

\*

*My heart feels arid, sad and gloomy, Mother.*

Why don't you try to read something beautiful and interesting and turn your attention away from yourself? That is the best remedy.

6 September 1935

\*

## Weaknesses

Do not indulge in such ridiculous ideas. "Madness" and "hell" and "dark cell" are all in your imagination.

You had better replace them by the sense of my love and blessings.

*9 October 1937*

\*

My dear child, I hope your poem is only a poem and that you are not truly suffering from depression. Indeed, depression is the worst of all illnesses and we must reject it with as much energy as we used to get rid of a disease.

With my love and blessings always.

*30 January 1946*

\*

It is the devil of depression and despondency that we shall slay tonight—so that all those who have the sincere will to get rid of this disease will receive the necessary help to conquer.

*20 October 1950*

\*

A depression is always unreasonable as it leads nowhere. It is the most subtle enemy of the Yoga.

*31 May 1955*

\*

I have only one thing to say: Depression is a bad adviser.

My love is always with you. Have faith and you will be all right.

It is the depression that gives you bad health.

Blessings.

*28 October 1967*

\*

## Words of the Mother-II

It is the ego that gets depressed.

Do not mind it. Go on quietly with your work and the depression will disappear.

*18 August 1971*

\*

At these moments of depression or of revolt, no fresh decision must be taken under the impulse of the wrong movement, but practically one must go on with the usual routine, quiet and undisturbed.

\*  
\* \*

When you feel unhappy like that, it means that you have a progress to make. You can say that we always need to progress, it is true. But at times our nature gives its consent to the needed change and then everything goes smoothly, even happily. On the contrary sometimes the part that has to progress refuses to move and clings to its old habits through inertia, ignorance, attachment or desire. Then, under the pressure of the perfecting force, the struggle starts translating itself into unhappiness or revolt or both together.

The only remedy is to keep quiet, look within oneself honestly to find out what is wrong and set to work courageously to put it right.

The Divine Consciousness will always be there to help you if your endeavour is sincere; and the more sincere your endeavour the more the Divine Consciousness will help and assist you.

*19 May 1952*

\*

Periods of obscuration are frequent and common; generally, it is enough to keep quiet without worrying, knowing that these are spiritual nights which alternate with the full light of the days.

## Weaknesses

But to be able to remain in peace you must keep in your heart gratitude towards the Divine for all the help He gives. If gratitude also is veiled, the obscure periods last much longer. There is, however, a swift and effective remedy: it is to keep always burning in your heart the flame of purification, the aspiration for progress, the intensity, the ardour of consecration. This flame is kindled in the heart of all who are sincere; you must not let ingratitude cover it up with its ashes.

\*

You must remember one thing: the dark periods are inevitable. When your psychic is active, you feel a delight without any apparent reason. It continues for some time and again the same mental or vital reactions come in and you go back to the darkness. This will continue. The brighter days will become longer and the dark periods will come after longer intervals and for shorter duration till they finally disappear. Till then you must know that the sun is there behind the clouds and you need not worry. You must have the confidence of a child — a confidence that there is someone who takes care of you and you can entirely depend on him. §

\*

## SUFFERING

My word to you is: Do not cherish suffering and suffering will leave you altogether. Suffering is far from being indispensable to progress. The greatest progress is made through a steady and cheerful equanimity.

*10 May 1932*

\*

The world is full of sufferings and sorrows.

## **Words of the Mother-II**

One should try never to be the cause of any additional suffering.

*10 October 1970*

\*

The only remedy for all human suffering: divine love.

\*

Turn towards the Divine, all your sufferings will disappear.

\*

Do not take the sorrows of life for what they seem to be; they are in truth a way to greater achievements.

\*

## **LAZINESS, TIREDNESS, FATIGUE, TAMAS**

It is a dangerous illness: laziness.

*30 July 1936*

\*

Tiredness shows lack of will for progress. When you feel tired or fatigued that is lack of will for progress.

Fire is always burning in you.

\*

Fatigue comes from doing without interest the things you do.

Whatever you do you can find interest in it, provided you take it as the means of progressing; you must try to do better and better what you are doing, the will for progress must always be there and then you take interest in what you do, whatever it is. The most insignificant occupation can prove interesting if you take it that way.

## Weaknesses

But even the most attractive and important activity will soon lose all its interest for you if the will for progress towards an ideal perfection is not there while you act.

\*

*About every ten days I have an attack of fatigue and exhaustion which has a tendency to turn into inertia and discouragement.*

Take no notice of it and go on with your programme as usual. It is the quickest way of getting rid of it.

\*

*If I work I feel all right, but the fatigue comes after that.  
Why? What to do?*

It is because you are receptive to the force when you work and that sustains you. But when you are not under the strain of the work you are less receptive. You must learn to be receptive in all circumstances and always — especially when you take rest — it must not be the “rest” of inertia but a true rest of receptivity.

\*

The forces behind the cyclone were not hostile but full of transforming power. You did the right thing, and I can assure you that to go inward and to receive the force is more helpful than to throw oneself into an agitated action. Certainly *tamas* is not good, but it is only through surrender to the Divine Consciousness that *tamas* can be changed.

\*

*What are the defects in me that are coming in my way of spiritual as well as material progress?*

Tamas and sluggishness.

## Words of the Mother-II

*What am I to do to get rid of these defects of my nature?*

Become more and more conscious.

*22 October 1964*

\*

## MATERIAL DESIRES

Do not expect any satisfaction from physical life and you will no more be tied to it.

\*

For our passage in the material world, what is indispensable to our life and action is put at our disposal according to the place we should occupy there.

The more we are consciously in contact with our inner being, the more exact are the means we are given.

*3 June 1970*

\*

What is truly needed will surely come.

\*

Things must be asked for only when truly needed.

\*

What is bad is slavery. Slavery to abstinence as well as slavery to needs. What comes we take but always ready to let it go, if it goes...

\*

## Weaknesses

### GREED (FOR FOOD)

Greed for anything concerning physical consciousness, so-called necessities and comfort of whatever nature — this is one of the most serious obstacles to sadhana.

Each little satisfaction you get through greed is one step backward from the goal.

\*

When you have a desire you are governed by the thing you desire, it takes possession of your mind and your life, and you become a slave. If you have greed for food you are no more the master of food, it is the food that masters you.

\*

A sadhak must eat to satisfy the needs of his body and not to meet the demands of his greed.

*4 April 1937*

\*

If you prefer the pleasures of the palate to the union with the Divine, it is your own look-out and I have nothing to say, except that I do not approve, but each one must be free to choose whether he will rise above his lower nature or sink down in the material pit. My help is always for those who choose the higher path.

\*

It is an inner attitude of freedom from attachment and from greed for food and desire of the palate that is needed, not undue diminution of the quantity taken or any self-starvation. One must take sufficient food for the maintenance of the body and its strength and health, but without attachment or desire.

*27 April 1937*

\*

## Words of the Mother-II

It would be a hundred times more effective to *never* waste food than to cut down one meal as a show and to eat more before and after.

A strong, ardent, sincere campaign against the waste of food is essential and full-heartedly I approve of it.

Let the inmates of the Ashram show their goodwill and collaboration in never eating *more* than they can digest and never ask for more than they can eat.

\*

*Kindly suggest some simple way by which one can slowly diminish one's abject dependence on ordinary material food and open oneself more and more to the universal vital energy.*

There is no easy way to get over physical animality and vital greed. It is only an obstinate perseverance that can succeed.

\*

## DESIRES, IMPULSES AND SELF-CONTROL

If each one took the resolution of mastering oneself and controlling one's impulses, the situation would become more clear.

When people allow their consciousness to remain in a turmoil, all their life becomes a turmoil.

\*

An impulsive person who cannot control himself has a disordered life.

\*

First learn to know yourself perfectly and then to control yourself perfectly. You will be able to do it by aspiring at every moment. It is never too early to begin, never too late to continue.

\*

## Weaknesses

Control over the lower impulsions is the first step towards realisation.

\*

Renunciation of desires: the essential condition for realisation.

\*

Yes, we must keep the seat of our consciousness in the higher being and do whatever we are doing from there, not allowing the lower, blind and selfish movements and reactions to spoil our work.

\*

To accept the uglinesses of the lower nature under the pretext that they exist—if this is what is meant by realism—does not form part of the sadhana. Our aim is not to accept these things and enjoy them, but to get rid of them and create a life of spiritual beauty and perfection. That cannot be done as long as we accept these uglinesses.

To be aware that they are there and to reject them, not to let them touch us is one thing; to accept them and submit to them is quite another.

Beware of what pulls you downward. Do not yield to any lower instinct. Keep intact your aspiration for the Divine.

\*

Yielding to desires is not the way of getting rid of them. There is no end to desires—each one which is satisfied is at once replaced by another one and they go on clamouring more and more.

It is only by conquering the desires that you can get rid of them, by coming out of this consciousness of the lower nature and rising to a higher consciousness.

29 April 1930

\*

## Words of the Mother-II

Refuse to do anything whatsoever which leads you away from the Divine.

*18 October 1934*

\*

If you want to become conscious of my presence in you and to be delivered from hostile attacks, you must renounce any attempt to satisfy your desires. Only when the vital has lost all hope of seeing its desires satisfied does it consent to be spiritualised.

My help and blessings are with you.

*3 September 1935*

\*

A desire which knows that it will never be satisfied at once vanishes.

\*

All the lower movements have to be conquered if ever anything divine is to be established upon earth.

*18 March 1936*

\*

There is no greater victory than that of controlling oneself.

*3 May 1954*

\*

It is indispensable to perceive the lower movements of your being, in a detached and scientific manner, as a witness with clear vision and insight. But you must never allow these movements to express and assert themselves as if they had the right to exist and govern the rest of the being. In other words, you must never act under the impulse of these movements, never physically translate their suggestions into speech or action, never permit their orders to be carried out in any inner or outer gesture.

*19 September 1956*

\*

## Weaknesses

Keep quiet, try to detach yourself and observe as a witness, to prevent all possibility of acting on impulse. §

\*

Do not act under an impulse.

\*

Never forget that, as much outside as in the Ashram, if you want to lead a happy life, you must be the master of your lower nature and control your desires and vital impulses; otherwise there is no end to the miseries and the troubles.

20 September 1960

\*

At every moment of life you are put in the presence of a choice between the Grace and your personal satisfaction.

13 September 1961

\*

One cannot overcome one's desires by making oneself weak but only in strength, balance and peace.

7 June 1964

\*

If one is not master of one's desires, one cannot be master of one's thoughts.

22 August 1964

\*

*Sometimes you say "all right" even to our desires and ambitions.*

The Grace works for progress on the path. The satisfaction of desire may also serve that purpose in showing the inanity of desire.

And the good of yesterday may no more be good tomorrow.

## **Words of the Mother-II**

So follow your inspiration and my blessings are with you.

*30 May 1968*

\*

You have my love and grace and blessings.

But if you are to feel them you must be disciplined, attentive and concentrated; above all you must not listen to any of your desires and fancies.

In life, one must choose between a disordered and useless life of desires and that of an ascent into the light of aspiration and mastery of one's lower nature.

*16 June 1971*

\*

No self-indulgence and no desire.

\*

To conquer a desire brings more joy than to satisfy it.

\*

Self-mastery is the greatest conquest, it is the basis of all enduring happiness.

\*

Continence: control over oneself.

\*

To be continent is to allow no other movements in the being (mental, vital and physical) than those strictly indispensable to manifest the Divine's Will.

\*

## Weaknesses

### EGO

The ego thinks of what it wants and has not. This is its constant preoccupation.

The soul is aware of what it is given and lives in endless gratitude.

\*

Abolition of the ego: one exists only by the Divine and for the Divine.

\*

All bitterness in life *always* comes from the ego refusing to abdicate.

\*

All that happens is to teach us one and the same lesson, unless we get rid of our ego there is no peace either for ourselves or for others. And without ego life becomes such a wonderful marvel!...

\*

We can contemplate the divine smile when we have conquered our ego.

\*

Without the play of ego, there would be no conflicts; and if there were not in the vital a tendency to drama, there would be no dramatic happenings in life.

\*

## Words of the Mother-II

Yes, those who live in their ego live constantly in an ugly drama.  
If people were a little less selfish things would not be so bad.

Meanwhile we must meet all these adverse circumstances  
with patience, endurance and equanimity.

23 October 1935

\*

The extent of your difficulties gives you the measure of your ego.

23 March 1957

\*

*Divine Mother,*

*My giant enemy ego is sitting directly in my path  
and will not let me pass. In what manner should I fight  
him?*

Ignore him and go through.

12 May 1966

\*

To get over our ego is not an easy task.

Even after overcoming it in the material consciousness, we  
meet it once more — magnified — in the spiritual.

\*

## SELFISHNESS

*How can one get rid of one's vanity and selfishness?*

By a complete consecration to the Divine and a loving surrender  
to the Divine's Will.

Blessings.

15 May 1944

\*

## Weaknesses

Each thought turned towards oneself veils the Divine.

*25 August 1944*

\*

We must be free of all selfishness to serve properly the Divine's Cause.

*26 May 1954*

\*

Selfishness and self-pity lead nowhere. You would do better to get rid of them—for it is these two narrow movements which prevent you from feeling the Divine's help and love.

*25 March 1965*

\*

## PRIDE

Pride: a great obstacle to progress.

\*

It is not the soul but the ego and its pride that feel defeat and humiliation.

\*

## VANITY

Vanity: one of the most frequent forms of falsehood.

\*

It is better to be than to seem to be.

Vanity is the most serious obstacle to true greatness.

\*

## Words of the Mother-II

There was a time when your *amour-propre* was a great help. It saved you from doing many stupid things by telling you that they were beneath your dignity. But now it is the greatest obstacle in your way.§

\*

### AMBITION

*We should always be on our guard against the interference of the ego, shouldn't we, Mother?*

Certainly this is correct. Ambition is always a source of disturbance and confusion.

16 May 1934

\*

*Detaching oneself from the ignorant actions of the mind and vital and from any kind of ambition, and allowing the Divine Mother to work according to Her own will, one can have inner as well as outer peace and happiness; and this, I think, is the way one can serve the Mother gratefully and sincerely. Is this not so?*

Certainly, action without ambition and egoistic calculation is the condition of peace and felicity — both inner and outer.

\*

Behind all ambitions there is a Truth waiting for the opportune time to manifest. Now that the ambition is gone, it is time for the truth (the capacities and abilities) to manifest.

Take great care not to become “swollen”; but I am with you, helping you, in order to do something interesting.

\*

## Weaknesses

### JEALOUSY

*A part of my being has developed the bad habit of feeling miserable after Pranam. It gets jealous of certain people. Don't you think I should have the strength to reject this obstacle?*

Certainly — but then you must do it in all sincerity and not accept these movements of jealousy in any way.

16 April 1934

\*

*I do not understand why my vital is always jealous of X. Apparently there is no valid reason.*

There is never any reason for jealousy. It is a very low and ignorant movement.

20 April 1934

\*

Jealousy comes from a narrowness of the mind and a weakness of the heart. It is a great pity that so many are attacked by it.

\*

Jealousy with its escort of slanders is the output of the weak and the small.

It deserves more pity than anger, and must leave us perfectly indifferent to it, enjoying the bliss of our unshakable certitude.

\*

### QUARRELS

You cannot expect the whole world to be at your service and everything to happen as you fancy it to be more convenient for you.

## Words of the Mother-II

You must stop quarrelling with everybody and about everything; otherwise how can you expect to make any progress in yoga?

23 September 1932

\*

Keep this attitude — never side with anybody nor take up any personal quarrel — think only of the Divine Peace, Harmony, Light and Happiness and become more and more their purified and quiet instrument.

18 September 1934

\*

You must never forget that I disapprove of quarrels and always consider that both sides are equally wrong. To surmount one's feelings, preferences, dislikes and impulses, is an indispensable discipline here.

1 October 1943

\*

Of course, X told me the story in a very different way — but I am used to the fact that each one tells me things from a particular angle, the one which is most favourable to him — and I do not give much importance to that. There is only one thing I always regret: the useless quarrels that make life so difficult when, with a little mutual goodwill, everything could be settled harmoniously.

21 July 1947

\*

*You asked me not to quarrel and to agree with one another, but I frankly say that I miss the light that can show me how to agree with X. I pray for that light. I beseech your pardon for violating your order. Would you not pardon me? You have to, Mother.*

## Weaknesses

Pardon and blessings are there, but one way or another a different arrangement must be made to stop these quarrels.

Love and blessings.

26 October 1948

\*

This is a very good opportunity to test the value of the relation. *You must absolutely stop all quarrels.* They are harmful for the sadhana of both of you.

Try your level best, and if you cannot succeed, then you will have to give up the relation.

23 September 1951

\*

In quarrels I never interfere, because surely both are wrong.

10 May 1953

\*

When two persons quarrel, always both are in the wrong.

\*

It is always wrong to quarrel, even if one is not the aggressor.

\*

When you start a quarrel it is as if you were declaring war on the Divine's work.

\*

Yes, all these quarrels are a very sad thing—they interfere terribly in the work and make everything more difficult.

\*

Before getting angry at the mistakes of others one should always remember one's own mistakes.

22 July 1954

\*

## Words of the Mother-II

You must get rid of all inner as well as all outer movements of anger, impatience and dislike. If things go wrong or are done wrongly, you will simply say, "The Mother knows" and go on quietly doing or getting things done as well as you can without friction.§

\*

That one feels sad for one's own faults, — this may, if necessary, be useful to strengthen one's resolution to correct them.

But that one can be offended by another's bad conduct, this has truly nothing to do with the spiritual life and the service of the Divine.

\*

To be above offence or insult makes one truly great.

\*

*What is to be done if a person comes to quarrel because  
one has accepted in one case and refused in another?  
What is to be done to avoid such bitterness around one,  
provoked by repeated refusals?*

As for ill-will, jealousy, quarrels and reproaches, one must *sincerely* be above all that and reply with a benevolent smile to the bitterest words; and unless one is absolutely sure of himself and his reactions, it would be better, as a general rule, to keep silent.

6 October 1960

\*

As usual, it is only a misunderstanding, and also as usual, the ego of each one, by its reaction, magnifies the thing and aggravates it. But it is easy to arrange, and, with the goodwill of all, I am sure that all will be well.

## Weaknesses

I consider that we are at an excellent occasion for collective and individual Sadhana and that is why I engage myself in it and take special interest in it.

We do not work for the success of X's play, or of Y's dance, or of Z's scenario.

We want to render in physical terms, as perfectly as possible, the inspiration sent by the Lord for the accomplishment of His work upon earth.

And for that each individual soul is a helper and a collaborator, but each human ego is a limitation and an obstacle.

1960

\*

It is obviously very regrettable to allow oneself to be upset by such little things, and if each one gave more thought to his work as the really important thing, all these little quarrels would be seen for what they are, that is, as utterly ridiculous.

I hope that everything will be settled soon and that harmony will reign once more among the bakery-workers.

With my blessings.

\*

My blessings and my help are always with you and with those who work in the bakery, so that harmony may reign among you more and more.

\*

This world is full of pitiable miseries. But of all beings those are the most to be pitied who are so small and so weak that they cannot avoid being nasty.

18 September 1963

\*

*Hostility, recoil and distrust seem to me so useless. We could so easily be friends, each and all.*

## Words of the Mother-II

This is just what the Supreme Lord says to Himself when He sees the life of men upon earth.

Love and blessings.

*14 September 1969*

\*

We speak of union and say we are working for it. But the spirit of quarrelling is in our midst. Shall we not conquer this insincerity?

I am here to ask you to do it. And the best way is to join in the service of the Divine.

Blessings.

*12 March 1972*

\*

No disputes, no quarrels—the sweetness of a life without clashes.

\*

Take the division out of the heart and then speak of no division.

\*

## NARROWNESS AND ONE-SIDEDNESS

The whole trouble comes from the fact that you cannot harmonise with someone unless he is in agreement with your own ideas and his opinion and way of doing things are in conformity with yours.

You must widen your consciousness and understand that everyone has his own law. It is necessary to find the ground of understanding and harmony in a happy combination of individual wills and not to try that all may be the same in an identical will and action.

\*

## Weaknesses

One of the chief obstacles to the establishment of a progressive harmony is our eagerness to prove to an opponent that he is wrong and we are right.

\*

*I am happy about your new arrangement; let us hope it works.*

It depends on how much each one cares more for harmony than for the triumph of his own will!

\*

How do you expect others to keep to an arrangement when you are not doing it yourself?

How do you hope to get out of your shallowness if you remain *always one-sided* in your perception of things?

*June 1931*

\*

X is quite justified in thinking and feeling as he does, but he must understand that the others also are justified in their thinking and feeling although it differs from his and he ought not to despise them and call them bad names.

Among human beings, the most widely spread disease is mental narrowness. They understand only what is in their own consciousness and cannot tolerate anything else.

*24 September 1953*

\*

A person who considers only his own opinion becomes more and more narrow.

\*

For each problem there is a solution that can give satisfaction to everybody, but for finding this ideal solution each one must want it, instead of meeting the others with the will to enforce one's own preference.

## **Words of the Mother-II**

Enlarge your consciousness and aspire for the satisfaction of all.

*28 August 1971*

\*

You see only your side of the question, but if you want to widen your consciousness it would be better to look from all sides impartially. Later you will discover that this attitude has great advantages.

*17 September 1971*

\*

As long as you are *for* some and *against* others, you are necessarily *outside of the Truth*.

\*

## Part Five

### Human Relationships



## *Judging Others*

The more a mind is ignorant, the more easily it judges everything it does not know or is incapable of understanding.

\*

I want the peace to come into your mind and also the quiet, patient wisdom which prevents one from jumping to hasty conclusions and judgments.

\*

It is always better to keep a quiet mind and to abstain from rushing to conclusions before you have the necessary information.

*12 April 1932*

\*

Tell your vital not to judge on appearances and to collaborate. All is well in the long run.

\*

You were wrong to be disturbed; that shows that suspicion was in your mind and heart. And if one is perfectly pure oneself, one cannot have any suspicion. The mind is incapable of knowing; it judges by appearances and not even by their totality but by what it can perceive of them, and its judgment is necessarily false. Only the truth-consciousness can know the truth, and it never suspects or judges.

*14 November 1952*

\*

## Words of the Mother-II

Before deciding that something is wrong in others or in circumstances, you must be quite sure of the correctness of your judgment — and what judgment is correct so long as one lives in the ordinary consciousness that is based on ignorance and filled with falsehood?

Only the Truth-Consciousness can judge. So it is better, in all circumstances, to leave the judgment to the Divine.

\*

Whenever somebody is not just according to the usual pattern, if all the parts and activities in him have not the usual balance, if some faculties are more or less missing and some others are exaggerated, the common and easy habit is to declare him “abnormal” and to have done with him after this hasty condemnation. When this summary judgment is passed by somebody in a position of power the consequences can be disastrous. Such people ought to know what true compassion is, then they would act differently.

The first necessity is to abstain from thinking of anyone in a depreciatory way. When we meet a person, our criticising thoughts give to him, so to say, a blow on the nose which naturally creates a revolt in him. It is our mental formation that acts like a deforming mirror to that person, and then one would become queer even if one were not. Why cannot people remove from their minds the idea that somebody or other is not normal? By what criterion do they judge? Who is really normal? I can tell you that not a single person is normal, because to be normal is to be divine.

Man has one leg in animality and the other in humanity. At the same time he is a candidate for divinity. His is not a happy condition. The true animals are better off. And they are also more harmonious among themselves. They do not quarrel as human beings do. They do not put on airs, they do not consider some as inferiors and keep them at a distance.

## Judging Others

One must have a sympathetic outlook and learn to cooperate with one's fellows, building them up and helping them instead of sneering at whatever seems not up to the mark.

Even if somebody has a deficiency and is hypersensitive and self-willed, you cannot hope to improve him by summary measures of compulsion or expulsion. Do not try to force his ego by your own, by behaving according to the same pattern. Guide him gently and understandingly along the lines of his own nature. See whether you can place him where he can work without coming into conflict with others.

If those who are in power are puffed up with their own importance, they disturb the true working. Whatever their abilities, their achievement is not the real thing.

But it is not that they are always lacking in good-will. They have false ideas of what is proper. If they become more conscious of the divine aim, they can surely succeed in carrying it out.

\*

With our own perfection grows in us a generous understanding of others.

*18 July 1954*

\*

Do not trouble yourselves with what others do, I cannot repeat it to you too often. Do not judge, do not criticise, do not compare. That is not your lookout.

*1957*

\*

You have no right to judge a man unless you are capable of doing what he does better than himself.

*27 June 1964*

\*

## Words of the Mother-II

And what is X's criterion of judgment? Has he become divine?  
Only the Divine knows the true value of each one.

25 July 1971

\*

She has climbed on the heights of a too recently acquired purity  
to judge and criticise with undue severity an elder brother who  
has always been very kind to her.

\*

Be severe to yourself before being severe to others.

\*

Do not mind the stupidity of others, mind your own.

\*

It would be better if the mind also did not meddle with others'  
affairs, and still more if the vital took no interest in them.

\*

I would suggest to you for your future guidance not to meddle in  
matters which do not concern you. If X is still here, it is because  
I choose to keep her with me.

\*

It is one of the highest virtues — not to poke your nose in the  
affairs of others. §

## *Helping Others and the World*

Suffering inflicted on others is not a good base on which to build spiritual realisation.

To advance alone on the path can be a form of egoism. One can liberate oneself alone only if the others refuse to follow. One must therefore first offer to lead them along. And if this burdens the advance and increases the difficulties, one should take it as the effect of a special Grace that tests the sincerity of the consecration in this way. The capacity to receive the divine help is in proportion to this sincerity.

7 June 1958

\*

To help others is the best way of helping oneself. For, if you are sincere, you will soon discover that all their difficulties and all their failures are the sure signs of the same corresponding deficiency in you. Indeed, they prove that something in you is not perfect enough to be all-powerful.

\*

We find in others what is in us. If we always find mud around us, it proves that there is mud somewhere in us.

\*

It is only egoism that is shocked to find egoism in others.

\*

Each of those who are around us can be for us, provided we are attentive, a mirror in which one or more aspects of our being are reflected. If we know how to profit by it, it is a powerful help for our progress. And when the mirror is sincere and of goodwill, the value of the help becomes considerable.

\*

## **Words of the Mother-II**

If you have sympathy for them and a true understanding of their difficulty, you can always help them.

\*

You bring help to him who knows how to use it.

\*  
\* \*

Humanity is a sick child always wanting what is bad for him. Philanthropy is like a mother who, in order to satisfy her child's demands, would give him the very thing that will make him worse.

\*

It is a mistake to consider service to humanity as the highest expression of service to the Divine. To do so is to remain far too confined within the limits of an exclusive human consciousness.

\*

The best way of helping others is to transform oneself. Be perfect and you will be in a position to bring perfection to the world.

\*

Rise to a higher consciousness for the world to be saved.

\*

Change your consciousness for the world to be saved.

\*

Change yourself if you wish to change the world. Prove by your inner transformation that a truth-consciousness can take possession of the material world and that the Divine Unity can be manifested upon earth.

## Helping Others and the World

Organisations, however vast and complete they may be, can achieve nothing permanent unless a new force, more divine and all-powerful, expresses itself through a perfected human instrument.

23 August 1952

\*

No material organisation, whatever its degree of preparation, is capable of bringing a solution to the miseries of man.

Man must rise to a higher level of consciousness and get rid of his ignorance, limitation and selfishness in order to get rid also of his sufferings.

21 February 1955

\*

The best way to help the world is to transform oneself by an *integral* and *intensive* yoga.

July 1965

\*

The world will be made better only in proportion as we make ourselves better. The Vedantic truth that the world is only a projection — a function — of our consciousness is as pragmatically true as it is spiritually true. The ills that humanity suffers from — collectively and individually — stem from the errors that lie at the roots of our ignorant nature. We must be cleansed of these evils — individually first of all — if we ever hope to see a clean world outside. A yoga of self-purification is the condition precedent to a yoga of perfection.

But, in the end, a Higher Destiny leans over earth's children and its ways are beyond calculation.

16 August 1967

\*

### **Words of the Mother-II**

So long as you do not have the power to change the world, it is useless to say that the world is wrong. And if you abolish in yourself the things that are wrong in the world, you will see that the world will no longer be wrong.

\*

When you are truly changed, everything around you will also be changed.

## *Opinions of Others*

You are quite right in not allowing the moods and fancies of people to effect you. You must soar above all that in the constant feeling of the Divine's Presence, Love and Protection.

\*

Don't let anything from outside approach and disturb you. What people think, do or say is of little importance. The only thing that counts is your relation with the Divine.

*30 April 1933*

\*

It is always regrettable when one is open to the influence of another person. One shouldn't admit any influence except that of the Divine.

*22 March 1934*

\*

To feel hurt by what others do or think or say is always a sign of weakness and proof that the whole being is not exclusively turned towards the Divine, not under the divine influence alone. And then, instead of bringing with oneself the divine atmosphere made of love, tolerance, understanding, patience, it is one's ego that throws itself out, in response to another's ego, with stiffness and hurt feelings, and the disharmony is aggravated. The ego never understands that the Divine has different workings in different people and that to judge things from one's own egoistic point of view is a great mistake bound to increase the confusion. What we do with passion and intolerance cannot be divine, because the Divine works only in peace and harmony.

You are distressed because instead of listening to the voice of your soul, you have accepted the suggestions of vulgar minds

## Words of the Mother-II

and obscure consciousnesses who see ugliness and impurity everywhere because they are not in contact with the psychic purity.

Refuse to listen to these wrong suggestions, turn deliberately to the Divine and rekindle your faith in His Supreme Guidance.

\*

The vital of some people calls always for confusion and disharmony, petty quarrels and confusion; they generally have also a kind of mania of perfection and believe that everybody is against them. To cure that is most difficult and requires a radical transformation of the nature.

The best when dealing with them is *not to mind* the reactions and go on doing what one has to do with simplicity and sincerity.

\*

Do not worry about the reactions of people, however unpleasant they may be — the vital is everywhere and in everybody full of impurities and the physical full of unconsciousness. These two imperfections have to be cured, however long it may take, and we have only to work at it patiently and courageously.

\*

Who has told you that your nature is inferior to X's? Each one has his own nature and follows his own path, and comparisons with others are always useless and most often dangerous.

4 April 1934

\*

Timidity is a form of vanity. When you are timid, it means that you attach much more importance to the opinion others have of you than to the sincerity of your action.

\*

## Opinions of Others

It is not necessary to attach any importance to the opinions of people because they are the passing results of passing impressions; other times and new impressions will easily change them.

\*

He who is faultless does not care for the opinion of others.

Why should he listen to threats? He must act according to the *inner command* and not according to public opinion.

When you give yourself to the accomplishment of an unselfish aim, never expect ordinary people to praise and support you — on the contrary, they will always fight against you, hate and curse you.

But the Divine will be with you.

17 September 1953

\*

To be plastic towards the Divine means not to oppose Him with the rigidity of preconceived ideas and fixed principles. And this requires a great strength, for the more you are plastic to the divine will, the more you come in conflict with the human wills that are not in contact with the divine will.

Give your will entirely to the Divine and it will feel free from the imposition of any human will.

19 September 1953

\*

Even if you were the only person in the whole world to give himself entirely and in all purity to the Divine — and thus being alone, misunderstood naturally by everyone upon earth — even if it were so, there is no reason why you should not do it.

\*

## Words of the Mother-II

*I am shocked to hear that X has complained to you against me. I have been specially kind to her.*

This is exactly the kind of treatment the Divine received from the world. Even Sri Aurobindo was not spared. So you see that you are in good company and there is no reason to despair!

\*

Do not do your own will, but the Divine's will.

Do not either do other people's will, for you will be torn apart.

1972

## *Attachment to Others*

All that is based on human relationship is unstable and transient, mixed and unsatisfactory; it is only what is established in the Divine and through the Divine that can last and give satisfaction.

21 July 1935

\*

I am sure that in the conscious part of your being your relationship with X is what you say it is. But one must always be wary of the subconscious and that is why it is always preferable to have no [ . . . ] friendships and intimacies, because in the subconscious vital, ties are established which form an obstacle to the sadhana.

My dear child, my blessings are with you.

\*

A friendship free from desire and attachment might be the ideal solution, but to be carried out it requires a perfect mastery over oneself and an unshakable discipline of the vital and the body. And as for the moment it is not yet the case, it is wiser not to tempt the devil and to cut all relations.

\*

There was a time when you were very passionate and your affections degenerated immediately into passions with all the disequilibrium that this entails.

But now you are more sober and undoubtedly you are more calm and quiet, until the day there will be no attachments any longer but luminous and sweet sympathies without any demand or egoism.

\*

## Words of the Mother-II

All depends upon the kind of attraction.

If it is a physical attraction, the need, the instinct of the animal pushing it to reproduction, the best thing is that you leave the place and not see X again. For this would mean that this person's influence awakens and encourages the lower instincts.

If it is a vital attraction you can try to purify and control it, by avoiding a too close intimacy and cutting down your relation to what is indispensable when living in the same house.

If it is a sentimental and emotional attraction, it is easier to channelise and turn it to the Divine by confining your relations to a common seeking for the Divine and the spiritual life.

Then all will depend on your sincerity and reciprocal good-will.

\*

I very much appreciate your frankness and your sincerity. It is true that it is extremely difficult to keep free from vital mixture any close relation with human beings. But the remedy is not to cut all such relations, but to be constantly vigilant (on one's guard) and not to allow the vital attractiveness to rule one's actions.

*29 August 1950*

\*

Keep yourself free from all human attachment and you will be happy.

*6 June 1954*

\*

Remembrance is a dangerous ally of attachment.

\*

For the time being, it is better to keep quiet and concentrate on your inner development. Later, when you feel free from every trace of attachment, you will be able to resume your

### **Attachment to Others**

correspondence spontaneously and without difficulty; it will then be useful and profitable. But the rule is always to realise yourself what you wish to give to others.

*17 April 1956*

\*

Take advantage of the circumstances to get rid of all attachment to the members of your family.

You must learn that you have no more brothers, sister, father, mother, except Sri Aurobindo and myself, and you must feel free and unconcerned whatever happens to them. We are your whole family, your protection, your all in all.

## *Duty towards the Divine and Others*

Duty towards the Divine is far more sacred than any social or family duty; it is all the more sacred because within the human collectivity it is almost wholly ignored or misunderstood.

\*

One who has given himself to the Divine has no longer any other duty than to make that consecration more and more perfect. The world and those who live in it have always wanted to put human — social and family — duty before duty to the Divine, which they have stigmatised as egoism. How indeed could they judge otherwise, they who have no experience of the reality of the Divine? But for the divine regard their opinion has no value, their will has no force. These are movements of ignorance, nothing more. You should not attempt to convince; above all, you should not let yourself be touched or shaken. You must shut yourself carefully within your ivory tower of consecration and await from the Divine alone help, protection, guidance and *approbation*. To be condemned by the whole world is nothing to him who knows that he has the approval of the Divine and his support.

Besides, has not mankind proved its utter incompetence in the organisation of its own existence? Governments succeed governments, regimes follow regimes, centuries pass after centuries, but human misery remains lamentably the same. It will always be so, as long as man remains what he is, blind and ignorant, closed to all spiritual reality. A transformation, an illumination of the human consciousness alone can bring about a real amelioration in the condition of humanity. Thus even from the standpoint of human life, it follows logically that the first duty of man is to seek and possess the divine consciousness.

13 June 1937

\*

## Duty towards the Divine and Others

*"We would be completely under Thy influence to the exclusion of every other."<sup>1</sup>*

Each force or power has an influence on other forces and powers and this reaction is reciprocal. To escape this constant and general confusion or influence, there is only one way, to concentrate exclusively on the Divine Consciousness and to open oneself only to the Divine Consciousness.

\*

There can be no true integral surrender to the Divine if any human relations and their habits and attachments are still maintained. All relations must be turned upward and directed to the Divine alone and transformed into means for the union and surrender.

\*

Vital relations are always dangerous.

A complete, absolute consecration of the vital to the Divine is the only solution.

\*

You preferred human friendship to divine friendship, but human friendship is unsteady and now you feel cut off from both. Not that the Divine has withdrawn his friendship from you — never does he withdraw it — but you have got into a state of vital incapacity for enjoying it.

\*

*What should we do to remain always in contact with the Divine, so that no person or event can draw us away from this contact?*

Aspiration. Sincerity.

1972

<sup>1</sup> The Mother, *Prayers and Meditations*, 23 October 1937.

## *General*

Never keep company with those who follow muddy tracks for it is your own companions who will smirch you.

\*

*I had to face a very violent person. It had a reaction upon me.*

Cut connection, suddenly if possible, to let the vibrations fall down.

\*

By his way of thinking, feeling, acting, each one emanates vibrations which constitute his own atmosphere and quite naturally attract vibrations of similar nature and quality.

\*

There is no better way to become friends than to laugh together.

\*

Our best friend is he who loves us in the best of ourselves and yet does not ask us to be other than we are.

## *Men and Women*

### Slavery

No law can liberate women unless they liberate themselves.

What makes them slaves is:

- (1) Attraction towards the male and his strength,
- (2) Desire for home life and its security,
- (3) Attachment to motherhood.

If they get free from these three slaveries, they will truly be the equal of men.

Men also have three slaveries:

- (1) Spirit of possession, attachment to power and domination,
- (2) Desire for sexual relation with women,
- (3) Attachment to the small comforts of married life.

If they get rid of these three slaveries, they can truly become the equal of women.

1 August 1951

\*

Women are not more bound to the vital and material consciousness than men are. On the contrary, as they have not, in general, the arrogant mental pretensions of men, it is easier for them to discover their psychic being and to allow it to guide them.

In general, they are not conscious in a mental way which can be expressed in words, but they are conscious in their feelings and the best of them are so even in their actions.

\*

There have been many outstanding feminine figures in spiritual life. But on one side women are more interested by action than by mentalisation and intellectual expression, that is why very

### **Words of the Mother-II**

few women have recorded their spiritual experience and thus they have remained unknown.

\*

To be truly a good wife is almost as difficult as to be a true disciple.

\*

The idea that women should cook for males is against my principles. Are they slaves?

## *Marriage and Children*

To unite your physical lives, your material interests, to become partners in order to face together the difficulties and successes, the defeats and victories of life—that is the very foundation of marriage, but you already know that it is not enough.

To be united in your sensations, to have the same aesthetic tastes and enjoyments, to be moved in common by the same things, one through the other and one for the other—that is good, that is necessary, but it is not enough.

To be one in your deeper feelings, to keep a mutual affection and tenderness that never vary in spite of all the blows of life and can withstand every weariness and irritation and disappointment, to be always and on every occasion happy, extremely happy, to be together, to find in every circumstance tranquillity, peace and joy in each other—that is good, that is very good, that is indispensable, but it is not enough.

To unite your minds, to harmonise your thoughts and make them complementary, to share your intellectual preoccupations and discoveries; in short, to make your sphere of mental activity identical through a widening and enrichment acquired by both at once—that is good, that is absolutely necessary, but it is not enough.

Beyond all that, in the depths, at the centre, at the summit of the being, there is a Supreme Truth of being, an Eternal Light, independent of all the circumstances of birth, country, environment, education; That is the origin, cause and master of our spiritual development; it is That which gives a permanent direction to our lives; it is That which determines our destinies; it is in the consciousness of That that you must unite. To be one in aspiration and ascension, to move forward at the same pace on the same spiritual path, that is the secret of a lasting union.

*March 1933*

\*

## Words of the Mother-II

It was not at all a selection. I simply said that this girl looked the best of the three, that is all. In any case, marriage is not a direct way to prepare oneself for sadhana. It can be an indirect one if the outward nature needs troubles and disappointments to get rid of all worldly attachments, but in that case the experiment usually ends by separation and often a painful one, at least for one of the two associates. That is all I can tell you on the subject.

13 October 1940

\*

*In reference to the view of some modern social thinkers expressing fear of the possible breakdown and disappearance of the family system, You have remarked that this breakdown "was, and is still, an indispensable movement to bring humanity to a higher and broader realisation".*

*This raises some important questions which I state below for Your clarification:*

*1. Do You consider this dissolution of the family system indispensable only for the few exceptional individuals who follow some high mental or spiritual ideal or also for the general humanity?*

Yes, only for the few exceptional individuals who follow some high mental or spiritual ideal.

*2. If You advocate a complete dissolution of the family system for the entire humanity, do You consider it advisable for it to happen even before the new process of birth by direct materialisation has been normalised on earth?*

More liberty and plasticity in the system are advisable. Fixed rules are harmful to evolution.

## Marriage and Children

*3. Do You also consider the abolition of the marriage system as equally indispensable as the abolition of the family system for the higher development of humanity? So long as the new process of birth has not been normalised, would not the present manner of sexual procreation continue? In that case, would not some form of marriage relationship be necessary?*

Marriage will always take place, but legal ceremonies must not be enforced, to avoid *illegality*.

*4. So long as the new process of birth has not been normalised and the children continue to be born through the present sexual process, is not the family life and atmosphere best suited to their upbringing, especially in their early formative years? The other alternative is to provide for their care and upbringing through some other agency, like the State-nurseries, as was advocated by some Communist thinkers. But this view has not found many supporters, for it has been realised that the tender and affectionate care which the young children need could best be provided only in the intimate atmosphere of the family home by the parents. If this is true, then for the sake of the young children at least, would not the family be necessary, until the new method of birth becomes possible and normal in future?*

Here also both things must be equally admitted and practised. There are many cases in which it would be a blessing for the baby to be separated from his parents.

A minimum of *rules*.

A maximum of *freedom*.

All possibilities must have equal scope for manifestation, then humanity will progress more rapidly.                    21 July 1960

\*

## Words of the Mother-II

You say that you could not bring up your children properly because although you are well-educated and cultured you have no time to spare for them, and that your wife has time but she is uneducated, uncultured, good for nothing. Will you tell me who is responsible for her condition? For more than twenty-five years she has lived with you. What did you do in these twenty-five years to educate her or give her your "culture" — absolutely nothing. Even the idea did not occur to you. You never thought that even if you had given her one hour daily for her education, it would have made a big difference in twenty-five years. For you she existed only as a machine to look after your comforts and produce your children. You could not take her into your confidence, you could not do anything for her improvement, but there you stand with all your vanity, blaming her for being uneducated and uncultured.

I hold you responsible for all her shortcomings. §

\*

You want your children to do as you bid. What do you know of Truth? You want to impose your will because you are stronger. That way a giant can catch hold of you and you will have to do whatever he says.

It is a most difficult thing to bring up children. I have not seen many parents who can do the proper thing.

What right have you to impose your will on the children, you who have brought them into the world without giving any serious thought to their problems or making the necessary preparations? §

\*

Do not beat your children — It clouds *your* consciousness and spoils *their* character.

16 November 1968

## Part Six Work



## *Work as an Offering to the Divine*

Let us offer our work to the Divine; this is the sure means of progressing.

\*

Consciousness develops best through work done as an offering to the Divine.

Indolence and inaction end in *tamas*: that is a fall into unconsciousness; it is contrary to all progress and light.

To overcome one's ego, to live only in the service of the Divine — that is the ideal and the shortest way towards acquiring the true consciousness.

\*

You must do the work as an offering to the Divine and take it as part of your Sadhana. In that spirit the nature of the work is of little importance and you can do any work without losing the contact with the inner presence.

\*

*When there is not enough work in my department, can I spend my time reading or drawing?*

Your work is your sadhana, and it is by doing your work in a spirit of consecration that you can make most progress.

I think it would be better not to tire yourself too much by reading or drawing.

18 February 1933

\*

*I would like to know, isn't there also the same sadhana in reading and drawing?*

## Words of the Mother-II

Everything can be made into a means of finding the Divine.  
What matters is the spirit in which things are done.

21 February 1933

\*

Work done in the true spirit is meditation.

15 September 1934

\*

All depends on the attitude with which you do the work. If done with the right attitude, it will surely bring you nearer to me.

17 May 1937

\*

I am quite satisfied with your way of doing the work and it is sure to help you to come nearer to me.

\*

I make no difference between work and yoga. Work itself is yoga if it is done in a spirit of dedication and surrender.

25 January 1938

\*

*Sometimes when I am absorbed in meditation I see and feel that my physical being aspires through work. Then I see a sun manifesting in my physical with its brilliant light. All the gods and forces emanating from You are in this sun.*

Yes, it is true that in and through work one can enter into contact with the sun of divine light and force.

\*

### Work as an Offering to the Divine

Your attitude towards work is the right one and I see no changes to suggest. The work done through love and because of love is surely the most powerful.

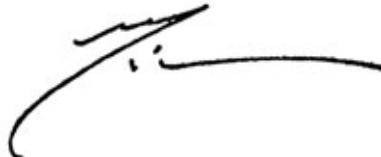
8 June 1942

\*

Works of love: the best condition for work.

\*

*Let us work as we pray.  
for indeed work is the body's  
best prayer to the Divine.*



Let us work as we pray, for indeed work is the body's best prayer to the Divine.

11 December 1945

\*

To work for the Divine is to pray with the body.

\*

One can progress through meditation, but through work provided it is done in the right spirit one can progress ten times more.

6 April 1954

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## **Words of the Mother-II**

The progress in sadhana comes from the rectification of the inner and outer attitude, not from the nature of the work one does—any work, even the most humble, can lead to the Divine if it is done with the right attitude.

*16 July 1955*

\*

It is not so easy to do work. In true work you have to do all that is done in Sadhana and much more.

*21 August 1955*

\*

You have to do all that a yogi does, you have to reach the highest heights and bring down those conditions of consciousness, light and peace and manifest them in your everyday work. For you no job is insignificant or trivial.

*22 August 1955*

\*

Go and prepare yourself and the best preparation is to be useful to the Divine's work.

*May 1963*

\*

*Should I try meditation?*

It is not necessary if your work is a constant offering to the Divine.

*13 April 1965*

\*

*How can I offer my work?*

Usually one works for one's own profit and satisfaction; instead of that, one should work to serve the Divine and express His will.

*23 June 1965*

\*

### Work as an Offering to the Divine

Whatever is our work and whatever we do, we must do it sincerely, honestly, scrupulously, not in view of any personal profit, but as an offering to the Divine, with an entire consecration of our being. If this attitude is sincerely kept in all circumstances, whenever we need to learn something to do the work more effectively, the occasion to acquire this knowledge comes to us and we have only to take advantage of the opportunity.

\*

Now that you are about to take your first steps on the path of action, it is time to decide whether you will consecrate your life to your own personal interest or whether you will make an offering of it for the accomplishment of the work.

In either case the field of action remains the same. But the spirit in which it is done is totally different.

\*

It must not be forgotten that the offering is made to the Divine's Work and not to any human enterprise. So the only thing that can be done is to express some appreciation in a few words.

\*

*What are the steps to follow for (1) sadhana and (2) silence of the mind?*

(1) Do work as sadhana. You offer to the Divine the work you do to the best of your capacities and you leave the result to the Divine.

(2) Try to become conscious first above your head, keeping the brain as silent as possible.

If you succeed and the work is done in that condition, then it will become perfect.

2 April 1970

\*

## **Words of the Mother-II**

Be faithful to your ideal and dedicate your work to the Divine.

\*

Work for the Divine and you will feel an ineffable joy filling your being.

\*

Disinterested work done for the Divine: the surest means of progressing.

\*

Disinterested work: work done with no other motive than of doing as well as possible the Divine's work.

\*

*How is one to know what the Divine's Work is and how is one to work with the Divine?*

You have only to unite and identify yourself with the Divine.

## *Progress and Perfection in Work*

You will become more and more perfect in your work as the consciousness grows, increases, widens and is enlightened.

*7 October 1934*

\*

In all action, all work done, the degree of perfection depends upon the degree of consciousness.

\*

*To work in the Divine's way is not easy for a blind and egoistic person like me. By that I mean: to work unegoistically and to keep myself open to your force so that it may work unhampered in me. Am I right?*

Yes, it is correct.

*Judging by that standard I have no right to work for you at all; but it is also not desirable, perhaps, to cease to work for you.*

Certainly you must not stop working for me. It is by working that the perfection of the working comes.

*12 April 1947*

\*

Try to enjoy doing everything you do.

When you are interested in what you do, you enjoy doing it.

To be interested in what you do, you must try to do it better and better.

In progress lies true joy.

*6 January 1952*

\*

## **Words of the Mother-II**

When work becomes attractive and is done with joy, how much better it is.

\*

It is true that my force is always with him to help him to do his work; but my force is essentially a force for perfection, and to be able to allow it to work fully, one must have a constant will for progress in the work.

*12 May 1952*

\*

It is by combined and patient effort that all good work is done.

*8 April 1954*

\*

Perfection in the work must be the aim, but it is only by a very patient effort that this can be obtained.

*12 April 1954*

\*

Open yourself more and more to the Divine's force and your work will progress steadily towards perfection.

*11 June 1954*

\*

Let us constantly aspire to be a perfect instrument for the Divine's work.

*27 August 1954*

\*

Let nothing short of perfection be your ideal in work and you are sure to become a true instrument of the Divine.

\*

### **Progress and Perfection in Work**

There must be order and harmony in work. Even what is apparently the most insignificant thing must be done with perfect perfection, with a sense of cleanliness, beauty, harmony and order.

*23 August 1955*

\*

With method, order and care there is no difficulty that cannot be solved.

\*

Organisation: indispensable for all good work.

\*

Regularity: indispensable for all serious accomplishment.

\*

For the work steadiness and regularity are as necessary as skill.  
Whatever you do, do it always carefully.

\*

Always do what you do with care.

\*

Any work done with care becomes interesting.

\*

Nothing is too small to be neglected, the same care meets all circumstances.

\*

## **Words of the Mother-II**

To undo one thing in order to build another is not a good policy. Those who are consecrated and want to work for the Divine must be patient and know how to wait for things to be done at the right moment and in the right way.

*14 February 1959*

\*

It is better to use the energies received from the Divine for perfection rather than for aggrandisement.

The perfection of the work done is much more important than its bulk or the bigness of its scope.

*May 1959*

\*

When one works for the Divine, it is much better to do perfectly what one does than to aim at a very big work.

*13 May 1959*

\*

It is better to do well than to do quickly.

\*

To begin a work and to leave it half done and to start another work elsewhere, is not a very wholesome habit.

*5 July 1959*

\*

In works, aspiration towards Perfection is true spirituality.

*October 1961*

\*

Whatever work you do, do it as perfectly as you can. That is the best service to the Divine in man.

*1 November 1961*

\*

### Progress and Perfection in Work

I was intending to write to you that this neglected work must be carried out immediately.

I accept your explanation that it is not bad will but negligence. But I must tell you that for me negligence is the worst form of bad will, for it is the refusal to surrender to the divine inspiration and consciousness which demand a constant vigilance.

I hope that this new year will bring you all the breadth of mind and generosity of heart which will make such unfortunate incidents impossible.

Blessings.

*4 January 1966*

\*

Faultless planning of work cannot be obtained except with the consciousness of the Divine.

\*

If men had to stop work when they are not perfect, everybody would stop working. It is in the work that we must progress and purify ourselves.

Continue to do the work you are doing but never forget that it can and must become better.

*23 December 1971*

\*

To do the work that one does with all sincerity, as perfectly as one can, is certainly one of the best ways to serve the Divine.

*18 May 1972*

\*

When the instruments of work — hands, eyes, etc. — become conscious and the attention is controlled, the capacity for work seems to have no bounds.

\*

### **Words of the Mother-II**

Skilful hands, a clear vision, a concentrated attention, an untiring patience, and what one does is well done.

\*

Skilful hands, precise care, a sustained attention and one compels Matter to obey the Spirit.

\*

To know how to observe in silence is the source of skilfulness.

\*

Skill in works must be used knowingly.

## *Collaboration and Harmony in Work*

The field of work does not change. What you are doing now, you will continue to do. It is in the attitude in the work, *especially in the relation with the other workers*, that the change must take place. Each one sees the work in his own way and believes it is the only true way, the only way that expresses the Divine Will. But none of these ways is completely true; it is only by rising above these divided conceptions that one can reach a better understanding of the Divine's Will. This means mutual understanding and collaboration instead of opposition and clash of wills and feelings.

23 May 1934

\*

For harmony and better work, it is not by changing men that things can get better, but by changing one's own consciousness and character.

25 January 1937

\*

As a general rule it is better not to intervene in things that do not fall within one's own work.

7 October 1937

\*

If in the work you meet with some difficulties, look sincerely into yourself and there you will discover their origin.

\*

## Words of the Mother-II

The difficulties in work come not from circumstances or petty outer occurrences, they come from something which is wrong in the inner attitude, especially in the vital attitude: egoism, ambition, fixity of mental conceptions regarding work, vanity, etc. And it is always good, in order to correct the disharmony, to look for the cause in oneself rather than in others.

19 April 1938

\*

To recognise the presence of a “disharmonious atmosphere” is useful only so far as it wakes in each one the will to change it into a harmonious atmosphere and to do that the first important step is for each one to get out of his own limited point of view in order to understand the point of view of others. It is more important for each one to find the mistake in *himself* than to insist on the mistake of others.

I add that all those to whom I have given responsibility in the work are expected to be faithful to this responsibility and, without allowing of any “hurt feeling” to creep in, do their best to carry on successfully their duty.

My blessings are with all those who are sincere and have goodwill.

\*

Indeed I have allowed X to shift her rose plants there. But I do not think she needs the whole place for them. Moreover, in the present food-crisis it is not wise to use for flowers a place where vegetables have always grown very well. It seems that the place where tomatoes were grown is now ready for beans — these beans must be sown and well looked after so that they may be productive. The trees and shrubs must be left in place and the sitaphal tree (custard apple) must be very carefully attended to as it gives excellent fruits. In consequence I wish that this garden should be looked after by both X and Y, each one taking care of the things with which they are concerned reciprocally. I hope

### **Collaboration and Harmony in Work**

they will take advantage of this occasion to show that work can be done unselfishly and harmoniously, putting in first place the welfare of the work itself and checking in themselves all wrong movements that could stand against this achievement.

With my love and blessings.

\*

Psychic work: a work governed by harmony.

\*

I came to the bindery to explain to *all of you* what you had to do, and expect that you will do accordingly. I want you to work all together harmoniously, helping one another as much as you can.

Everyday programme

The university work goes first, then the library work, then the individual work, if there is time.

Blessings.

\*

Without discipline, no good work can be done.

Each one to his place, doing conscientiously the work assigned to him, and all will be well.

*17 August 1938*

\*

Organised teamwork: each one at his place and all together.

\*

To make any change in a work, I require before taking any decision that both parties should write to me explaining their case and the proposed change and then I shall decide.

My love and blessings.

*25 July 1947*

\*

## Words of the Mother-II

I do not believe that to change work will help you to change your character; it has never proved successful before.

\*

The reasons for which you ask to change your work are psychological and do not depend on the work itself. Wherever you will go, you will carry them with you and nowhere will you be able to find peace unless you have the peace in your heart.

22 August 1949

\*

When one has work to do for a community, to take a decision for personal motives and to abandon one's work is a serious mistake.

You mention faults committed which cannot be corrected: this is wrong. Any fault can be corrected if you sincerely set to work to *correct yourself*. To run away from the progress to be made is an act of cowardice and I cannot approve of it.

First of all make a sincere and complete confession of faults committed. Afterwards I shall see what is to be done.

30 May 1953

\*

Collaboration and reciprocal goodwill are indispensable for good work.

11 August 1954

\*

To concentrate on a close collaboration in the work would be obviously a more useful attitude than to concentrate on mutual grievances.

The most important point is that the work should be quickly done and well done.

21 December 1957

\*

## **Collaboration and Harmony in Work**

To the Bangavani Workers

No great work can be done without co-ordination and discipline.

A true and organised collaboration is the condition of success.

*20 June 1959*

\*

It is only in harmonious collaboration that effective work can be done.

The important thing is to find the point on which you can all agree — and after this is firmly established, each one must be ready to yield his personal will in order to keep intact this point of harmony.

*29 March 1966*

\*

When we have to work collectively, it is always better to insist, in our thoughts, feelings and actions, on the points of agreement rather than on the points of divergence.

We must give importance to the things that unite and ignore, as much as possible, those that separate.

Even when physically the lines of work differ, the union can remain intact and constant if we keep always in mind the essential points and principles which unite, and the Divine Goal, the Realisation which must be the one unchanging object of our aspiration and works.

\*

If anyone were capable of seeing the welfare of the work quite independent of his preferences and without turning everything into a personal question, then most of the difficulties would be solved.

\*

## **Words of the Mother-II**

If people could stop speaking of the work as *their* work it would put an end to a lot of trouble. Here, all work is the Divine's.

\*

It is the work which is important, not the way in which our little self does the work.

\*

Unless you can rise above your personal ideas, opinions and preferences, you cannot become a good worker. As long as you have your personal preferences, you will not be able to do the exact thing needed.§

## *Difficulties in Work*

*This morning I felt tired after five minutes' work. It was only polishing furniture!*

All manual work is tiring the first few times one does it. But gradually the body gets used to it and becomes strong. However, when you feel really tired, you must stop and rest.

11 February 1933

\*

With consecration the work can be done much more easily and happily. But nobody must be asked a greater effort than what he can do.

27 February 1935

\*

The best way to work without getting tired is to offer the work you do (whatever work it is) to the Divine and to find in the Divine the support you need—for the Divine's Force is inexhaustible and He answers always to whatever offer is made to Him sincerely.

Then, when you will feel that it is the Divine's Force that has done the work in you and through you, in your sincerity you will know that the merit is His and not yours—so there is no more reason to be proud.

Blessings.

\*

Do not worry about the work; the more you will do it quietly and calmly, the more it will become effective.

29 July 1935

\*

*Sometimes I fear that the rigidity of my nature does not allow you to act properly in me.*

## Words of the Mother-II

But through work the nature becomes less rigid, more plastic and supple.

\*

I trust you fully and know you are capable of fulfilling quite well your responsibilities. As for the difficulties and deficiencies, everybody has some and one is here to overcome them. This is the meaning of the sadhana of works. Go on courageously with your duties, keeping all faith in the Divine and relying only on the Divine's help and grace.

6 January 1942

\*

I do not see why you should feel oppressed. It is not an easy job to run an establishment like X Garden and many bitter experiences may be necessary before you learn the job. I only ask that you should keep a *good will to learn and to improve your capacities*. For the rest, that is to say the results, we must be patient.

With my love and blessings.

1 May 1944

\*

Here, for each work given, the full strength and Grace are always given at the same time to do the work as it has to be done. If you do not feel the strength and the Grace, it proves that there is some mistake in your attitude. The faith is lacking or you have fallen back on old tracks and old creeds and thus you lose all receptivity.

1 October 1952

\*

The resistance with which we meet in the accomplishment of our work is proportionate to its importance.

10 October 1954

\*

### Difficulties in Work

For work the present is the most important thing: the past must not come in the way and the future must not pull you away.

*21 December 1954*

\*

Your work can never be good if you go on thinking of the next thing. For work, it is the present that is most important. The past should not drag you behind, the future should not pull you forward. You must be fully concentrated on the present, on what you are doing. You must be so concentrated on what you are doing that it is as if the salvation of the whole world depended only upon your work. §

\*

Unless you work hard you do not get energy, because in that case you do not need it and do not deserve it. You get energy only when you make use of it.

*13 August 1955*

\*

Be sincere in the work you have undertaken and the Grace will always be there to help you.

*14 April 1959*

\*

Concentrate on your work — it is that that gives you strength.  
Blessings.

*10 September 1961*

\*

Continue doing your work with a simple and peaceful heart and a quiet mind. The aspiration will come gradually according to the need.

*21 April 1965*

\*

## Words of the Mother-II

*I have been feeling for quite some time that I should limit my outward activity and confine myself to quiet work where I have not to do much running about.*

*I am facing some kind of inner crisis. My life is becoming aimless. A persistent dream warns me of my inner instability. It is my urgent necessity that I should achieve inner poise and stability. The obscurity and heavy inertia must diminish.*

*If the Mother would permit me I would like to be free from my department work. However I shall do as the Mother directs me. Kindly guide me.*

If you leave the department, the work will be ruined! As soon as I have a moment free I shall call you in the morning and we shall talk it over.

The more I grow, the more I know that it is in work that Sri Aurobindo's integral yoga is *best done*.

Love and blessings.

9 October 1966

\*

Mother,

*My mind is greatly perplexed. I do not know where I stand. The work we have taken up is huge. The commitments are many. What I have to do is not clear from outside or from within. Every day the decisions are altered, new questions posed, the ego confronted with unacceptable situations. I pray to the Mother that I be released from the department work till such time as I have some clear guidance or the Mother's definite directions as to the work I have to do.*

*This is a personal crisis. I have no quarrels or complaints about people. I wish to keep my mouth closed*

## Difficulties in Work

*and wait and learn to read the message of light that  
should appear before me.*

*I pray for the Mother's light.*

It would be so good if you were not affected and continued the work just now that there is so much to do and the help of all is so badly needed.

If you want to see me, I shall be glad to see you, but you know that I am never alone and it is difficult to speak.

In any case, be sure that my love and blessings are with you always.

7 August 1969

\*

*Mother,*

*I am facing a personal problem and I pray for the  
Mother's guidance.*

*As yet I do not have any sense of inner guidance.  
My days are not well spent. I am sticking on with the  
department work although I often feel I am not wanted  
or trusted. But I do not wish to be guided by any ordinary  
thought or feeling. I crave for isolation at times. I pray  
that I may have a surer feeling that I am doing what my  
Master wishes of me. Let my personal likes, dislikes and  
egoism not tarnish the purity of action or word.*

*"Mother" has been my mantra and I take refuge in  
Her.*

You are not only wanted but *indispensable* for the work which would not be done properly without you. So I ask you to be patient and not to attach importance to the difficulties on the way.

Love and blessings.

3 May 1970

\*

**Words of the Mother-II**

Take up the work and have faith, the force will come in proportion to the need; and your receptivity depends on your faith and confidence.

Love and blessings.

*24 December 1971*

## *Work Silently*

For the sake of sadhana and for the sake of work, it is always better to *work silently*.

\*

When there is some work to do, the less one speaks of it the better it is.

\*

Talk as little as possible.  
Work as much as you can.

\*

X has a very bad habit of coming and talking to people while they are working. If he does not work himself, he should at least allow others to work conscientiously.

So if he comes again to talk while you are working, you had better tell him—"No, not now, we can talk when I have finished my work."

7 January 1933

\*

*It seems to me that the proof of sincerity is in work and not in planning.*

This is exactly what I have tried to make them understand—but the tendency to plan and talk seems to be too strong to be checked. Let us hope some work also will be done.

\*

## **Words of the Mother-II**

*Mother, my being wants to spend its time in silence. But it cannot because of my helpers. They tell me that it becomes difficult to ask me anything when I am grave. This creates confusion in the work. Mother, will You give me Your advice?*

I don't quite understand your question. Certainly the work should be done as conscientiously as possible. But that does not mean that you have to be grave. What is necessary is to be always peaceful and full of calm energy.

## *Care of Material Things*

*Mother, why do I lose things so often?*

Because you do not *keep* things sufficiently *in your consciousness.*

\*

It is always very good to make use of things instead of uselessly destroying them.

\*

It was an act of ignorance.

Received in the right spirit the curtains could have lasted two or three years more. Received wrongly they might have gone to pieces within a month. Things also have a consciousness of their own.

\*

The Divine is in things also and that is why they must be treated with care.

*17 May 1955*

\*

Not to take care of material things which one uses is a sign of conscience and ignorance.

You have no right to use any material object whatsoever if you do not take care of it.

You must take care of it not because you are attached to it, but because it manifests something of the Divine Consciousness.

## *General*

What would you say if a temple, built according to the design of some great artist, were to boast: "Admire my merits; am I not beautiful, well-built, solid and durable? Truly I am worthy of all praise!" — just as if it were the author of its own perfections. We would find that very silly and ridiculous, and yet that is what we are doing constantly. We, like the temple, are ignorant of the great conscious power that has made us what we are, and because we do not perceive the labour of the Sublime Worker, we ascribe the merit of the Work to ourselves.

*19 January 1933*

\*

Power of action: the power which results from a true surrender to the Divine.

\*

Once the consciousness is settled in the aspiration, it cannot depend on work or absence of work.

*17 December 1933*

\*

There is a time for action and there is a time for concentration; if, by mistake, one chooses the time for concentration to start an action, the action is bound to fail.

But if one keeps faith alive, even failure can become a shortcut for reaching the Divine.

\*

## General

It is true that the divine protection is always around us, but it fully works only when we are faced by dangers which were unavoidable; that is to say, if dangers suddenly rise on the way when we are doing some work for the Divine, then the protection works at its best. But to take up some work which is, after all, not at all indispensable and not even surely useful and which is extremely dangerous, counting on the divine protection to save us from all possible consequences, this is a movement which is like a challenge to the Divine, and the Divine will never accept it.

\*

When action is initiated by the Divine Will, it is pure.

\*

If in all sincerity one acts only to express the Divine Will, all actions without exception can become unselfish. But as long as this state has not been reached, there are actions which are more favourable for the contact with the Divine.

\*

Each must find the activity favourable to his progress.

\*

A good material work not exceeding normal capacities is most useful for keeping a good physical and moral poise.

*13 July 1935*

\*

Have you no intention of working physically yourself? Yet, it is quite indispensable for the welfare of the body.

*30 January 1945*

\*

## Words of the Mother—II

With a quiet mind and a peaceful heart, let us do the work happily.

16 May 1954

\*

All work must be play, but a divine play, played for the Divine, with the Divine.

\*

To work for the Divine is very good, it is a delight.

But to work with the Divine is a felicity infinitely deeper and sweeter still.

12 July 1957

\*

There is no existence without labour — if you want to get out of labour you must get out of existence. The only way to accomplish that, is the way to Nirvana, and that way, to follow it, is of all labours the greatest.

6 November 1960

\*

We have, every one of us, a role to fulfil, a work to do, a place which we alone can occupy.

\*

(*Anniversary message for the Ashram Typewriting Service*)

Blessings for all who work with conscience, good will, regularity and good taste and for all who want to learn and progress.

29 March 1966

\*

Do the work with all your heart and as best you can and my help and my blessings will always be with you.

12 May 1971

## Part Seven

### Parts of the Being



## *The Soul (the Psychic)*

The soul is that which comes out of the Divine without ever leaving Him and goes back to Him without ever ceasing from manifestation.

The soul is the Divine made individual without ceasing to be divine. In the soul the individual and the Divine are eternally one.

Thus to find one's soul is to be united with the Divine.

It can therefore be said that the role of the soul is to make of man a true being.

\*

Theories differ according to schools and sects, and each one puts forth excellent reasons to support what it asserts.

There is certainly truth in whatever one affirms and any case is not only possible but has existed in the history of the earth.

The only thing I can speak of is my own experience: the soul is divine, an eternal portion of the Supreme Divine and therefore cannot be limited or bound by any law whatever, other than its own.

These souls are emanated by the Lord to do His work in the world and each one comes upon earth with a special purpose, for a special action and with a special destiny, carrying in itself its own law which is imperative for itself alone and cannot be a general law.

Thus, in the eternity of becoming, any case imaginable or unimaginable must evidently exist.

The soul is eternal and universal, and all these incapacities and impossibilities have no reality for it.

\*

## **Words of the Mother-II**

When one speaks to the soul of a man, one always speaks to the same soul, whatever may be the differences of body, race or culture.

*23 September 1941*

\*

The soul cannot think the Divine but knows Him with certitude.

*26 December 1954*

\*

Your soul blossoms to the Light as a flower opens to the sun.

*30 May 1956*

\*

*How can I make my soul progress?*

To have any action on your soul you must be first conscious of it. And then when you will be conscious of your soul, you will probably find out that instead of you making your soul progress, it is your soul who will help you to progress.

*23 August 1964*

\*

*What is soul and in what form does it exist in us?*

The first form of the soul is a spark of light from the Divine.

By evolution it becomes an individualised being and then it can take the form it wants.

*August 1966*

\*

The mind, the life and the body must become and live what the Soul knows and is.

\*

### The Soul (the Psychic)

When one has an awakened soul, it is not easy to get rid of it;  
so it is better to obey its orders.

\*

Obey your soul, it alone has the right to govern your life.

\* \* \*

Psychic centre: luminous and calm, it is made to govern the  
human being.

\*

The psychic gets its power of expression when it governs the  
whole being.

\*

The psychic power organises the activities of the nature to make  
them progress.

\*

Under the psychic influence all activity becomes balanced.

\*

The psychic influence compels the physical to turn towards the  
Divine.

\*

Let this house be a symbol of the psychic, the temple of the  
eternal divine Presence.

\*

## Words of the Mother-II

Live in the consciousness of the psychic centre; thus your will will express the Divine's Will alone and your transformed being will then be able to receive and manifest the Divine Love.

25 September 1934

\*

The centre of the human being is the psychic which is the dwelling-place of the immanent Divine. Unification means organisation and harmonisation of all the parts of the being (mental, vital and physical) around this centre, so that all the activities of the being may be the correct expression of the will of the Divine Presence.

\*

Unless and until the whole of the individual consciousness is organised around the central Divine Presence, the movements are fugitive, although recurrent, and we cannot expect them to have any permanence.

\*

Nothing is permanent in a terrestrial being except the psychic.

\*

(A sadhak wrote that after bright periods of sadhana, dark periods returned again and again.)

This is a proof that your whole being is not united around the central psychic Presence.

This is a personal task that each individual must do for himself. The help is always there but the effectivity of its action is in the measure of the receptivity and the conscious appeal.

After all it is a question of patience in the endeavour.

\*

### The Soul (the Psychic)

A human being is made of many different parts and it takes time and conscious effort to harmonise and unify all these parts. When you surrendered, it is not the whole of your being that did so. Little by little some other part that had not surrendered came to the surface and the joy of the surrender vanished and was replaced by dullness and indifference. But after some time this part also gets converted and thus the happy condition comes back.

26 June 1949

\*

Your letter has just come, bringing me your problem which, by the way, is the problem of the life of all human beings, especially when they have reached a certain degree of inner development but are not yet on the summit of spiritual freedom through the unification of their being around their conscious soul. For it is the lack of unification which is the cause of all problems. One part of the being pulls one way, another pulls the other way, sometimes one is stronger and gives a certain orientation to life, sometimes it is the other and then the orientation suddenly changes, and the result is an incoherence. And as it is the *unsatisfied* part which usually comes to the surface to express its want of satisfaction, so, unless one is a sage, one is never satisfied with the life one leads and always misses the life one could have led — whether in one direction or the other.

In your case there is something more. As your soul remains very closely linked with my being, as the contact with the supramental consciousness grows more and more total and constant, it acts very strongly on your soul like an almost irresistible attraction. This is what happened in 1958.

To conclude, “an easy and pleasant life” can only satisfy the outer being; but what answers in the physical being to the soul’s influence needs for its flowering a life more in conformity with the soul’s needs and “languishes” when it cannot find it.

3 December 1959

\*

## Words of the Mother-II

It is because an individual is not made all of one piece, but of many different entities which sometimes even contradict each other; some want the spiritual life, others are attached to the things of this world. It is a long and difficult work to reconcile all these parts and unify them.

The force and light received by the most developed parts gradually spread to the rest of the being by a process of assimilation, and during this period of assimilation the progress of the parts that are in front seems to be interrupted. This is what Sri Aurobindo was speaking about.

29 October 1960

\*

In fact all your different parts are correct in their argument, and the wisdom is to go deep enough in the consciousness to find the place where they meet and agree, completing one another rather than contradicting.

As for the actual action, a smooth, harmonious working is generally better than the difficulties created by too rigid principles, but that also is not absolute — and the ideal condition is at each occasion to receive in the inner silence the guidance from above.

With constant practice and goodwill, it becomes possible.

\*

The psychic inspiration alone is true. All that comes from the vital and the mind is necessarily mixed with egoism and is arbitrary. One should not act in *reaction* to outer contact, but with an immutable vision of love and goodwill. Everything else is a mixture which can only have confused and mixed results, and perpetuate the disorder.

March 1961

\*

### The Soul (the Psychic)

It is not the psychic being that suffers for personal reasons, it is the mind, the vital and the ordinary consciousness of ignorant man. This is because the contact between the outer consciousness and the psychic consciousness is not well established. He in whom the contact has been well established is always happy.

The psychic being works with perseverance and ardour for the union to be made an accomplished fact, but it never complains and knows how to wait for the hour of realisation to come.

\*

The outer being, left to itself, is not very responsible; it is most often the plaything of the forces of Nature. But the inner or higher being, the deeper consciousness, is the master and builder of our destiny. That is why it is so important to discover this sovereign consciousness and unite with it in order to put an end to all the incoherences of life and all the conflicts of Nature.

*17 March 1968*

\*

To find the psychic one must conquer the desires of the vital and silence the mind and then make a sincere submission to the Divine of whom the psychic is the instrument in man.

The inner contact with the psychic is a concrete and undeniable fact which imposes itself on all sincere consciousness.

*5 April 1972*

\*

The psychic is always there, and it is strong.

It is the receptivity that is weak.

*1 May 1972*

\*

## Words of the Mother-II

The best way to get rid of the rule of the ego is to find the psychic being, instrument of the Divine in human beings.

Go deep into yourself (i.e. the heart region) and aspire steadily. The true meeting of the psychic is unmistakable.

8 May 1972

\*

It is indispensable that each one finds his psychic and unites with it definitively. It is through the psychic that the supramental will manifest itself.

24 June 1972

\*

*Why is there this dark and idiotic personality in me?  
Does it lie hidden in everyone or am I an especially  
difficult case?*

Certainly you are not the only one. Many are like this. Only those who have centred their whole being around the *conscious control* of the psychic can cure themselves of it.

July 1972

\*

*When the inner state is ready for the next step, you will guide it directly or indirectly the way you wish.*

The next step is finding your psychic being and uniting with it.

10 August 1972

\*

The human being is made of different parts, sometimes clearly separated. They can unite only under the psychic influence and action. Persist in your endeavour and you are sure to succeed.

Blessings.

5 October 1972

\*

### The Soul (the Psychic)

What you seek is always there ready for you. Let the psychic turn grow complete and it will of itself bring you to that for which you aspire.

\*  
\* \* \*

The psychic is *never* depressed.

*21 March 1934*

\*

I tell you that *the psychic does not know depression* because its nature is divine and *in the Divine there is no depression*.

The psychic can observe with regret the stupidity of the other parts of the being, but by its very nature it is *impossible* for it to be depressed.

*22 March 1934*

\*

In the psychic is the source of constant happiness.

\*

Psychic purity: the condition natural to the psychic.

\*

By its very nature the psychic is calm.

\*

Psychic peace: it is spontaneous and knows no difficulties.

\*

Psychic prayer: spontaneous and fervent.

\*

### **Words of the Mother-II**

Psychic offering: it is the spontaneous attitude of the psychic in relation to the Divine.

\*

Psychic generosity gives for the joy of giving.

\*

Psychic perfection means to smile at everything.

## *The Mind*

### MIND: ONLY AN INSTRUMENT

Mind: its true worth depends on its surrender to the Divine.

\*

Purified mind: mind ready to surrender to the Divine.

\*

Mental surrender: this happens when the mind has understood that it is only an instrument.

\*

Conversion of the mind: the mind has liberated itself from its arrogance and knows it is only an instrument.

\*

Clear mind: the first step on the road to conversion.

\*

Birth of true mental sincerity: with its birth the mind will understand that it is only a means and not an end in itself.

\*

The mind must learn to express only what is dictated by the Divine.

\*

Power of mental expression has no value unless it is in the service of the Divine.

\*

## **Words of the Mother-II**

Reason: an excellent instrument when at the Divine's service.

\*

Physical mind becomes a good instrument of action when it is content to be that alone.

\*

When the mind turns towards the Divine, it becomes a powerful instrument.

\*

Work of the enlightened mind: it is very powerful for leading the being to the Divine and can be very useful for progress.

\*

Higher mind: its superiority consists in its capacity to open to the divine light.

\*

Voice of the higher mind: in quest of Truth.

\*

The mind attains its full utility when it knows how to listen to the higher inspiration.

\*

Aspiration of the mind for the supramental guidance: the mind feels that its complexity is powerless and asks for a greater light to illumine it.

\*

Response of the mind to the supramental light: represents an important step towards realisation.

\*

## The Mind

Victory in the mind is the reign of the supramental Truth in the mind.

\*

Supramentalised mind: mind has become an instrument for transformation.

\*

### MENTAL LIMITATIONS AND WEAKNESSES

Does one enter a temple with dirty feet?

Likewise, one does not enter the temple of the spirit with a sullied mind.

\*

In human beings, along with the growth of the mental activities grows the subtlety of self-deception. The more they are intellectual the more they are, in their self-deception, completely candid and insincere at the same time.

\*

[There is] the habit of always furnishing in the presence of a mistake a *favourable explanation*—this favourable explanation seems to jump out from the mind spontaneously and automatically—trying to obviate any sincere recognition of the error.

\*

Your mind is driven by passion and to support the passion it gives a twist which prevents you from seeing the truth of things. Guard against the twist, be conscious of the passion.

Action perverted by such a twist looks like insincerity. Be always on your guard against this persistent defect. This is my gift for the New Year.

\*

## **Words of the Mother-II**

May this new year bring you the liberation and enlightenment of an ignorant and arrogant mind which thinks it can judge everything without even having the elements of the problems that it judges according to its own preferences and attachments.

\*

The whole world may perish provided my whims are gratified! Such is the attitude of the egoistic mind which seeks to impose its principles upon all.

In the divine sight, principles and desires are one and the same thing: principles are whims of the mind just as desires are whims of the vital.

\*

Mental fantasy: wild, disorderly, it usually lacks coordination.

\*

Imagination: abundant and varied, it may be charming but must not be substituted for the Truth.

\*

Those who think falsely will live in falsehood and misery. Get out of wrong thinking and you will get out of suffering.

An old wise man in China has written, "Thought creates for itself its own suffering."

\*

Ugly thoughts bring ugly feelings — ugly feelings take you away from the Divine and throw you defenceless into the arms of the devil who wants only to swallow you up — and that is the source of endless sorrow and suffering.

\*

## The Mind

*I feel a darkness obstructing the back of my head. My head feels heavy and dark. Why has this happened to me and what is it?*

Most often these attacks are the result of bad thoughts you have had, which fall back on you.

31 May 1935

\*

We are always surrounded by the things of which we think.

\*

Your mind also is full of doubts and has to be blamed as much as the vital because it believes in falsehood.

\*

One of the chief functions of the physical mind is to doubt. If you listen to it, it will always find a thousand reasons for doubting. But you must know that the physical mind is working in ignorance and full of falsehoods.

\*

It is only love that can understand and get at the secrets of the Divine Working. The mind, the physical mind especially, is incapable of seeing correctly and yet it always wants to judge. It is only a true, sincere humility in the mind, allowing the psychic to rule the being, that can save human beings from ignorance and obscurity.

\*

*Each time that I try to rise a little, there is a setback.*

As for your progress—it is because you are trying *mentally* and the mental is always a limitation to the consciousness. It is only the aspiration from the heart and the psychic that can be

## Words of the Mother-II

effective. (And when you stop trying, you let me work in you and I know the proper way!)

\*

Your mind is too active. It comes in the way of your being automatically guided by my will.

2 September 1937

\*

*Beloved Mother,*

*It seems I am not receiving sufficient protection in the vital and physical, in spite of calls and firm attempts on my part to open for progress.*

My dear child, it is your *mind* that prevents you from receiving the help in the vital and the physical. Quiet as much as you can this galloping mind and you will see the results.

With love and blessings.

17 January 1962

\*

Above all the complication of so-called human wisdom there is the luminous simplicity of the Divine Grace ready to act if we allow it to act.

Life could be quite simple and easy if man's mind did not introduce in it so many useless complications.

29 December 1962

\*

Once the mind has started its working, it hampers the action of the Grace.

\*

## The Mind

*Beloved Aditi:*

*At 8:15 a.m. today the mental words clearly came,  
“You must go back to Teachers’ College now.” This is  
an idea which I have never consciously entertained. Is  
He behind this?*

Beware of fanciful mental suggestions!

Love.

3 April 1965

\*

Formative faculty in the mind: it is a natural and very spontaneous gift.

\*

*Mother, sometimes when I use my mental will to become  
aware of Your universal presence and to link myself  
with You, I feel the peace and assurance of Your touch.  
Mother, is it true or is it my mental construction?*

In this case, it is of no importance, because there are mental constructions which can be true and which lead safely to the experience.

\*

You want to make me speak and mentalise the experience until a new “system” is established and you can sit down comfortably in your new mental construction.

\*

Mind is so lazy that it wants convenient answers. But it is not like that. Each one is different.

\*

## Words of the Mother-II

Perhaps there is an explanation which can give peace to your mind. In fact there is probably an explanation for each case—and the explanations also can be contradictory!... Poor mind! This is indeed a test!!

\*

To make progress you must throw aside all the old constructions, demolish all the preconceived ideas. Preconceived ideas are the innumerable habitual mental constructions in which you live, which are fixed and therefore have no plasticity and cannot progress. All this must be thrown aside. Then new ideas are born, active thought which is creative.

\*

Energy of a plastic mind does not draw back from any effort to progress.

\*

Mental plasticity: indispensable for true knowledge.

\*

In modern civilisation, men work on the surface. The mind is the surface of existence; they work on the surface and they try to find the Truth that is behind by studying more and more deeply. Whereas the true method is to enter into direct contact with the inner Truth, and impelled by that, guided by that, to make an outer construction which is not a seeking for the Truth, but a creation of the Truth; that is to say, the Truth-force realises itself outwardly through the human instrument.

Men always make plans, mental constructions and attempt to create on that basis, but not one human creation is a total realisation of their mental construction. They always add something, or else it is always altered by a force they do not understand; they think it is chance, fortune, circumstances, all sorts of things, but it is in fact the Truth-force which is trying to manifest on earth

## The Mind

and which is exerting a pressure, and naturally this changes the mental and vital creations which are only superficial ones. In the *Bulletin* there was a quotation from Sri Aurobindo on this subject.<sup>1</sup> He said: first one must know and then act, whereas men act and *then* try to know through their action.

26 August 1966<sup>2</sup>

\*

The more we know the more we can see that we do not know.

\*

### QUIET MIND, CALM MIND, SILENT MIND

Quiet mind: the best way of learning.

\*

Perfect quietness in the mind: essential condition for true progress.

\*

Quietness established in the mind: the essential condition of its transformation.

\*

You should not confuse a calm mind with a silent mind. You can calm your mind and stop its ordinary activity, but it may still be open to ideas coming from outside and that too disturbs the calm. And for the mind to be completely silent, you must not only stop its own activity but shut out all that comes from other minds. This is not easy.

Moreover, you must learn to distinguish between a phenomenon of consciousness and a mental phenomenon. One can

<sup>1</sup> Now published in *Letters on Yoga*, SABCL, Vol. 22, pp. 151–52.

<sup>2</sup> This statement was tape-recorded.

## Words of the Mother-II

be *conscious* of an experience in such a way that this consciousness is not formulated into a thought or thoughts. This is very important if the mind is to remain absolutely quiet and silent.

26 September 1963

\*

But one thing is indispensable if they want a result: *the mind must be silent*. Then there is hope for the consciousness to be concentrated.

To begin with, they must know by *experience* the difference between *mind* and *consciousness*, two quite different things.

Unless they have the experience of it nothing can be done. §

12 April 1964

\*

Practise *silence* of mind, it gives power of understanding.

\*

Always I answer your letters but rarely I have time to put my answer on paper. You are capable of receiving these answers directly, but for that you must learn to keep your mind silent — this is the true meditation — the brain blank, immobile and turned upward. This is the necessary condition to receive the answers. If you can hand over the care of your existence and your development to the Supreme Consciousness, then peace will enter your heart and your problems will be solved.

16 June 1966

\*

*What exactly should I do to accelerate the sadhana?*

Wait quietly for the exact indication; all mental intervention and decisions are arbitrary. The clear indication comes in the silence of the mind.

31 March 1970

\*

## The Mind

*Mother, Your Voice said to me, “The Supermind is coming down in you.” Mother, is it a false voice? Because I know that I am not at all ready for the Supermind.*

It is only in mental *silence* that you can hear the voice without distorting it—be very peaceful.

29 May 1971

\*

Don’t torment yourself, and keep your mind very quiet. True knowledge comes from beyond.

Blessings.

13 September 1972

\*

( A sadhak asked how to get rid of the invasion of wrong suggestions.)

The only radical way is to concentrate and go beyond your mental.

Silence and contemplation.

Blessings.

5 January 1973

## *The Heart*

In the silence of a simple and faithful heart one can understand the mystery of incarnation.

*8 January 1951*

\*

A great joy is always deep in our heart, and always we can find it there.

*16 April 1954*

\*

A simple and faithful heart is a great boon.

*15 June 1954*

\*

Our mind must be silent and quiet but our heart must be full of an ardent aspiration.

*1 July 1954*

\*

Look into the depths of your heart and you will see there the Divine Presence.

*14 July 1954*

\*

Our heart is purified from the trouble and anguish; it is firm and calm, and sees the Divine in everything.

*28 November 1954*

\*

The Divine is always seated in your heart, consciously living in you.

*23 July 1955*

\*

## The Heart

All help is given to you always, but you must learn to receive it in the silence of your heart and not through external means. It is in the silence of your heart that the Divine will speak to you and will guide you and will lead you to your goal. But for that you must have full faith in the Divine Grace and Love.

18 January 1962

\*

The guidance is in your heart. Go ahead according to your inspiration.

14 January 1972

\*

*When I pray to You and open my heart to Your light and put my will in accord with Your divine will, I feel at ease; I have the belief that my being is placed in tune with Your universal Force, and for some moments I feel assured that Your presence is with me and that You have understood and replied to my prayer. It seems as if I am bathed in Your light, and I become very happy. But at other times, my physical mentality begins to question, and I wonder if it is really so easy to enter into a living contact with the Divine in Its essence. What is the truth of the matter, Mother? Kindly enlighten me.*

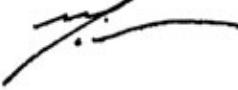
Experience goes far beyond the reasoning mind. Evidently the reasoning mind finds it very difficult to reach the Divine, but a simple heart can enter into contact with Him, almost without effort.

\*

It is the heart that has wings, not the head.

\*

Words of the Mother-II

Read with your heart  
and you will understand  
blessings  


Read with your heart and you will understand.  
Blessings.

## *The Vital*

*It came to my realisation that Life-Force and the Force to create movements in the body is seated deep within behind the upper abdomen.*

Yes, there is a seat of creative vital force there.

*15 December 1933*

\*

The vital is the seat of our power, energy, enthusiasm, effective dynamism. It needs a systematic education.

\*

Vital centre: passionate and strong, it asks for control.

\*

It is the vital that gives enthusiasm, but the vital by nature is unsteady and always wants new things. Unless it is converted and becomes a docile servant of the Divine, things are always fluctuating.

\*

Power of vital expression is useful only when the vital is converted.

\*

Conversion of the vital: enthusiastic and spontaneous, it gives itself unstintingly.

\*

The day the vital will be converted it will have much to give.

\*

## **Words of the Mother-II**

Generosity in the vital gives itself unstintingly.

\*

Strength in the vital likes to show its beauty and power.

\*

Consent of the vital: amiable, smiling, ever ready for action, with a great goodwill.

\*

Vital consecration: delightfully modest and fragrant, it smiles at life without wanting to draw attention to itself.

\*

Steadfast vitality: the vitality which depends on integral consecration.

\*

Stability in the vital: one of the important results of conversion.

\*

Vital transparency: indispensable to conversion.

\*

Vital patience: indispensable for all progress.

\*

Vital progress: organisation around the Divine Will and a progressive surrender to this Will.

\*

The vital governed by the Presence: the vital force rendered peaceful and disciplined by the Divine Presence.

\*

## The Vital

Formative faculty in the vital: spontaneous but not always happy, it needs to be disciplined.

\*

Candid simplicity in the vital: one of the most difficult qualities for the vital to acquire.

\*

Trust in the Divine: very indispensable for the impulsive vital.

\*

Vital trust in the Divine: full of courage and energy, no longer fears anything.

\*

Vital joy in matter: the reward for abolishing selfishness.

\*

Peace in the vital: the result of abolishing desires.

\*

Silence in the vital: a powerful help for inner peace.

\*

Sincerity in the vital: the sure road to realisation.

\*

Light in the vital: one of the first steps on the long road.

\*

Spiritual awakening of the vital: it soars towards the heights in the hope of reaching them.

\*

## Words of the Mother-II

In the vital even a little victory has great consequences.

\*

To harmonise the vital is a psychological masterpiece.

Happy is he who accomplishes it.

\*

*I am disgusted with this world of battling egos.*

This is natural: the world of the human vital is an ugly one; it greatly needs to be changed.

\*

The egoistic vital reactions must disappear before anything serious can be done.

3 May 1971

\*

Vital will manifesting in life: it is often the cause of the greatest disorders.

\*

Vital sensitivity is excessive if not controlled.

\*

*I have become very sensitive and get upset for the slightest reason.*

These are vital perturbations which show themselves in the course of the Sadhana and have to be eliminated. They must not be regarded as natural movements justified by the wrong actions of others and bound to continue so long as there is an external cause. The real cause is internal and it can be got rid of by yogic discipline, vigilance, self-detachment and a quiet but strict rejection.

\*

## The Vital

As for the change in the vital, it will come by itself when you form the habit of remaining in your higher consciousness where all these petty things and movements are worthless.

\*

*How can one conquer the obscure vital? Rather, how is it possible to change the obscure vital into a luminous vital?*

By the surrender of the vital, its opening to the light, and by the growth of consciousness.

\*

Right attitude in the vital:  
self-confidence —  
mental and vital quiet faith —  
in your own realisation and in the Divine's help.

## *The Senses*

The senses are liars—they do not convey to us the truth of things but only an incomplete and even falsified appearance of things.

\*

It is extremely ignorant to think that the eyes and ears never deceive us. Every psychologist knows that they do; it is a fact known to all that one cannot rely on human evidence based on the eyes and ears and that human deductions founded on them can lead to gross errors. The same incident reported by ten different persons elicits ten different versions.

\*

Accurate perception: a perception which does not deform the Truth.

\*

Purified senses can be obtained only by a total surrender to the Truth.

## *The Body (the Physical)*

Physical centre: occupied mainly with material things, it likes to have an ordered life.

\*

*Divine Mother,*

*I want to realise Your Presence in all the parts of my being, penetrating even the body—only I don't know how to do it. You are the very reason of my being; why then do I live now without feeling Your Presence even in the cells of my body?*

The physical nature is obscure and recalcitrant everywhere; it is very difficult for it to become conscious of the divine Presence.

That is why we must be patient and keep on aspiring with the certitude of Victory.

My blessings are always with you.

*25 June 1935*

\*

Each victory we win over the obscure physical Nature is the promise of a greater one to come.

\*

In the physical the joy of being is the best expression of gratitude towards the Divine.

*16 June 1941*

\*

The Divine is present in the very atoms of our body.

*22 May 1954*

\*

## Words of the Mother-II

The physical being itself can be the seat of perfect existence, knowledge and bliss.

29 May 1954

\*

For the body, to know means to be able to do. In fact the body knows only what it can do.

23 June 1954

\*

Peace in the physical: to want what God wills is its best condition.

\*

Peace in the cells: the indispensable condition for the body's progress.

\*

Light in the cells: the first step towards purity in the cells.

\*

Purity in the cells cannot be obtained except through conquest of desires; it is the true condition for good health.

\*

*May I not expect a line with regard to the unprecedented nature of the resistance in the body I experienced the other night?*

## The Body (the Physical)

It is the resistance of the mentalised substance in the cells of the body and can be overcome only by an integral and total conversion.

Blessings.

16 June 1961

\*

*Can the very physical cells of one's body have more aspiration than the rest of the being?*

It is quite possible as the “sadhana” is done now in the body itself.

January 1966

\*

The inner progress has been sufficiently rapid for the exterior being to find it difficult to follow. Now the body must learn to receive the Divine Force and to keep it.

\*

Transparency in the physical: the physical prepares itself for transformation.

\*

Ananda in the physical: may it be welcome, even if it manifests itself rarely.

\*

Ananda in the physical body: purified of all desire and all repulsion, in a perfect equality and surrender, the physical body is ready to enjoy the divine Ananda.

\*

Ananda in the centres: this will be one of the good results of the conversion of the physical.

\*

### **Words of the Mother-II**

Integral even basis in the material: when all your material movements are organised, harmonised and co-ordinated and when all things find themselves in you in their respective places and your entire material basis is thus prepared and becomes ready to receive the Light and the Power.

\*

The material consciousness has a firm and solid steadfastness.

## *The Subconscious*

*(Mother told a sadhak that his hatred of someone was due to a strong attraction for the person. When asked to explain, she wrote:)*

I was referring to some evidently subconscious movement — but you need not worry about it nor fix your attention upon it — one day the understanding will come spontaneously.

\*

These are the explanations, the excuses the mind always finds in such cases; but these mental explanations follow or at the most accompany the movements to be explained, they never precede them.

What starts the movement is an obscure impulse, instinctive, almost mechanical and unconscious in its origin, something that contradicts without knowing why. (It is this unconsciousness which repels X although it is not a legitimation for repulsion or shrinking — these being themselves movements of unconsciousness.)

*April 1932*

\*

*Has the subconscious accepted the Higher Consciousness?*

If the subconscious were to accept the Consciousness, it would no longer be the subconscious, it would become consciousness. I think that you mean: has the subconscious submitted to the rule, to the law of the higher Consciousness? This is not done as a whole, for the subconscious is vast and complex; there is a mental subconscious, a vital subconscious, a physical subconscious, a bodily subconscious. We have to wrest the

## Words of the Mother-II

subconscious fragment by fragment from its ignorant and inert resistance.

*1 July 1935*

\*

These small physical inconveniences can also be made use of to hasten the progress. The seat of all these resistances is in the subconscious. We must enter there with a conscious will and establish the rule of the Divine even in semi-conscious matter.

*2 February 1938*

\*

Your first attitude of detachment was the true one. The weakness that you are experiencing now is the result mostly of collective suggestion acting through subconscious memories of old ideas and feelings.

Our help and blessings are with you.

*6 January 1939*

\*

Subconscious remembrance must be purified of all that is useless.

\*

Power of the truth in the subconscious: it can act only when sincerity is perfect.

\*

As your aspiration is sincere, whatever was in the subconscious standing in the way of the Divine Realisation has come to the surface in order to be transformed; and you must rejoice at these occasions to make a progress.

*4 July 1955*

\*

## The Subconscious

*Can one learn to control one's subconscious as one controls one's conscious thought?*

It is especially during the body's sleep that one is in contact with the subconscious. In becoming conscious of one's nights, control of the subconscious becomes much easier.

The control can become total when the cells become conscious of the Divine in them and when they open themselves voluntarily to His influence. This is what the consciousness that descended on the earth last year is working for. Little by little the subconscious automatism of the body is being replaced by the consciousness of the Divine Presence governing the entire functioning of the body.

13 April 1970

\*

The Divine Will acting in the subconscious: the rare moments when the Divine asserts Himself visibly.

\*

*About accidents: can one say that unconsciousness and disharmonious vibrations attract accidents and that the mistake is never one-sided? This is why it would be better, after an accident, to stop driving for a time, until one has made "great progress in self-mastery and in consciousness".*

This should be done and it is indispensable to enlighten one's subconscious.

1971

## *General*

There is a psychological health as much, as a physical health; there is a beauty and harmony of the sensations as much as a beauty of the body and its movements.

\*

Get out of your mind to have the true intelligence.  
Get out of your sensations to have the true feelings.  
Get out of your sensitiveness to have the true dynamism.

\*

For the mind — knowledge.  
For the heart — love and joy.  
For the life — power.  
For the matter — beauty.

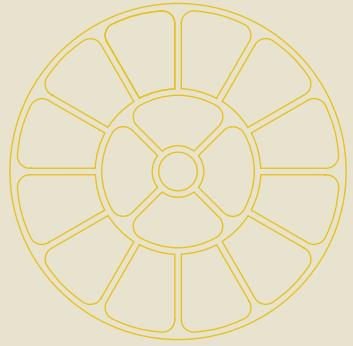
## *Note on the Texts*

Most of the statements in this volume were first published between the 1930s and 1970s in books and journals put out by the Sri Aurobindo Ashram or groups associated with it. The remaining statements first appeared in 1980 in the first edition of this volume. About two-thirds of the statements were written or spoken in English, the rest in French.

The volume has been divided into six parts, each part having a number of sections. Each section does not necessarily contain all of the statements that could be placed there. Each statement has been put only in one section, though it might have been put in more than one. Statements that appear in other volumes have not, as a rule, been reproduced here.

Quotations from the works of Sri Aurobindo and the Mother are occasionally cited in the text and footnotes. The sources of these works are the Sri Aurobindo Birth Centenary Library (SABCL) and the second edition of the Collected Works of the Mother (CWM).

The text of this second edition is the same as that of the first edition, apart from the correction of some typographical errors and the revision of a few English translations.

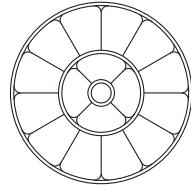


THE MOTHER

# Words of the Mother - III

### Words of the Mother – III

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*The Mother*

# Words of the Mother

## III

Sri Aurobindo Ashram, Pondicherry

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The Mother in 1969



## *Publisher's Note*

This volume is divided into two parts, the first part containing writings, the second part, conversations.

Part One consists primarily of brief written statements by the Mother on various aspects of spiritual life. Written between the early 1930s and the early 1970s, the statements have been compiled from her public messages, private notes, and correspondence with disciples. About two-thirds of them were written in English; the rest were written in French and appear here in English translation. There are also a small number of spoken comments, most of them in English. Some are tape-recorded messages; others are reports by disciples that were later approved by the Mother for publication. These reports are identified by the symbol § placed at the end.

This Part is arranged by theme in nineteen sections, each section having a number of subsections. Within the subsections, dated statements have been placed in chronological order, undated ones where they best fit in thematically.

The reader should note that most of these statements were given to particular persons under particular circumstances. The advice in them, therefore, may not apply to everyone.

Part Two consists of thirty-two conversations not included elsewhere in the Collected Works. The first six conversations are the earliest recorded conversations of the 1950s' period. About three-fourths of these conversations were spoken in French and appear here in English translation.

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Words of the Mother  
III





Do not take my words  
for a teaching. Always  
they are a force in action,  
uttered with a definite  
purpose, and they lose  
their true power when  
separated from that  
purpose.

A handwritten signature in black ink, appearing to read "Sri Aurobindo".



Part One

Letters, Messages  
and  
Other Short Written Statements



## *The Divine and the Universe*

### THE UNIVERSE: MANIFESTATION OF THE DIVINE

It is He, the perfect spirit who fills all.  
The perfect spirit fills all.  
It is *He* who fills all.  
Who is He? The perfect spirit.  
It is He, the perfect spirit who fills all.

1952

\*

It is the Lord who sets all in motion from the depths of the being;  
it is His will that directs, His force that acts.

18 September 1954

\*

At the service of the Divine we are; it is the Divine who decides,  
ordains and puts in motion, directs and accomplishes the action.

25 December 1954

\*

*Who has made the Divine?*

Himself.

August 1966

\*

*How long did it take to plan the universe? Who was  
there to execute it?*

### **Words of the Mother–III**

Nothing in advance. Everything immediately, directly, spontaneously, without any intermediary. The intervention of intermediaries has mostly complicated matters rather than simplified. A rather long story to tell.

\*  
\* \* \*

#### *What is Consciousness?*

When the Lord becomes conscious of Himself, the world is created.

Consciousness is the breath that gives life to all.

\*

*Sweet Mother, please tell me the meaning of “consciousness”.*

Without consciousness you would not even know that you live.

\*

Consciousness is the faculty of becoming aware of anything through identification.

The Divine Consciousness is not only aware but knows and effects. To become aware of a vibration, for instance, does not mean that you know everything about it.

\*

In the Divine Consciousness the smallest things from below unite with the highest, the most sublime from above.

3 July 1954

\*  
\* \* \*

## The Divine and the Universe

*Does the Divine exist in all things, even in the dustbin?*

The whole universe is the manifestation of the Divine, but a manifestation which begins with a total unconsciousness of its origin and rises little by little towards this consciousness.

\*

Do not forget even for a moment that all this has been created by Him out of Himself. Not only is He present in everything, but also He is everything. The differences are only in expression and manifestation.

If you forget this you lose everything.§

\*

There is no end to the wonders of the universe.

The more we get free from the limits of our small ego, the more these wonders disclose themselves to us.

\*

The Lord will possess His universe perfectly only when the universe will have become the Lord.

\*

## THE DIVINE WORKING IN THE UNIVERSE

The universe is a finite whole, but its content is infinite; the changes which occur in this infinity result from the action of Essence on substance, from the penetration, the permeation of quantity by quality, which brings about a constant and progressive organisation and reorganisation of the content of the universe.

24 March 1932

\*

### **Words of the Mother—III**

At every minute the universe is created in its totality and in each of its parts.

\*

No two combinations, no two movements in the universe are similar; nothing is reproduced exactly. There are analogies, there are similarities, there are families, families of movements that can be called families of vibrations, but there are no two things that are identical, neither in time nor in space. Nothing is repeated, otherwise there would be no manifestation, no becoming; there would be only one creation, one single thing.

The manifestation is just this diversity. It is the One that unfolds itself in the Many — endlessly.

\*

On the physical plane the Divine expresses himself through beauty, on the mental plane through knowledge, on the vital plane through power and on the psychic plane through love.

When we rise high enough, we discover that these four aspects unite with each other in a single consciousness, full of love, luminous, powerful, beautiful, containing all, pervading all.

It is only to satisfy the universal play that this consciousness divides itself into several lines or aspects of manifestation.

\*

This world is a chaos in which darkness and light, falsehood and truth, death and life, ugliness and beauty, hate and love are so closely intertwined that it is almost impossible to distinguish one from the other, still more impossible to disentangle them and put an end to an embrace which has the horror of a pitiless struggle, all the more keen because veiled, especially in human consciousness where the conflict changes into an anguish for knowledge, for power, for conquest, — a combat obscure and painful, all the more atrocious because it seems to be without issue, but capable of a solution on a level above the sensations

## The Divine and the Universe

and feelings and ideas, beyond the domain of the mind — in the Divine Consciousness.

*29 March 1934*

\*

The manifestation will overcome all difficulties, for manifestation means the overcoming of all difficulties.

\*

One Divine Consciousness is here working through all these beings, preparing its way through all these manifestations. At this day it is here at work upon earth more powerfully than it has ever been before.

*29 January 1935*

\*

I would say: may the world become aware that the Divine is manifesting.

*8 April 1935*

\*

O, to see no longer the appearances which change incessantly; to contemplate only the Divine's immutable oneness in everything and everywhere!

*29 September 1954*

\*

If one looks at outer forms no longer in themselves, for themselves, in their appearance alone, but as the expression of a deeper and more abiding reality, then all of them — as well as all circumstances and events — become symbolic of the Force that is behind and that uses them for its self-expression.

For a certain state of consciousness, there is not a single circumstance, not a form, an action or a movement that is not expressive of a deeper or higher, more abiding, more essential and truer reality.

\*

### **Words of the Mother—III**

Behind the appearances there is a subtle reality much closer to Truth; it is that one we are trying to show you.

\*

Upon this world of illusion, this sombre nightmare, the Divine has bestowed His sublime Reality, and each atom of matter contains something of His Eternity.

*14 November 1954*

\*

Is it not, for the Divine, a supreme sacrifice to renounce the beatitude of His unity in order to create the painful multiplicity of the world?

\*

Poor Divine! Of what an amount of horrors He is accused.

If these accusations were true, what a monster He would be, He who in truth is all-compassion.

\*

It is wrong to say that the world, as it is, is made according to the Divine's Will. If it were so,

(a) All the wickedness of the world would be the Divine's wickedness.

(b) There would be no need to change either oneself or the world.

\*

All things considered, looking at the world as it is and as it seems it must be irremediably, the human intellect has decreed that this world must be a mistake on the part of God and that the manifestation or creation is surely the result of desire, desire to manifest oneself, desire to know oneself, desire to enjoy oneself. Therefore the only thing to do is to put an end to this mistake

## The Divine and the Universe

as soon as possible by refusing to cling to desire and its deadly consequences.

But the Supreme Lord answers that the comedy has not yet been completely played out, and He adds, "Wait for the last act; no doubt you will change your mind."

*23 July 1958*

\*

When the physical world will manifest the divine splendour, all will be marvellous.

\*

The whole creation speaks of the Divine to him who knows how to hear within his heart.

*8 December 1965*

\*

There is no other consciousness than the Supreme Consciousness.

There is no other will than the Supreme Will.

There is no other life than the Supreme Life.

There is no other personality than the Supreme Personality, the One and the All.

*17 September 1967*

\*

There is nothing in this world which is not submitted to a direct action beyond Nature — but most of the men are unaware of it.

*18 September 1967*

\*

Divine presence: it hides from ignorant eyes its ever-present magnificence.

\*

You speak of delight, but in the material world there is no such thing as delight. Yet, remove the delight and the whole world will collapse.

## *Nature and the Forces of Nature*

Nature is happy to be beautiful.

\*

Nature rejoices at her beauty.

\*

Beauty is the joyous offering of Nature.

\*

Nature has a soul which blossoms very prettily.

\*

All in Nature is spontaneously generous.

\*

Abundance: Nature all at once gives to us generously and we have the joy of abundance.

\*

Nature has an instinctive thirst for light.

\*

Nature knows that one day she will realise.

\*

It is man who has rendered Nature sorrowful.

\*

Intimacy with universal Nature: this intimacy is only possible for those whose consciousness is vast and who are without preference and without repulsion.

\*

### Nature and the Forces of Nature

The so-called forces of Nature are nothing but the exterior activities of beings out of proportion with man by their size and by the powers which they wield.

\*

*(About a cyclone which struck Pondicherry on 1 May 1966)*

This cyclone was simply a push from the Earth-Nature to wake up some of her somnolent human children to the necessity of making a progress based on Sri Aurobindo's saying, "Materially you are nothing, spiritually you are everything."

*May 1966*

\*

*(About a cyclone which struck Pondicherry in November 1966)*

Nature is collaborating in her own way. All is meant for the growth of a spontaneous sincerity.

*November 1966*

\*

One must let things grow just as plants grow in Nature. Every too rigid form or limitation we would seek to impose on them before their time, would hamper their natural development and would sooner or later have to be destroyed.

The Divine in Nature creates nothing final; everything is temporary and at the same time as perfect as it is possible for it to be under the circumstances at the time.

\*

In our way of working we must not be the slaves of Nature; all these habits of trying and changing, doing and undoing and redoing again and again, wasting energy, labour, material and

### **Words of the Mother – III**

money, are Nature's way of action, not the Divine's. The Divine Consciousness sees first the truth of a work, the best way of doing it according to the given circumstances. And when She acts it is final; She never comes back to what is done, She goes forward, using failure as well as success for a new progress, one more step towards the goal.

In order to progress Nature destroys, while the Divine Consciousness stimulates growth and finally transforms.§

\*

If you do not feel your responsibility and if you are not always alert and painstaking, then Nature will play mischief with you. If you want to stop the mischief of Nature, you have to do your work with exactness and a sense of responsibility. You must not leave anything undone. You must always be careful and alert and you will be safe.§

## *The Gods, Superior Beings and Adverse Forces*

### THE GODS

Those who still believe in gods can certainly continue to worship them if they feel like it—but they must know that this creed and this worship has nothing to do with the teaching of Sri Aurobindo and no connection whatever with the Supramental Realisation.

1964

\*

Even the gods have to make their surrender to the Supreme if the Divine creation is to be realised upon earth.

\*

*What is the origin, significance and purpose of festivals such as Deepavali, Dasera, Rakhipurnima, etc.—and also some of the western festivals? On these days do the gods respond more to human aspirations? Thirdly, what is the connection between the inner truth and the external functions of these festivals? Lastly, what should be our attitude towards these festivals?*

Men like festivals.

9 November 1969

\*

*As an answer to my letter on the significance of festivals you wrote to me: “Men like festivals.” Does it then mean that they are men’s fancy and whim?*

### Words of the Mother—III

*Have they no meaning and no utility?*

It is men who give a meaning to festivals in order to legitimate their presence.

21 November 1969

\*

### KRISHNA AND RADHA

Krishna represents both the universal Godhead and the immanent Godhead, he whom one can meet within one's being and in all that constitutes the manifested world.

And do you want to know why he is always represented as a child? It is because he is in constant progression. To the extent that the world is perfected, his play is also perfected — what was the play of yesterday will no longer be the play of tomorrow; his play will become more and more harmonious, benign and joyful to the extent that the world becomes capable of responding to it and enjoying it with the Divine.

\*

Krishna's play: a power of progress veiling itself behind appearances.

\*

Krishna's play in Matter: beauty, love and joy are comrades; a play which widens and makes you progress.

\*

Krishna's play in the physical: the rule of the Avatar upon earth, that is to say, the realisation of the new divine world.

\*

### The Gods, Superior Beings and Adverse Forces

*Can you tell me whether Radha actually existed? Volumes are being written to prove that she did not.*

Surely she has lived and is still living.

\*

Radha's consciousness symbolises perfect attachment to the Divine.

\*

### KALI, MAHAKALI, MAHALAKSHMI, MAHASARASWATI

*When people speak against you, I feel as if a big flame with many tongues is arising in me and the person in front becomes docile.*

It must be Kali's force which you evoke.

\*

*I want to ask you a question concerned with my reaction to the inconsideration and vulgarity in X's letter about Sri Aurobindo. I remember an occasion many years ago when a lady friend of mine spoke unbecomingly of both of you. I verbally choked her off at once, but the indignation within me went on burning. It was like a sword of fire leaping out of my chest, striking and striking through the hours. My mind could serve only to direct it accurately; it had itself little part in the actual violence. The next day the lady had a terrific attack of diarrhoea.*

*A similar blaze began to go out of my chest yesterday on reading Y's letter. I had no scruple in directing it at his journal as if to consume its future to ashes. But although I also struck out at Y himself as if to destroy him, I did not encourage the fiery onslaught. I started wondering*

### Words of the Mother—III

*if it was right to attack like that a person. At times I thought I was perfectly justified. At other times it seemed to me that I should offer my sword of fire to you and Sri Aurobindo and leave it to you both to use it instead of myself concentratedly directing it at Y. I shall be thankful if I can have some words of guidance from you. Please keep in mind that I am not talking of a mere outburst of anger: some force appears to be there which wants to destroy and which feels it has the power to destroy. Of course I would never think of using it for my own private ends.*

It is evidently the working of the Kali force that has lit and is directing this fire in you. There is nothing wrong in its action; it is not an anger personal to you but the wrath of a divine power and it must be allowed to act; in fact, I think you could not stop it from burning in you even if you wanted to stop it. This man has drawn it on himself and there is nothing wrong in what is happening, he alone is responsible. Of course, it must not be used for any personal aim or in any self-regarding way.

8 October 1950

\*

Of all the aspects of the Mother, Kali most powerfully expresses vibrant and active love, and despite her sometimes terrible aspect, she carries in herself the golden splendour of an all-powerful love.

24 February 1965

\*

Kali rarely acts in the mind. In the higher domains she is a power of love which pushes towards progress and transformation; in the vital she is a power of destruction of falsehood, hypocrisy and ill-will.

### The Gods, Superior Beings and Adverse Forces

All that is good, truthful and progressive is never destroyed by her. On the contrary, she protects and sustains it.

5 June 1965

\*

Behind all destructions, whether the immense destructions of Nature, earthquakes, volcanic eruptions, cyclones, floods, etc., or the violent human destructions, wars, revolutions, revolts, I find the power of Kali, who is working in the earth-atmosphere to hasten the progress of transformation.

All that is not only divine in essence but also divine in realisation is by its very nature above these destructions and cannot be touched by them. Thus the extent of the disaster gives the measure of the imperfection.

The true way of preventing the repetition of these destructions is to learn their lesson and make the necessary progress.

\*

Integral wealth of Mahalakshmi: wealth of feelings and action in all fields of activity — intellectual, psychological and material.

\*

Mahasaraswati's mission is to awaken the world to the need of perfection; but perfection itself belongs to the Supreme Lord alone; no one else can even know what it is.

\*

*Ma, please help me to have a clear representation of the four aspects of the Mother as described by Sri Aurobindo in his book The Mother.*

In their aspect above the Overmind, in the higher regions, the aspects of the Mother have very simple forms and don't have multiple limbs.

### **Words of the Mother—III**

All the details and complications are appearances mostly added by men in order to give a symbolic expression to invisible qualities.

*29 September 1967*

\*

### **THE AVATAR**

Avatar—the Supreme manifested on earth in a body.

\*

The Avatar: the supreme Divine manifested in an earthly form—generally a human form—for a definite purpose.

\*

The Divine, being all-powerful, can lift people up without bothering to come down on earth. It is only if it is part of the world arrangement that he should take upon himself the burden of humanity and open the Way that avatarhood has any meaning.

*6 March 1935*

\*

Men tolerate the presence of the Divine upon earth only on condition that He suffers there.

\*

Only when men depend exclusively on the Divine and on nothing else, will it no longer be necessary for the incarnate god to die for them.

*2 August 1952*

\*

The chief purpose of the “avatar” is to give to man a concrete proof that the Divine can manifest upon earth.

*12 July 1954*

\*

## The Gods, Superior Beings and Adverse Forces

Unless your aim is the Divine Realisation upon earth, at any cost, take good care not to draw too close to the divine messengers: for their action is like a hurricane that sweeps away all established things.

7 May 1957

\*

## SUPERIOR BEINGS

The human race tolerates and accepts the existence of superior beings only on condition that they are at its service.

4 February 1965

\*

For ordinary men, the sage is a sort of music box of wisdom into which it is enough to put the penny of a question in order to receive the answer automatically.

\*

For them to recognise a god, he must have a halo behind his head; for them to recognise a king, he must have a sceptre in his hand.

\*

One who is no longer egoistic no longer has any personal place in this world. That is to say, in exact proportion to his impersonality, this personal world no longer has any personal relations with him. He is in relation with the world, with beings and things only as universal and non-individual forces are; like them, he acts in all, animates all, supports all, but in a general way he is completely ignored by all that he animates, supports and sets in motion.

It is not he who no longer wants the world, it is the world that no longer wants him or, rather, that no longer even notices that he exists.

\*

### Words of the Mother—III

#### ADVERSE FORCES

Each time that we have made a decisive step in our spiritual progress, the invisible enemies of the Divine always try to take their revenge, and when they cannot injure the soul they strike the body. But all their efforts are in vain and will finally be defeated, for the Divine Grace is with us.

\*

We must never give a chance to the adverse forces to do their mischief — they take advantage of the slightest unconsciousness.

\*

It is jealousy, selfish dissatisfaction and hurt vanity that open the doors of the consciousness to the hostile attacks by pulling one out of the Divine's protection.

It is only by refusing to allow these wrong movements to take place in oneself that one can hope to get rid of the adverse influence and its disastrous effects.

\*

It is a great ignorance that makes a being answer to the suggestions of the forces of darkness and destruction. With a true sense of gratitude for the Divine's infinite mercy, one would be saved from such dangers.

\*

*What are these suggestions that sometimes invade me?  
Do they not come from outside?*

Yes, they do come from outside, from some vital entity that is amusing itself by sending them to you to see how you will receive them. I saw the suggestion passing at the time I gave you the flower. I did not attach any importance to it because it was just foolishness — but I see that you received it.

28 April 1934

\*

### The Gods, Superior Beings and Adverse Forces

The wrath of Mahakali manifests from time to time and acts all right, but the effect of it does not last because those who answer to the adverse force do not truly want to be cured — they are not sincere.

1 July 1935

\*

*Mother, the attacks are innumerable, and yesterday I felt very weak.*

If you thought less about the attacks, there would not be so many.

7 October 1935

\*

Constantly thinking of the hostile forces and fearing them is a very dangerous weakness.

\*

As you say, it is the adverse force itself that must be conquered and destroyed, otherwise it will always find people to manifest it.

28 May 1936

\*

Hostile forces are tolerated in the world only because they put man's sincerity to the test. The day that man becomes integrally sincere, they will pass away, for there will no longer be any reason for their existence.

13 March 1949

\*

*Tonight again there is a severe attack of the hostile forces. My sleep has completely vanished. I pray to you with utmost sincerity to liberate me from the clutches of these furies. They attack my abdomen, thighs and knees. Pray*

### Words of the Mother—III

*give me the promised advice, so that I may be able to get rid of them completely for ever.*

These adverse forces are connected with sexual desire. They live on the energy wasted when the act takes place. And even a thought, a mental or vital desire is sufficient to let them come in and settle in the atmosphere. Thus it is in the mind itself that the purification must take place.

My blessings.

12 September 1950

\*

*Mother, sometimes I see a queer thing. I see a region where dead flies go. Their condition seems to be a very miserable one. They complain that I kill so many flies.*

These visions are imaginations which probably come from old thought-forms. There is no reason to sentimentalise about flies. They are beings created by the adverse forces and they must disappear from the earth.

\*

In the terrestrial organisation, the world of insects is, so to say, the direct work of hostile creators in the vital world; they are the result of adverse and often diabolical thoughts and imaginations, directed not towards man but towards the divine work. Often an insect that looks quite harmless is the messenger of a bad and malevolent will; in that case one must deal severely with it.

Love can tolerate anything—but in action, the Divine chooses and decides. Yet even in his act of destruction, there shines out pure Love, sublime Love.

14 October 1955

\*

### The Gods, Superior Beings and Adverse Forces

When the adverse forces are dealt with in the right way, all that is ugly and false disappears to leave place only for what is true and beautiful.

\*

Your ego, at the slightest thing that displeases it, is in the habit of opening the door of your being to an evil spirit of arrogant and impudent disbelief which passes its time in throwing mud and filth on all that is sacred and beautiful and especially on the aspiration of your soul and the help from the Divine's Grace.

If this is allowed to continue, it will end in a sure catastrophe and ruin. Strong steps must be taken to put an end to this, and for that the collaboration of your soul is needed. It must wake up and join in the fight against the ego by resolutely closing the door to this evil spirit.

9 April 1958

\*

After all, what is freedom? To go about doing whatever you like? But do you know what is "you"? Do you know what is your own will? Do you know what comes from you and what comes from elsewhere? Well, if you had a strong will I could have allowed you to work. But it is not like that; it is only impulses that move you and they are also not your own. They come from outside and make you do all sorts of stupid things. You fall into the hands of the Rakshasas. First they make you do stupid things and then they laugh. If you have a strong will, if your will, your impulses and all else are centred around the psychic, then and then alone can you have some taste of liberty and freedom; otherwise you are a slave.§

\*

If you refuse to become a docile and surrendered servant of the Divine and of the Master who manifests Him, it means that you

### Words of the Mother—III

will remain a slave of your egoism, your vanity, your presumptuous ambition, and a toy in the hands of the Rakshasas who allure you with brilliant images in their attempt — not always unsuccessful — to possess you.

\*

If you had understood and reacted in the right way, you would have passed the test and got rid not only of this special difficulty but probably of this hostile's influence altogether. But you failed and got possessed. And only one thing was left to me to do, it was to flood you with the pure light, the white flame of purification to chase from inside you the intruder. It is what you took probably for a cut in our relations, a wall of separation between us; there was nothing of the kind; I was inside you, penetrating you as usual, but in the form of this supreme purity which is so foreign to all that is anti-divine or even to all ordinary human movement.

This adverse entity is not only vital, it is also mental and supports its desires by some apparently reasonable principles which become aggressively stupid by their rigidity. When this seizes you, you seem to lose all common sense and the most elementary understanding.

No wall at all — only the pure light, the white flame of purification penetrating right through, from outside inside, from inside outside.

Now I can tell you what has happened with a chance of being understood.

\*

(*About a sadhak's accident*)

Here is a sad but striking illustration of what I said.

This case is clear. For some egoistic reason he attempted to do more than he could.

If the year had been good he might have succeeded.

### The Gods, Superior Beings and Adverse Forces

With an ordinary or *neutral* year he would not have succeeded but without bad results for himself or for the others.

This year, because it is dangerously bad, the consequences came in full. Now all I can do is to make the best out of the situation; but it has become a big fight.

This is what I meant when I spoke, but very few people understood what I meant by "Be careful." I meant: "Do always the best you can and make as far as possible no spiritual mistake." On the contrary, most of them started fearing and that in itself is already a big spiritual mistake. Instead of being more vigilant and more faithful, most of them at once opened the door to the hostile suggestions and aggravated the situation. Some went even so far as to blame me for having spoken, not understanding that if I cannot warn the people here and advise them to keep firm in the right attitude, it means that they are not true sadhaks and have no sincerity in their attitude.

In order to make myself more clear, I repeat what I wanted to say; in a year like this one when the adverse forces have decided to attack at the utmost of their capacity, it is required from all those who have decided to fight for the Divine Realisation, to avoid carefully all fear.

When I spoke at the beginning of the year I insisted on the necessity of being especially vigilant because when times are bad whatever mistake one makes brings immediately its full consequences, the action of the Grace being hampered by the intensity of the adverse attack; the faith must be more total, the vigilance more constant, the trust in the Divine more absolute.

1955

\*

As for your opening upward — fear nothing; it all depends on your sincerity. If it is the Divine alone that you want and not some personal advantage, it is the Divine alone who will answer

### Words of the Mother—III

your call. Adverse replies are a danger only when the motive is egoistic.

With my blessings.

5 September 1964

\*

*Last night, at three in the morning, sleepy, exasperated, I called you. A few seconds later, three times, I felt a strong force paralyzing me and trying to plunge me into unconsciousness. I struggled hard against it because I felt it as an adverse force which wanted to take away my subtle body. The third time, with one eye open I saw part of the dark blue robe of a tall person who was waiting to take me away; it seemed as if an emanation of X was at his side.*

*How is it that after I had called you, Mother, I had this experience?*

This is the disadvantage of placing oneself under the influence of several occult forces.

In the past, one was recommended, not without reason, to choose one spiritual master and to take great care not to see any others, to avoid a mixture of influences, which has serious disadvantages. So-called modern wisdom, which springs from ignorance, is open to all kinds of influences which are sometimes contradictory, and the result is a great confusion.

Now there is only one solution, to go beyond all human representations and approach the Supreme directly with the utmost sincerity you are capable of, and... await the result.

Blessings.

25 March 1970

## *Religion and Occultism*

### RELIGION

God gives Himself to His whole creation; no one religion holds the monopoly of His Grace.

\*

Instead of excluding each other, religions ought to complete each other.

\*

The spiritual spirit is not contrary to a religious feeling of adoration, devotion and consecration. But what is wrong in the religions is the fixity of the mind clinging to one formula as an exclusive truth. One must always remember that formulas are only a mental expression of the truth and that this truth can always be expressed in many other ways.

6 December 1964

\*

You express your faith in Sri Aurobindo with certain words which are for you the best expression of this faith; this is quite all right. But if you are convinced that these very words are the only correct ones to express what Sri Aurobindo is, then you become dogmatic and are ready to create a religion.

5 March 1965

\*

In a severe tone:

“Madam, you are pledging your word.”

Very quietly:

“I know it, sir, and when I make a promise, I keep it. But for me these things don’t have much importance. I have no

### **Words of the Mother—III**

attachment for any religion, and when one has no attachment, one has no aversion either. For me religions are forms, much too human, of spiritual life. Each one expresses one aspect of the single and eternal Truth, but in expressing it exclusive of the other aspects, it deforms and diminishes it. None has the right to call itself the only true one, any more than it has the right to deny the truth contained in the others. And all of them together would not suffice to express the Supreme Truth which is beyond all expression, even whilst being present in each one.”

In a dry tone:

“I am sorry, madam, but in this field I cannot follow you.”

Smiling and peaceful:

“I know that very well, sir, and I told you all this only to explain to you why I did not reply very seriously to the promise you were demanding from me.”

\*

Why do men want to worship?

It is far better to become than to worship.

It is the reluctance to change that makes one worship.

*24 June 1969*

\*

One may abstain from worship only on condition that one changes, for there are many who want neither to change nor to worship!

*June 1969*

\*

The attitude to be taken towards religions

A benevolent goodwill towards all worshippers.

An enlightened indifference towards all religions.

All religions are partial approximations of the one sole Truth that is far above them.

*April 1969*

\*

## Religion and Occultism

A benevolent goodwill towards all worshippers.

An enlightened indifference towards all religions.

As for the relation with the beings of the Overmind, if this relation exists already, each case must have its own solution.

\*

*Why do men cling to a religion?*

Religions are based on creeds which are spiritual experiences brought down to a level where they become more easy to grasp, but at the cost of their integral purity and truth.

The time of religions is over.

We have entered the age of universal spirituality, of spiritual experience in its initial purity.

\*

*(About an article entitled “Religion in the New Age”)*

I have read the article—it is all right. I have made only one change—in the last page, where you write “since it will be the age of God” (God is still too religious) I have put “of the ONE”—because it will truly be the age of Unity.

\*

I approve of your continuing this practice in the Arya Home provided those who live there are *absolutely free* to attend or not according to their own conviction. Practices of this kind have no spiritual value if they become a habit or a compulsion, even if it is only a *mental* compulsion. I mean to say that no propaganda spirit must be used.

With blessings.

\*

Religious thought cannot be used unless it is liberated from the influence of religions.

\*

### **Words of the Mother—III**

*The notion of religion is most often linked with the search for God. Should religion be understood in this context only? As a matter of fact, these days, are there not other forms of religion?*

We call “religion” any concept of the world or the universe which is presented as the exclusive Truth in which one must have absolute faith, generally because this Truth is declared to be the result of a revelation.

Most of the religions affirm the existence of a God and the rules to follow to obey Him, but there are some Godless religions, such as the socio-political organisations which, in the name of an Ideal or the State, claim the same right to be obeyed.

Man’s right is to pursue the Truth freely and to approach it freely in his own way. But each one ought to know that his discovery is good for him alone and is not to be imposed upon others.

*13 May 1970*

\*

You must not confuse a religious teaching with a spiritual one.

Religious teaching belongs to the past and halts progress.

Spiritual teaching is the teaching of the future — it illuminates the consciousness and prepares it for future realisation.

Spiritual teaching is above religions and strives towards a global Truth.

It teaches us to enter into direct relation with the Divine.

*15 July 1972*

\*

### **OCCULTISM**

Occultism does not truly blossom except when it is surrendered to the Divine.

\*

## Religion and Occultism

And yet there is an analogy. Just as you may read all the books possible on the art of playing the piano, but if you do not play it yourself you will never be a pianist, so too you may read everything that has been written on occultism, but if you do not practise it yourself you will never be an occultist.

*November 1957*

\*

Pre-vision: the power of projecting one's consciousness into the future.

\* \* \*

I do not like these showy miracles — they most often fail pitifully under the pressure of the Force. The first effect is a dangerous swelling of the ego. In front of all that, there is only one attitude to take — do your best and leave the result to the Lord.

\*

*In the lives of many saints we read that with full trust the devotee refused to eat unless the Lord appeared and took part. And the Lord did appear and eat and work like human beings. Is there any truth in such stories?*

A psychological truth because anybody can become for you the Lord if so you decide. The subjective point of view is much more widely prevailing than is generally admitted.

\*

I have gone through the papers you sent me.

The historic part of the papers seems to be true. The founder must surely have been acquainted with the Kaballah and with some mystics of Asia Minor. The original appears to have been written in Latin with adjuncts of Hebrew words (probably taken

### Words of the Mother—III

from the Kaballah). But the Osiris-Isis part looks to me like a more recent addition which came in something like 50 or 60 years ago.

The whole thing is from its origin a very well-made, a very strong and elaborate *mental formation*, powerfully designed to catch hold of certain vital elements and forces (both outside and inside the individuals) to rule and use them and through the vital to exercise a partial power over the physical.

Formations of this kind are numerous; they translate upon earth into secret societies. I have met *many* of the kind, more or less ancient, more or less powerfully organised, but all of a similar type. They are not, in their nature, spiritual. If there is any spirituality in them, it comes *not from the formation itself* but from the presence, in the society, of one or several personalities with a spiritual character and achievement.

\*  
\* \* \*

In ancient times the teaching of the great spiritual truths was a secret teaching reserved for a small number of initiates.

Even now there are things that are spoken but cannot be written down, and still less can they be printed.

\*

In our daily practices we are endeavouring to express the great mystery of the Divine Incarnation.

\*

In the final analysis, formulated knowledge is only a language that gives the power to act upon the object of this knowledge.

\*

*(A sadhak wrote that devotees were performing ceremonies much like the worship of deities in front of the*

## Religion and Occultism

*photographs of Sri Aurobindo and the Mother. Stating that for proper worship there should be a bija-mantra [seed-mantra] to invoke the deity, he asked whether there was such a mantra for Sri Aurobindo and the Mother. Mother replied:)*

I always advise to let the mantra rise from the depth of the heart as a sincere aspiration.

\*

*It occurs to me to beg Thee for a key word for japa.*

OM.

\*

OM is the signature of the Lord.

\*

*(About pranam, the gesture of obeisance to the Divine)*

This gesture, when one makes it in all sincerity, is the consecration to the Divine in the whole creation. It is that, that is the origin of the thing... Like a recognition, a recognition and a submission to the Divine in the creation.

That is the true meaning. Naturally, in outer appearance, not one person in a thousand does that... but that is the true meaning of this gesture.<sup>1</sup>

19 March 1973

\*

<sup>1</sup> Tape-recorded.

### Words of the Mother—III

#### ASTROLOGY

Do not fear for your life — the astrologers do not always say the truth.

*7 November 1939*

\*

The stars have no decisive influence. It is only if one does not believe in the Divine that one unnecessarily suffers by believing that they determine one's life.

I have known many astrologers both in Europe and India. So far, nobody has been able to read the future correctly. There are three reasons for the failure. First, the astrologers do not know how to read the future properly. Secondly, the horoscope is always incorrectly made — unless a man is a mathematical genius. And even for such a person it is very difficult to make a correct horoscope. Thirdly, when people say that the stars in this or that house at the time of birth rule your life, they are quite wrong. The stars under which you are born are only "tape-recorders" of physical conditions. They do not rule the future of the soul. There is something beyond, which rules the stars themselves and everything else. The soul belongs to this Supreme Being. And if it is doing Yoga, then all the more it should never believe in the power of the stars or in any other power.

An astrologer who predicts a catastrophe for you is like a joker. Many jokers say things like, "Today you will break your neck!" But in spite of the joke nothing happens.

Only a great Yogi can tell you your future correctly. But even then there is the Supreme Will which alone controls and decides everything. §

*8 September 1961*

\*

## Religion and Occultism

*X who has been studying astrology has prepared my horoscope. I send it to you to see. Do you think the indications he has given in it for my future have any value?*

The horoscope is sufficiently vague and favourable to be taken in consideration as the base of a mental conception for your future.

The most important factor in a horoscope is the intuitive faculty of the astrologer.

6 May 1964

\*

Why do you believe in what the astrologers say? It is the belief that brings the trouble.

Sri Aurobindo says that a man becomes what he thinks he is.

1965

\*

Horoscopes have no importance for those who take up yoga, because the influence that works through yoga is much more powerful than the influence of the stars.

\*

## PALMISTRY

Palmistry is a very interesting art, but it depends for its exactitude and truthfulness almost entirely upon the real ability of the one who practises it. Moreover, it relates only to the material destiny and this destiny can be altered by the intervention of the higher forces.

3 January 1951

\*

### Words of the Mother—III

#### NUMBERS

- 1 — The One
- 2 — Decision for Creation
- 3 — Beginning of Creation
- 4 — Manifestation
- 5 — Power
- 6 — Creation
- 7 — Realisation
- 8 — Occult Formation
- 9 — Power of Static Fulfilment
- 10 — Power of Expression
- 11 — Progress
- 12 — Perfect Manifestation Stabilised

\*

- 1 — The Origin
- 2 — Appearance of the Creative Consciousness
- 3 — Sachchidananda
- 4 — Manifestation
- 5 — Power
- 6 — New Creation
- 7 — Realisation
- 8 — Double Enclosure (protection from inner and outer enemies)
- 9 — New Birth
- 10 — Perfection
- 11 — Progress
- 12 — Double Perfection (spiritual and material)
- 14 — Transformation§

\*

*This morning after Pranam, Thou blest me with four flowers of Sincerity. I feel that there is special significance*

## Religion and Occultism

*in it, but I am unable to find out the same. May I know it?*

When I picked up the flowers to give you, I felt that several were coming and I willed: "Let it be the number of the states of the being in which the Sincerity (in the consecration to the Divine) will be definitively established." Four means integrality: the four states of being, mental, psychic, vital, physical.

27 December 1933

\*

## COLOURS

*Can one tell when the colour yellow indicates the mind  
and when it indicates light?*

Greenish yellow is mental.

Orange yellow is the symbol of light.

\*

## SYMBOLS

The fox on the envelope means cleverness.

8 January 1932

\*

It is a hare — "prudence".

9 February 1932

\*

*Mother, what does the deer signify?*

Gentleness and swiftness of movement.

\*

### Words of the Mother—III

Generally a snake symbolises a movement of falsehood, When something in the nature is in affinity with falsehood, snakes are attracted. The nature of the falsehood is indicated by the nature of the snake and the plane where it appears.

30 August 1932

\*

*Please tell me what the horse means.*

The horse signifies the powers of the individual being, which must be controlled (bridled).

1 January 1933

\*

*What is the meaning of the drawing You sent me on the envelope?*

It is a *lamb*, which means “purity”.

4 January 1933

\*

*What is the significance of the picture You sent me?*

This boar is the symbol of desires.

1933

\*

(*Significance of the falcon*)

Keen sight.

1933

\*

The snake is not the symbol of power but of *energy*, and just as there are obscure and perverted energies, so too the snake can be the symbol of unregenerate and anti-divine forces.

29 May 1934

\*

## Religion and Occultism

*Does the cow really have a special sanctity or is it merely a tradition based on economic needs?*

Mere tradition based on old symbols.

\*

*Mother, what is the meaning of the house in the picture?*

I do not remember the picture I sent. A house is generally a place of rest and safety.

\*



\*

This little badge was chosen as it is—a single ball hanging from a cord made of countless silk threads—for the following reasons.

The ball—the globe—is a symbol of universality, integrality, infinity. One, it becomes the symbol of the Supreme Oneness manifested in all the domains of the being—the multiplicity—represented by the silk cord.

\*

*In the picture which I received today from Thee, I see someone offering with two hands a full-bloomed red lotus, a lotus bud and a garland. The background of the picture is yellow in colour. What do all these signify?*

The red lotus is the symbol of the Avatar and the offering of the red lotus is meant to suggest the full consecration to

### Words of the Mother—III

the Avatar; the yellow background represents the supramental manifestation.

8 November 1933

\*

*What is symbolised by the waterfall in the picture you have given me? Is it not the current of your serene peace and of your divine force which constantly floods me?*

Yes, it is the symbol of the descent of the divine forces upon the physical plane.

25 January 1934

\*

Water signifies many things such as fluidity, plasticity, suppleness, the purifying principle. It is the driving force and marks the beginning of organised life. §

\*

Water corresponds to the vital, air to mind, fire to the psychic, earth to matter and ether to the spirit.

20 August 1955

\*

The diamond is the symbol of pure spiritual light. No hostile force can cross it. If you put that light on a hostile force, he simply melts away. But the diamond light cannot be used indiscriminately in all cases, because human beings who shelter these adverse forces get very dangerously affected.

Of course I am not speaking of material diamonds. §

\*

## Religion and Occultism

*What is the relation between the Supramental Light and  
the solar light?*

The solar light is the symbol of the supramental light.

9 July 1965

\*

We invoke the solar light, symbol of the Supreme Lord, to give us the Light of Truth.

\*

Symbols are a convention, and their value is the same as the value of the languages.

10 April 1966

## *Morality and War*

### MORALITY

You have no right to dispense with morality unless you submit yourself to a law that is higher and much more rigorous than any moral law.

*28 May 1947*

\*

You can break the moral rules only when you observe the Divine Law.

\*

Moral laws have only a very relative value from the point of view of Truth. Besides, they vary considerably according to country, climate and period.

Discussions are generally sterile and without productive value. If each one makes a personal effort of perfect sincerity, uprightness and good-will, the best conditions for the work will be realised.

*August 1966*

\*

Never judge on appearances, still less on gossip.

What is moral in one country is immoral in another.

Service to the Divine exacts a sincerity of self-sacrifice unknown to any morality.

*26 February 1969*

\*

## Morality and War

### WAR AND VIOLENCE

Not so long ago, at the beginning of this century, during what was perhaps the most murderous war of all, the fate of millions of men was decided many a time by the financial speculations of the contending heads of state.

\*

O men! How can you utter the sublime word “Peace” when there is no peace in your hearts?

The War is over, so you say, and yet everywhere man is slaying man and Cain still sheds his brother’s blood!

\*

In the Bible, God calls Cain and asks him: “What have you done with your brother?”

Today I call man and ask him: “What have you done with the earth?”

\*

For all those whom the Divine Grace has kept far from the horrible conflict which is tearing men apart, the only way to express their gratitude is by a complete consecration of their whole being to the divine work.

*May 1940*

\*

Don’t worry about Hitler. No asuric force can stand eternally against the divine force and the hour of his defeat is bound to come.

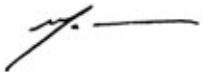
*27 May 1940*

\*

### Words of the Mother - III

The 15<sup>th</sup> August 1945

The Victory has come, Thy Victory, O Lord, for which we render to Thee infinite thanks-giving  
But now our ardent prayer rises towards Thee  
It is with Thy force and by Thy force that the victors have conquered. Grant that they do not forget it in their success and that they keep the promises which they have made to Thee in the hours of danger and anguish. They have taken Thy name to make war, may they not forget Thy grace when they have to make the peace



The Victory has come, Thy Victory, O Lord, for which we render to Thee infinite thanks-giving.

But now our ardent prayer rises towards Thee. It is with Thy force and by Thy force that the victors have conquered. Grant that they do not forget it in their success and that they keep the promises which they have made to Thee in the hours of danger and anguish. They have taken Thy name to make war, may they not forget Thy grace when they have to make the peace.

15 August 1945

\*

### The Atomic Bomb

The Atomic bomb is in itself the most wonderful achievement and the sign of a growing power of man over material nature. But what is to be regretted is that this material progress and mastery is not the result of and in keeping with a spiritual progress and mastery which alone has the power to contradict and counteract the terrible danger coming from these discoveries. We

## Morality and War

cannot and must not stop progress, but we must achieve it in an equilibrium between the inside and the outside.

30 August 1945

\*

Violence is never a good way to make a cause triumph. How can anyone hope to obtain justice by injustice, harmony by hatred?

9 October 1951

\*

*X has inquired if You have said anything recently about the world-situation. He wants to know if there is any likelihood of another world war or some other grave troubles.*

Tell him that I refuse to be a prophet.

3 February 1962

\*

This old idea of the necessity of the catastrophe to make the power *effective* is a limitation that has to be overcome.

\*

There is no question of welcoming destruction, but of learning the lesson it gives.

\*

I disapprove totally of violence. Each act of violence is a step back on the path leading to the goal to which we aspire.

The Divine is everywhere and always supremely conscious. Nothing must ever be done that cannot be done before the Divine.

6 May 1971

\*

### Words of the Mother—III

So long as you are capable of giving somebody a beating, you open the door to the possibility of being given a beating yourself.

\*

Popular outbursts: the monstrous cruelty of the mud that hates and despises the light.

\*

There is a difference between violence and cruelty. In a violent mood one can do a very dreadful act, but afterwards one feels very sorry for it. Whereas a cruel person does the thing in a cold-blooded way — everything is prearranged and is done for its own sake.§

\*

### SAFETY AND PROTECTION

During the bombardments, to those who fear for their skins and flee:

Why should you be in safety when the whole world is in danger? What is your special virtue, your special merit for which you should be so specially protected?

In the Divine alone is there safety. Take refuge in Him and cast away all fear.

26 May 1942

\*

*(About persons who asked permission to come to Pondicherry during India's conflict with Pakistan in September 1965)*

They can come to Pondicherry, but those who are afraid are afraid everywhere and one who has faith is in safety everywhere.

9 September 1965

\*

## Morality and War

The best protection is an unshakable faith in the Divine Grace.

\*

Protection is active and can be effective only with *faith* on your side, absolute and constant.

\*

Let us give ourselves entirely and sincerely to the Divine and we shall enjoy His protection.

\*

Integral protection: that which can be given only by the Divine.

\*

Psychic protection: the protection resulting from surrender to the Divine.

\*

Physical protection is possible only with a total surrender to the Divine and the absence of all desires.

\*

Concentrate more constantly on the Divine Presence and the protection will be more spontaneous.

\*

Exclusive turning of all movements towards the Divine: the sure means of having security.

\*

Nothing is in safety except what is given to the Divine.

## *Wealth and Government*

### WEALTH AND ECONOMICS

*Money is not meant  
to make money, money  
is meant to make the  
earth ready for the advent  
of the new creation.*



Money is not meant to make money, money is meant to make the earth ready for the advent of the new creation.

\*

It is to the Divine that all riches belong. It is the Divine who lends them to living beings, and it is to Him that they must naturally return.

\*

Wealth under the psychic influence: wealth ready to return to its true possessor, the Divine.

\*

## Wealth and Government

A day shall come when all the wealth of this world, freed at last from the enslavement to the antidivine forces, offers itself spontaneously and fully to the service of the Divine's Work upon earth.<sup>1</sup>

6 January 1955

\*

Give all you are, all you have; nothing more is asked of you but also nothing less.<sup>1</sup>

6 January 1956

\*

True wealth is that which one offers to the Divine.

\*

You are rich only by the money that you give to the Divine Cause.

30 January 1959

\*

You are richer with the wealth you give than with the wealth you keep in your possession.

\*

(*Message for the First Annual Conference of the Sri Aurobindo Society*)

The true fortune is to spend in the right way.

You become truly rich when you dispose of your wealth in the best possible way.

February 1962

\*

<sup>1</sup> Distributed on the Feast of the Epiphany, which the Mother designated as "the festival of the offering of the material world to the Divine".

### **Words of the Mother – III**

Prosperity stays consistently only with him who offers it to the Divine.

\*

Unselfish prosperity: he who receives it abundantly, gives all that he has as he receives it.

\*

Generosity gives and gives itself without bargaining.

\*

Let money come and go in abundance for good works.

\*

*To me any activity is more important than its cost to me, even if the cost is unreasonable. Money should never be the criterion for such decisions. If we say we can't have something because of its cost, we limit our receptivity to the Grace and hamper its workings. Money is only a medium of exchange, it is all relative and the Divine resources are inexhaustible. Is this attitude a correct one?*

You are quite right and I approve of your attitude.

\*  
\* \*

Never mix in your thought *spiritual power* and *money* because it leads straight to catastrophe.

\*

A gift made through vanity is profitable neither to the giver nor to the receiver.

\*

## Wealth and Government

I wanted to make him understand and experience that the thought, the feeling and the force that is in a gift is much more important and valuable than the thing given itself.

\*

*A practical problem comes up more and more often: should one who is preparing to do Yoga and has made it a general rule to offer You everything and depend entirely on You, accept gifts, in money or kind, coming from others? Because if he accepts, he is put under personal obligations and duties. Can a sadhak allow this? Can he say to himself: "The Divine has many ways of giving"?*

*What is to be done if a person begins to quarrel because one has accepted a gift in one case and refused in another? What is to be done to avoid such bitterness around one, provoked by repeated refusals?*

"The Divine has many ways of giving."

This is the correct thing. One never has any obligation to anybody, one has an obligation only to *the Divine* and there totally. When a gift is made *without conditions*, one can always take it as coming from the Divine and leave it to the Divine to take care of what is needed in exchange or response.

As for ill-will, jealousy, quarrels and reproaches, one must *sincerely* be above all that and reply with a benevolent smile to the bitterest words; and unless one is absolutely sure of himself and his reactions, it would be better, as a general rule, to keep silent.

6 October 1960

\*

*People say, "God is the friend of the poor", but it seems wrong and false. God is the friend of the rich. We do not know what place we have.*

To the rich God gives money, but to the poor He gives Himself.

### Words of the Mother—III

All depends on the poor giving more value to the riches or to God.

22 August 1964

\*

The financiers and businessmen have been offered the possibility to collaborate with the future, but most of them refuse, convinced that the power of money is stronger than that of the future.

But the future will crush them with its irresistible power.

\*  
\* \* \*

In this material world, for men, money is more *sacred* than the Divine's Will.

12 March 1965

\*

Greed for money: the surest way to decrease one's conscience and to narrow one's nature.

\*

I am not for getting interest on money.

\*

*I dabbled in stocks and shares a little, but came a cropper.  
The speculation I carried on for a while has burnt quite  
a hole in my pocket. I really wish I hadn't. Are you dead  
against speculation?*

You ought to know that I do not approve at all of speculation — but what is done is done.

17 December 1939

\*

## Wealth and Government

*Does the economic condition of a man become stable with the betterment of his consciousness?*

If “betterment of consciousness” means an increased, enlarged consciousness, a better organisation of it, then as a result there should naturally be a greater control of outward things (including the “economic condition”). But also, naturally when one has a “better consciousness” one is less preoccupied with such things as one’s economic condition.

\*

Solution of the economic problem:

Arriving at the synthesis of two problems:

- (1) adjusting the production to the needs;
- (2) adjusting the needs to the production.

\*

## GOVERNMENT AND POLITICS

One must be able to control oneself before one can hope to govern others.

\*

- 1) To have *complete control over oneself* is the indispensable condition for controlling others.
- 2) To have *no preferences*, not to like one and to dislike the other — *to be equal* with everybody.
- 3) To be patient and enduring.  
Also to speak only what is quite indispensable and nothing more.

*March 1954*

\*

### **Words of the Mother – III**

One takes seriously what is said by those whose lives are governed by reason; but how can one attach any importance to the so-called decisions made by those who are actually the playthings of their whimsical impulses?

\*

Idea: essential for all organisers; on its quality depends the quality of the organisation.

\*

It is easier to suppress than to organise, but the true order is far superior to suppression.

*30 June 1954*

\*

Organisation and discipline are the necessary basis for all realisation.

To know how to command well, one must first know how to obey well.

\*

Only he who knows how to obey is capable of governing.

\*

In their ordinary consciousness, human beings cannot tolerate any authority, however legitimate, if it is exercised over them by somebody whom they believe to be on the same level as themselves.

On the other hand, for human authority to be legitimately exercised over others, it must be enlightened, impartial and unegoistic to the extent that nobody can reasonably challenge its value.

\*

Wealth and Government

*To those whose work is to govern or to lead.*

*When you want to please the people, you let things go as they are, waiting for Nature to impose her progress upon man. But this is not the truth of the creation. The true mission of man is to impose his progress on Nature*

*2-12-54*



To those whose work is to govern or to lead.

When you want to please the people, you let things go as they are, waiting for Nature to impose her progress upon man. But this is not the truth of the creation. The true mission of man is to impose his progress on Nature.

*2 December 1954*

\*

He only who has a perfect sense of true justice can claim the right to be obeyed.

\*

When I say that the "wise" should govern the world, I am not taking a political point of view but a spiritual one.

The various forms of government can stay as they are; that is only of secondary importance. But whatever the social status of the men in power, they should receive their inspiration from those who have realised the Truth and have no other will than that of the Supreme.

*17 September 1959*

\*

### **Words of the Mother – III**

Remain in politics and try to bring Truth into politics. It is a very sure way towards effective spirituality.

\*

Completely give up this ordinary vulgar political practice of publicly abusing people either in speech or writing. One should wage a war of ideas so that the truth may triumph, not a war of *personalities*.

\*

*Sweet Mother,*

*In connection with the Youth Camps<sup>2</sup> You have said that we should not discuss politics.*

*In this connection I pray for some more specific guidance from You, Douce Mère, not only for us at the Youth Camps, but generally for us who go around the country giving talks on Sri Aurobindo's Action....*

*So far, we have considered "Politics" as consisting of any movement, including intrigue and malpractice, to arrive at dominance either of oneself or of one's party over others. In this, one has to hold that one's own view or ideology is true and that of others is wrong.*

*This politics we must completely avoid. Is it not so?*

Yes.

*But Sri Aurobindo has dealt with such matters from a very high viewpoint in which He has seen what is true in each approach or each ideology and has shown the way towards a true integration of all these partial truths into a real synthesis. If we can learn from Him and follow*

<sup>2</sup> Seminars, lasting several days, for the study of the works of Sri Aurobindo and the Mother.

## Wealth and Government

*His way then we can truly deal with such topics and need not avoid them. Are we correct in our understanding and approach?*

Yes.

*When we have to answer specific questions on such matters as Bank Nationalisation, Privy Purses, Press Bill etc., then, unless we have had already direct and specific replies from Sri Aurobindo or You, our answer has been that all these actions are only arrangements on the surface and, therefore, by themselves cannot solve the basic problems they try to solve. It is only by a change of consciousness or, at least, by the aspiration for the truth and the resultant opening to a change of consciousness that such specific problems can be really solved. Because whatever is the form of any arrangement or scheme, it has to be implemented by people. If the people continue to remain in darkness and falsehood, then no arrangement or scheme, however fine it may appear to be, can succeed.*

*So, there is only one solution to all problems; that given by You — to obey the Eternal Truth alone and live according to Truth.*

*Is this answer correct and sufficient?*

Yes. True.

*On certain issues where You or Sri Aurobindo have given direct answers, we also are specific, as for instance on the point of the Unity of India and Pakistan being a Truth without which problems like Bangla Desh cannot be resolved or on the language issue where You have said for the country that (1) The regional language should be*

### Words of the Mother—III

*the medium of instruction, (2) Sanskrit should be the national language, (3) English should be the international language.*

*Are we correct in giving these replies to such questions?*

Yes.

Blessings.

Talk little, be true, act sincerely.

4 October 1971

\*

To think that communism is the Truth is to make the same error as all religious fanaticism and puts communism on the same level as all other religions... very far from the Truth.

\*

### HUMAN UNITY

#### Message to America

Stop thinking that you are of the West and others of the East. All human beings are of the same divine origin and meant to manifest upon earth the unity of this origin.

4 August 1949

\*

The earth will enjoy a lasting and living peace only when men understand that they must be truthful and sincere even in their international dealings.

For the Governments honesty lies not only in saying what they are doing but also in doing what they say.

\*

## Wealth and Government

If diplomacy could become the instrument of the Truth and the Divine Grace, instead of being based on duplicity and falsehood, a big step would be taken towards human unity and harmony.

*15 April 1955*

\*

## About Peace

It is only by the growth and establishment of the consciousness of human unity, that a true and lasting peace can be achieved upon earth. All means leading towards this goal are welcome, although the external ones have a very limited effect; however, the most important, urgent and indispensable of all, is a transformation of the human consciousness itself, an enlightenment of and conversion in its working.

Meanwhile some exterior steps may be taken usefully, and the acceptance of the principle of double nationality is one of them. The main objection to it has always been the awkward position in which those who have adopted a double nationality would be in case the two countries were at war.

But all those who sincerely want peace must understand that to think of war, to speak of war, to foresee war is to open the door to it.

On the contrary, the larger the number of people who have a vital interest in the abolition of war, the more effective the chances towards a stable peace, until the advent of a new consciousness in man makes of war an impossibility.

*24 April 1955*

\*

Shake off all narrowness, selfishness, limitations, and wake up to the consciousness of Human Unity. This is the only way to achieve peace and harmony.

*May 1955*

\*

### **Words of the Mother – III**

*Speak to us at the level of the nations.*

Alas! If I did it would not be from a very high level!

The nations, as yet, do not seem ready to listen to any true spiritual message.

*11 May 1957*

\*

On the ingratitude of nations:

It takes nobility of character not to resent someone who does you good.

\*

*(Message for the First World Conference of the Sri Aurobindo Society)*

The future of the earth depends on a change of consciousness.

The only hope for the future is in a change of man's consciousness and the change is bound to come.

But it is left to men to decide if they will collaborate for this change or if it will have to be enforced upon them by the power of crashing circumstances.

So, wake up and collaborate!

Blessings.

*August 1964*

\*

*(Mother gave the following questions for discussion by the Conference participants, and her own answers.)*

*How can humanity become one?*

By becoming conscious of its origin.

## Wealth and Government

*What is the way of making the consciousness of human unity grow in man?*

Spiritual education, that is to say an education which gives more importance to the growth of the spirit than to any religious or moral teaching or to the material so-called knowledge.

*What is a change of consciousness?*

A change of consciousness is equivalent to a new birth, a birth into a higher sphere of existence.

*How can a change of consciousness change the life upon earth?*

A change in human consciousness will make possible the manifestation upon earth of a higher Force, a purer Light, a more total Truth.

*August 1964*

\*

Nothing but a radical change of consciousness can save humanity from the terrible plight into which it is plunged.

\*

All the so-called “practical” means are a childishness by which men blind themselves so as not to see the true need and sole remedy.

\*

*What is the right way of achieving lasting world unity?*

To realise the Consciousness of the ONE.

*13 October 1965*

\*

### Words of the Mother—III

(*Message for the Sri Aurobindo Birth Centenary set of photographs and messages, issued by the Sri Aurobindo Society and sent to the embassies of many nations*)

A new world, based on Truth and refusing the old slavery to falsehood, wants to take birth.

In all countries there are people who know it, at least feel it.  
To them we call:  
“Will you collaborate?”<sup>3</sup>

1972

\*

### MESSAGES TO WORLD UNION<sup>4</sup>

The World is a unity—it has always been, and it is always so, even now it is so—it is not that it has not got the unity and the unity has to be brought in from outside and imposed upon it.

Only the world is not conscious of its unity. It has to be made conscious.

We consider now is the time most propitious for the endeavour.

For, a new Force or Consciousness or Light—whatever you call the new element—has manifested into the world and the world has now the capacity to become conscious of its own unity.

25 March 1960

\*

You are *quite right*. Old methods cannot do for this new work. Not only a new consciousness must be firmly established but

<sup>3</sup> The Mother signed the original French manuscript: “La Mère, Sri Aurobindo Ashram, Pondichéry”.

<sup>4</sup> World Union, founded in November 1958, is a charitable society primarily working for human unity and world peace on a spiritual foundation and is inspired in its work by Sri Aurobindo’s book *The Ideal of Human Unity*.

## Wealth and Government

also a new process must be found before anything truly effective can be done.

*15 January 1961*

\*

To those concerned with World Union work

All your differences are purely mental, and, in spite of the great importance you seem to give to them, they are, in fact, of very little importance, and could easily be overcome if *each one* made a broadening effort and understood that what he thinks is only one point of view of the question, and that any attempt for effectiveness must admit the other points of view as well and try to make a synthesis of them all.

Otherwise, whatever is the quality of your intellect, you are hopelessly narrow and limited. This applies to everybody who has not realised the supramental consciousness and crossed to the upper hemisphere.

You will all work together harmoniously and happily, forgetting your differences, and *each one* thinking only of doing *his own* work as well as he can and according to his own conception, but tacitly recognising the validity of the others' conceptions and accepting the necessity of a synthesis.

*6 April 1961*

\*

Do not divide what is one. Both science and spirituality have the same goal — the Supreme Divinity. The only difference between them is that the latter knows it and the other not.

*December 1962*

\*

As I told you already World Union is an outward movement for those who need an outward activity and organisation to give a more concrete reality to their faith.

### Words of the Mother—III

It is an ideal activity for those who want to harmonise humanity as it is, in order to make it ready for a future integral progress.

Some others—a few—lay more stress on the inner individual preparation and progress—they are the forerunners who show the way to the world. These must not be pulled out of their concentration and must remain sympathetic witnesses of World Union, but not active participants.

1 July 1963

\*

*Gracious Mother, we need Your guidance which will enable us to remain faithful to our aspiration while we work with people whose way of work may not necessarily be consistent with our aspiration and on occasions may be divergent from it. Kindly give us a guiding principle.*

Here is my definition which can serve also as a motto and a programme.

A world union based on the fact of human unity realising the truth of the Spirit.

With blessings.

April 1964

\*

I want to tell you that from the higher vision, the whole world is advancing rapidly towards a radical change, and, if properly conducted, the World Union may have a special place in this change.

24 July 1964

\*

Unity does not come from any exterior disposition, but by becoming conscious of the eternal Oneness.

12 August 1964

\*

## Wealth and Government

There is some truth behind all these theories, but none is perfect in itself.

A broad synthesis supple and progressive ought to be elaborated not in an arbitrary mental way, but by a living experience and an inner progress.

We start from what is existing at present with the will to advance towards a more perfect realisation.

*October 1964*

\*

*(Students of the Sri Aurobindo International Centre of Education were invited to participate in a local symposium on “1965—International Cooperation Year”.)*

I have no objections to World Union, yourself and X joining the demonstration. I simply refused the participation of our students, because I do not believe in the usefulness of words spoken or written, when the world's problems are concerned.

I insist on the fact that an inner effort to acquire oneself the consciousness of Unity and the consequent transformation of one's action is infinitely more effective than speeches and articles.

*January 1965*

\*

The message written for Christmas was blocked for that very purpose. You must utilise it.

If you want peace upon earth,  
first establish peace in your heart.

If you want union in the world,  
first unify the different parts of your own being.

*February 1965*

\*

### **Words of the Mother—III**

Do not attach too much importance to what is said. Words are only words and in each mind they take a different colouring.

*February 1966*

\*

Prove to the World the possibility of Union by being united among yourselves.

*19 February 1966*

\*

The unity of humanity is an underlying and existing fact.

But the external union of mankind depends on man's goodwill and sincerity.

*12 August 1967*

\*

The power of division is unsteady and impermanent.

Union works for a steady power and a harmonious future.

*25 April 1969*

\*

When men will be disgusted with the falsehood in which they live, then the world will be ready for the reign of the Truth.

*14 August 1971*

\*

If you want union in the world, first unify the different parts of your own being.

*17 December 1971*

\*

If you abolish in yourself the things that are wrong in the world, the world will no longer be wrong.

*23 April 1972*

\*

## Wealth and Government

### THE WORLD TODAY

We are at one of the “hours of God” as Sri Aurobindo puts it—and the transforming evolution of the world has taken a hastened and intensified movement.

\*

It is true that “we” are passing through a difficult period (“we” means the world) but those who remain steady will get out of it *much stronger* than before.

\*

We are definitely not living at a time when men have been left to their own means.

The Divine has sent down His consciousness to enlighten them.

All who are able to do so, should profit by this.

\*

Truth will conquer in spite of the turmoil.

\*

Even within the confusion, there is the seed of the Divine order.

\*

*Inwardly things seem to be improving; outwardly a sort of disintegration seems to be at the door. Where do we stand?*

In front of a beautiful realisation.

\*

### Words of the Mother—III

Every day things seem to become worse. In truth we feel more and more disgusted with the old rotting world, and are more and more convinced of the necessity of founding, somewhere out of the well-trodden tracks, a new centre of life in which a new and truer light can be manifested, a new world no more based on selfish competitions and egoistic strife but on general and eager endeavours to promote the welfare, knowledge and progress of all—a society based on spiritual aspiration instead of lust for money and material power.

\*

What I see is the world of tomorrow, but the world of yesterday is still alive and will still live for some time. Let the old arrangements go on so long as they are alive.

Upon earth, the changes are slow to come.

Do not worry—and keep hope for the future.

\*

Let us wait and see. The result is sure—but the way and the time are uncertain.

\*

### DARKNESS AND LIGHT

In spite of the night the spiritual Light is there.

\*

Light must illumine the consciousness and the shadows of Ignorance must be dissolved in all.

*30 December 1936*

\*

Open your heart and the Light will enter and dwell within it.

*12 January 1948*

\*

## Wealth and Government

Life is a journey in the darkness of the night. Wake up to the inner light.

*14 April 1954*

\*

All veils must be dissolved and the light must shine fully in the hearts of all.

*24 June 1954*

\*

Every obstacle must disappear, in every part of the being, the darkness of the ignorance must be replaced by the Divine's knowledge.

*12 October 1954*

\*

The light is everywhere, the force is everywhere. And the world is so small.

*1958*

\*

A new light is dawning on the world. Wake up and unite to receive and welcome it.

*1959*

\*

Some men in their blindness, when they seek knowledge, forsake the Light where they are — only to enter into what is for them a new darkness.

*12 October 1964*

\*

In their blindness men leave the Light and go to the darkness to obtain knowledge!

## *Past, Present and Future*

### THE PAST

Use the past as a spring-board to leap towards the future.

*25 December 1953*

\*

Often we cling to that which was, afraid of losing the result of a previous experience, of giving up a vast and high consciousness and falling again into an inferior state. But we must always look forward and advance.

*13 October 1954*

\*

The very memory of the past experience has sometimes to be swept away from the thoughts that it may not impede the work of perpetual reconstruction which alone, in this world of relativities, permits the perfect manifestation of the Divine.

*21 November 1954*

\*

Beware of the charm of memories. What past experiences leave behind is the effect they have had on the growth of the consciousness. But when you try to relive a memory by putting yourself in similar circumstances, you soon realise that they are empty of their power and charm, for they have lost their usefulness for progress.

\*

Lasting remembrance: the remembrance of that which has helped the being to progress.

\*

### **Past, Present and Future**

Sentimental remembrance: only those circumstances which helped us in our seeking for the Divine must be the object of this remembrance.

\*

At certain periods, the whole terrestrial life seems to pass miraculously through stages which, at other times, it would take thousands of years to traverse.

*11 December 1954*

\*

At every moment one must know how to lose everything in order to gain everything, to shed the past as a dead body and be reborn into a greater plenitude.

*12 December 1954*

\*

For each person, everything depends on knowing whether one belongs to the past that perpetuates itself, to the present that is exhausting itself or to the future that longs to be born.

*16 February 1963*

\*

To do yoga, one of the most important things to achieve is to get rid of all attachment to the past.

Let the past be past and concentrate only on the progress you want to make and the surrender to the Divine you have to achieve.

My blessings and help are always with you.  
With love.

*10 January 1967*

\*

### **Words of the Mother – III**

Unless we break with the habits and beliefs of the past, there is little hope of advancing rapidly towards the future.

*23 December 1967*

\*

To forget the past and to lose habits of thinking is indeed a difficult thing and generally requires a strong “*tapasya*”. But if you have faith in the Divine’s Grace and you implore it full-heartedly, you will succeed more easily.

Blessings.

*22 November 1968*

\*

Let the waves of the past flow far from you, carrying away with them all attachments and all weaknesses.

The luminous joy of the divine consciousness is waiting ready to take their place.

\*

*Will not past action come in the way of sadhana?*

Complete consecration to the Divine wipes out what one has been in the past.

\*

My dear child,

Your prayer has been heard. Your past has disappeared. Prepare to grow in consciousness, in light, in peace.

Our blessings are always with you.

\*

Let the past be past.

Concentrate only on the Eternal.

Blessings.

*10 December 1971*

\*

### Past, Present and Future

When one lives in contact with the universal harmony, time passes without leaving any trace.

\*

#### THE PRESENT

The same minute never strikes twice on the clock of Fate.

\*

There are unique moments in life that pass like a dream. One must catch them on the wing, for they never return.

\*

The present is the most important moment in life.

*12 February 1952*

\*

What is the most important moment in life? The present moment. For the past no longer exists and the future does not yet exist.

*1952*

\*

Soar ever higher, ever farther, without fear or hesitation!

The hopes of today are the realisations of tomorrow.

\*

#### THE FUTURE

The future is necessarily better than the past. We have only to push forward.

\*

### **Words of the Mother – III**

Forward! Towards a better future, the realisation of tomorrow.

\*

From step to step, from truth to truth, we shall climb ceaselessly until we reach the perfect realisation of tomorrow.

\*

The future: a promise yet unrealised.

\*

The future is full of promise.

\*

The future is full of possibilities for those who know how to prepare themselves for it.

\*

Each new dawn brings the possibility of a new progress.

We move forward without haste, for we are sure of the future.

\*

I propose that we should simply do what is right and fair, without thinking too much of the future, leaving it to the care of the Divine's Grace.

## *Progress and Perfection*

### PROGRESS

Progress is the sign of the divine influence in creation.

\*

Progress: the reason why we are on earth.

\*

The purpose of earthly life is progress. If you stop progressing you will die. Every moment that you spend without progressing is one step closer to your grave.

\*

From the moment you are satisfied and aspire no longer, you begin to die. Life is movement, life is effort; it is marching forward, climbing towards future revelations and realisations. Nothing is more dangerous than wanting to rest.

\*

One has always something to learn and a progress to make, and in each circumstance we can find the occasion of learning the lesson and making the progress.

*11 September 1934*

\*

Progress: to be ready, at every minute, to give up all one is and all one has in order to advance on the way.

*29 June 1950*

\*

### **Words of the Mother—III**

There is no end to progress and every day one can learn to do better what one does.

*26 April 1954*

\*

Do not think of what you have been, think only of what you want to be and you are sure to progress.

*1 June 1954*

\*

Do not look behind, look always in front, at what you want to do—and you are sure of progressing.

*2 June 1954*

\*

Let us keep flaming in our heart the fire of progress.

*21 June 1954*

\*

What cannot be done today will surely be done later on. No effort for progress has ever been made in vain.

*25 June 1954*

\*

Let us progress ourselves, it is the best way of making others progress.

*23 July 1954*

\*

Stagnation means decomposition.

No enterprise can flourish unless it is progressive.

Go always forward towards a growing perfection.

*21 February 1957*

\*

## Progress and Perfection

No institution can live unless it is progressive.

The true progress is to come always closer to the Divine.

Each year that passes must be marked by a new progress towards perfection.

*21 February 1957*

\*

Whatever is new will always meet an opposition from conservative people. If we yield to this opposition, the world will never advance one step.

*7 November 1961*

\*

The world progresses so rapidly that we must be ready at any moment to overpass what we know in order to know better.

*3 March 1963*

\*

In the constant march forward of the universe, whatever has been accomplished is nothing but the first step towards a greater realisation.

\*

Each year that passes should be—and is necessarily—a new conquest.

\*

Everybody and everything can always progress and I am always working in view of a possible improvement, knowing that the greatest difficulty brings always the greatest victory and I trust that you are with me for that.

\*

### Words of the Mother—III

#### PERFECTION

Mixing will not make you perfect — perfection must come from within.

*1 March 1936*

\*

Perfection is not a maximum or an extreme. It is an equilibrium and a harmonisation.

\*

Perfection is not a summit, it is not an extreme. There is no extreme: whatsoever you do, there is always the possibility of something better and exactly this possibility of something better is the very meaning of progress.

\*

Perfection is eternal; it is only the resistance of the world that makes it progressive.

\*

It may be said that perfection is attained, though it remains progressive, when the receptivity from below is equal to the force from above which wants to manifest.

*3 January 1951*

\*

You cannot expect anybody to be perfect unless you are perfect yourself. And to be perfect means to be exactly as the Lord wants you to be.

*3 June 1958*

\*

## Progress and Perfection

Perfection is all that we want to become in our highest aspiration.

9 October 1966

\*

Thirst for perfection: constant and multiple aspiration.

\*

## SUCCESS

Never forget the goal. Never stop aspiring. Never halt in your progress, and you are sure to succeed.

\*

Power of success: the power of those who know how to continue their effort.

\*

It is not enough to try, you must succeed.

\*

One must never try for the sake of succeeding.

7 April 1952

\*

*(Someone suggested that the popularity of an Ashram journal would increase if its readers were asked for their reactions and expectations. When the matter was referred to the Mother, she wrote:)*

Let us become as vulgar as we can and success is sure to come.

16 January 1955

\*

### **Words of the Mother – III**

All that is done with the purpose of pleasing the public and obtaining success is vulgar and leads to falsehood. I enclose a deeper view of the subject.<sup>1</sup>

Blessings.

*18 January 1965*

\*

Whatever circumstance is given to you, make the best use of it in line with the Truth; to take advantage of it is quite different.

All success depends upon the measure of your truth.

\*

Success depends entirely on the sincerity.

*27 June 1972*

\*

Success in supramental works: the result of patient labour and a perfect consecration.

\*

Spiritual success is the conscious union with the Divine.

\*

Success is a harder ordeal to pass through than misfortune.

It is in the hour of success that one must be especially vigilant to rise above oneself.

\*

<sup>1</sup> For those who are eager to get rid of falsehood, here is a way:

Do not try to please yourself, do not try either to please others. Try only to please the Lord.

Because He alone is the Truth. Each and every one of us, human beings in our physical body, is a coat of falsehood put on the Lord and hiding Him.

As He alone is true to Himself, it is on Him that we must concentrate and not on the coats of falsehood.

## Progress and Perfection

As soon as you think that you have succeeded in a certain thing, the adverse forces make it a point to attack and spoil it. Moreover, when you think of success, you relax your aspiration and the slightest relaxation is sufficient to spoil the game. The best thing is not to think of it but to go on doing your duty. But sometimes when you go on thinking of your shortcomings and failures and you get depressed, then you have to put the success before your nose and say, "Look at this."§

\*

## VICTORY

We have come not for Peace but for Victory, because in a world governed by the hostile forces Victory must come before Peace.

*February 1930*

\*

Two things you must never forget: Sri Aurobindo's compassion and the Mother's love, and it is with these two things that you will go on fighting steadily, patiently, until the enemies are definitively routed and the Victory is won for ever.

Courage outside, peace inside and a quiet unshakable trust in the Divine's Grace.

*19 May 1933*

\*

In front of the repeated attacks from the enemy you must keep your faith intact and endure till the Victory is won.

*2 February 1942*

\*

The ultimate victory of the Divine is certain beyond all doubt.

*6 April 1942*

\*

### Words of the Mother—III

The Victory is certain and with this certitude we can face patiently any amount of wrong suggestions and hostile attacks.

\*

The certitude of the Victory gives an infinite patience with the maximum of energy.

\*

Let us have a sincere aspiration united to a constant goodwill and the victory is certain.

19 May 1954

\*

The victory of yesterday must be only one step towards tomorrow's victory.

7 September 1954

\*

In the sincerity of our trust lies the certitude of our victory.

3 October 1954

\*

There is nothing which is not ultimately an instrument leading to the integral victory of the Divine.

July 1956

\*

*Sweet Mother,*

*You have written:*

*"The ideal child is courageous. He always goes on fighting for the final victory, though he may meet with many defeats."*

## Progress and Perfection

*What does “the final victory” mean? What is victory and what is defeat? What do they represent in our sports?*

I was not referring to victory in games, but to the victory of the consciousness over ignorance and stupidity.

*19 March 1970*

\*

Victory will triumph over all obstacles.

## *Transformation and the Supramental*

### TRANSFORMATION

*There is a  
Supreme Divine Consciousness.  
We want to manifest this  
Divine Consciousness in the  
physical life.*

*Blessings*



There is a Supreme Divine Consciousness. We want to manifest this Divine Consciousness in the physical life.

Blessings.

\*

The goal is not to lose oneself in the Divine Consciousness. The goal is to let the Divine Consciousness penetrate into Matter and transform it.

\*

The Divine Consciousness is at work to transform you and you must open to it in order to let it work freely in you.

17 October 1937

\*

## Transformation and the Supramental

Of all things the most difficult is to bring down the Divine Consciousness into the material world; must the endeavour be abandoned on that account? Surely not.

*2 July 1955*

\*

You belong to this stage of spirituality that needs to reject matter and wants to escape from it. The spirituality of tomorrow will take up matter and transform it.

*30 July 1965*

\*

True spirituality transforms life.

\*  
\* \*

After one year's experience of the shallowness and inefficiency of human ways, it is time to start climbing on the steep way leading to the true goal, transformation.

\*

Transformation: the goal of creation.

\*

The new world: the result of transformation.

\*

## THREE CONDITIONS

A work that has terrestrial progress as its goal cannot be started unless it has the sanction and help of the Divine.

It cannot endure unless there is a constant material growth which satisfies the will of Nature.

### **Words of the Mother—III**

It cannot be destroyed prematurely except by human ill-will, which then serves as an instrument of forces hostile to the Divine, which are striving to delay as much as possible His manifestation and the transformation of the earth.

\*

One thing you must know and never forget: in the work of transformation all that is true and sincere will always be kept; only what is false and insincere will disappear.

\*

Obscurity will disappear more and more as the transformation progresses.

\* \* \*

Each one of you represents one of the difficulties that have to be surmounted for the transformation.

\*

Unless one has an endless patience and an unshakable perseverance, it is better not to start on the way of transformation.

\*

Let each suffering pave the way to transformation.

*3 July 1954*

\*

Be quiet and gather strength and force not only to do work but also to achieve the transformation.

*28 July 1955*

\*

Perfect integral balance: one is ready for transformation.

\*

## Transformation and the Supramental

The constant remembrance of the Divine is indispensable for transformation.

\*

Be simply sincere in your obedience to the Divine — this will take you far on the way to transformation.

\*

Silence all outside noise, aspire for the Divine's help; open integrally to it when it comes and surrender to its action, and it will effectively bring about your transformation.

\*

With the Divine Love is the supreme power of Transformation.

\*

With the Divine's Love is the power of Transformation. It has this power because it is for the sake of Transformation that it has given itself to the world and manifested everywhere. Not only into man but into all the atoms of Matter has it infused itself in order to bring the world back to the original Truth. The moment you open to it, you receive also its power of Transformation. But it is not in terms of quantity that you can measure it — what is essential is the true contact; for you will find that the true contact with it is sufficient to fill at once the whole of your being.

\*

And when the day will come for the manifestation of the supreme Love, for the crystallised, concentrated descent of the supreme Love, that will indeed be the moment of Transformation. Because nothing will be able to resist That.

\*

### Words of the Mother – III

#### TRANSFORMATION AND THE PARTS OF THE BEING

*Doesn't transformation demand a very high degree of aspiration, surrender and receptivity?*

Transformation demands a total and integral consecration. But isn't this the aspiration of all sincere sadhaks?

Total means vertically in all the states of being, from the most material to the most subtle.

Integral means horizontally in all the different and often contradictory parts which constitute the outer being, physical, vital and mental.

\*

The being organised around the psychic: the first stage of transformation.

\*

Mental opening: the first step of the mind towards transformation.

\*

Mental prayer: spontaneous in a mind aspiring for transformation.

\*

Thirst to understand: very useful for transformation.

\*

Honesty in the physical mind: preliminary indispensable condition for transformation.

\*

## **Transformation and the Supramental**

Integral offering of the vital: an important stage towards transformation.

\*

Renunciation of emotional desires: indispensable for transformation.

\*

Not only the mind and the vital, but the body also in all its cells must aspire for the divine transformation.

\*

Physical plasticity: one of the important conditions of the transformation.

\*

Let the physical offer itself sincerely to the Divine and it will be transformed. This is proof of the resolution to liberate oneself from the ego.

\*

Humility before the Divine in the physical nature: first attitude needed for transformation.

\*

Psychic light in the physical movements: the first step towards the transformation of the physical.

\*

Psychic light in the material movements: essential condition for transformation.

\*

Psychic awakening in matter: matter open to spiritual life.

\*

### **Words of the Mother – III**

Matter under the supramental guidance: the condition required for its transformation.

\*

Supramental light in the subconscious: essential condition for transformation.

\*

Supramental influence in the subconscious: under its modest appearance it is a great force for transformation.

\*

Transformation is the change by which all the elements, and all the movements of the being become ready to manifest the supramental Truth.

\*

### **THE SUPRAMENTAL**

Realisation: the establishment of the supramental Truth upon earth.

\*

In the supramental Truth all falsehoods will be dissolved.

\*

The supramental is not only Truth itself, but also the very negation of falsehood. The supramental will never come down, settle and manifest in a consciousness harbouring falsehood.

Naturally the first condition for conquering falsehood is to stop telling lies, though this is only a preliminary step. An absolute, integral sincerity must finally be established in the being and all its movements if the goal is at all to be attained.

*18 April 1932*

\*

## Transformation and the Supramental

No quarrels: a very important condition to fulfil in order to facilitate the advent of the Supramental.

\*

A consciousness luminous without obscurity, turned towards the supramental light and full of a supramentalised plasticity are the conditions for the manifestation of the supramental light upon earth.

\*

We must never forget that our goal is to manifest the Supramental Reality.

*25 May 1954*

\*

The Force is there waiting to be manifested, we must discover the new forms through which It can manifest.

*12 June 1954*

\*

New forms are needed for the manifestation of a new Force.

*26 June 1954*

\*

The Supramental Force is ready for manifestation, let us get ready also and it will manifest.

*7 July 1954*

\*

When the Supramental manifests, an unequalled joy spreads over the earth.

*8 July 1954*

\*

### **Words of the Mother—III**

Drop all fear, all strife, all quarrels, open your eyes and your hearts — the Supramental Force is there.

*9 July 1954*

\*

With patience, strength, courage and a calm and indomitable energy we shall prepare ourselves to receive the Supramental Force.

*10 July 1954*

\*

New words are needed to express new ideas, new forms are necessary to manifest new forces.

*1 August 1954*

\*

We must never forget that we are here to serve the Supramental Truth and Light and to prepare its manifestation in ourselves and upon the earth.

*13 August 1954*

\*

Each new progress in the universal expression means the possibility of a new manifestation.

*21 August 1954*

\*

So much obscurity has fallen upon earth that only the supramental manifestation can dissolve it.

*26 August 1954*

\*

Let us advance always, without stopping, towards an always more complete manifestation, an always more complete and higher consciousness.

*31 August 1954*

\*

## Transformation and the Supramental

The supramental force has the power to transform even the darkest hate into luminous peace.

*11 October 1954*

\*

We aspire to be liberated from all ignorance, liberated from our ego so that we may open wide the doors of the Supramental's glorious manifestation.

*23 October 1954*

\*

All our life, all our work must be a constant aspiration towards the supramental perfection.

*24 October 1954*

\*

The serene and immobile consciousness watches at the boundaries of the world as a Sphinx of eternity and yet to some it gives out its secret.

We have, therefore, the certitude that what has to be done will be done, and that our present individual being is really called upon to collaborate in this glorious victory, in this new manifestation.

*11-12 November 1954*

\*

All barriers must be thrown down one after the other, for the being to put on the integral amplitude of all the possibilities of manifestation.

*14 December 1954*

\*

A new light shall break upon earth, a light of Truth and Harmony.

*24 December 1954*

\*

### Words of the Mother—III

Supramental manifestation: it will be welcome.

\*

How can these questions be answered before the supramental is manifested upon earth? It is only after that manifestation that we may know how it came and how it manifests.

\*

### THE SUPRAMENTAL MANIFESTATION UPON EARTH

29 February 1956

*During the common meditation on Wednesday*

This evening the Divine Presence, concrete and material, was there present amongst you. I had a form of living gold, bigger than the universe, and I was facing a huge and massive golden door which separated the world from the Divine.

As I looked at the door, I knew and willed, in a single movement of consciousness, that “*the time has come*”, and lifting with both hands a mighty golden hammer I struck one blow, one single blow on the door and the door was shattered to pieces.

Then the supramental Light and Force and Consciousness rushed down upon earth in an uninterrupted flow.<sup>1</sup>

<sup>1</sup> Written in the leap year 1956, this statement was first publicly distributed as the message for 29 February 1960, the first “anniversary” of the Supramental Manifestation upon earth.

Transformation and the Supramental

1956

29 février - 29 mars

Seigneur, Tu as voulu et je réalise.  
Une lumière nouvelle point sur la terre,  
Un monde nouveau est né,  
Et les choses promises sont accomplies.

29 February - 29 March

Lord, Thou hast willed, and I execute:  
A new light breaks upon the earth,  
A new world is born.  
The things that were promised are fulfilled



1956

29 février — 29 mars

Seigneur, Tu as voulu et je réalise.  
Une lumière nouvelle point sur la terre,  
Un monde nouveau est né,  
Et les choses promises sont accomplies.

29 February — 29 March

Lord, Thou hast willed, and I execute:  
A new light breaks upon the earth,  
A new world is born.  
The things that were promised are fulfilled.

\*

95

Words of the Mother—III

24<sup>th</sup> April 1956

The manifestation of the Supramental upon earth is no more a promise but a living fact, a reality.

It is at work here, and one day will come when the most blind, the most unconscious, even the most unwilling shall be obliged to recognise it.



24th April 1956

The manifestation of the Supramental upon earth is no more a promise but a living fact, a reality.

It is at work here, and one day will come when the most blind, the most unconscious, even the most unwilling shall be obliged to recognise it.

\*

I am speaking of a supramental manifestation evident to all, even the most ignorant — as the human manifestation was evident to all when it happened.

\*

To all those who aspire

Open yourself to the new Force. Let it do in you its work of Transformation.

April 1956

\*

### Transformation and the Supramental

Open yourself to the new Light that has dawned upon earth and a luminous path will spread in front of you.

*28 May 1956*

\*

Without care for time, without fear for space, surging out purified from the flames of the ordeal, we shall fly without stop towards the realisation of our goal, the supramental victory.

*24 April 1956*

\*

Let the new Light be spread upon earth and change the condition of human life.

*6 January 1957*

\*

Beyond all question it is the supramental light.

Do not tense yourself, be open, passively allow it to penetrate your body. It has the power to restore you to strength and health.

\*

A new world is born — all those who want to have a place in it must sincerely prepare themselves for it.

*15 August 1957*

\*

Heralding the birth of a new world, we invite all those who want to have a place in it to prepare themselves sincerely for it.

*15 August 1957*

\*

### **Words of the Mother – III**

Last night I had a vision of what the supramental world would be like if people were not sufficiently prepared. The confusion that now exists on earth is nothing in comparison with what might happen. Just imagine an extremely powerful will with the capacity to transform matter according to its liking! If the sense of collective unity did not grow in proportion to the growth of power, the resulting conflict would be even more acute and chaotic than all our material conflicts.

*15 February 1958*

\*

To celebrate the birth of a transitory body can satisfy some faithful feelings.

To celebrate the manifestation of the eternal Consciousness can be done at every moment of the universal history.

But to celebrate the advent of a new world, the supramental world, is a marvellous and exceptional privilege.

*21 February 1958*

\*

By whatever name it is called, the Supramental is a truth and a fact and its reign is certain.

*27 March 1959*

\*

The advent of a new world is an ineluctable fact and whatever name is given to it, its victory is certain.

\*

The supramental influence liberates man from all that holds him back to the animal.

\*

Supramental action: an action which is not exclusive but total.

\*

## Transformation and the Supramental

Supramental knowledge: an infallible vision of all problems.

\*

Supramental consciousness: gloriously awake and powerful, it is luminous, sure of itself, infallible in its movements.

\*

To become the builders of a better future in the light of the supramental consciousness.

\*

*(Message for the first anniversary of the Supramental Manifestation upon earth)<sup>2</sup>*

### The Golden Day

Henceforth the 29th February will be the day of the Lord.

1960

\*

*There is a change in Sri Aurobindo's symbol on the medals that you distributed on the 29th February 1960. The two triangles, in the middle of which the square containing the lotus is usually put, are missing and in their place there are sun's rays emanating from the square. Surely you must have made this significant change for some important reason? Can you say what is the reason of this change?*

I never intended to give Sri Aurobindo's symbol.

The design on the medal signifies —

<sup>2</sup> The other message for the first anniversary appears on page 94 of this volume. The message for the second anniversary is a quotation from the writings of Sri Aurobindo and therefore has not been included.

### **Words of the Mother—III**

the twelve rays of the new creation issued from the manifestation of the Avatar:

lotus — Avatar  
square — manifestation  
12 rays — new creation

*In Your talk entitled “The True Adventure” in the November 1957 issue of the Bulletin (page 2), You have said:*

*“Last year when I announced to you the manifestation of the supramental consciousness and light and force, I should have added that it was an event forerunner of the birth of a new world.”*

*This means that the new world was born after the supramental consciousness manifested. You have fixed the 29th February 1956 as the date of the supramental manifestation. Which date after that should be taken as the date of the birth of the new world?*

Half an hour later.

*In the November 1958 issue of the Bulletin (page 97), in Your answer entitled “The New Birth”, You have said as follows:*

*“To comfort you I may say that by the very fact that you live upon earth at this moment... you absorb with the air that you breathe this new supramental substance which is spreading in earth’s atmosphere and it is preparing in you things you will manifest all of a sudden, as soon as you have taken the decisive step.*

*“Whether that will help you or not to take this decisive step is another question which has to be studied, because the experiences that are happening and will now happen more and more being of a quite new character, one cannot know beforehand what will come to pass;*

## Transformation and the Supramental

*one must study and after a close study one would be able to say with certainty whether this supramental substance will make the work of the new birth easy or not. I shall tell you about it a little later on. For the moment it is better not to count on these things, but simply to take to the way for the birth into the spiritual life."*

*Can You now say with certainty whether this supramental substance will help decisively to realise this new birth?*

EVIDENTLY.

26 March 1960

\*

*You have said that we must develop "an intimate, a constant, absolute, inevitable union with the vibration of the Supramental forces". How is one to acquire the faculty of feeling this vibration? Has the process of sadhana undergone a change with the creation of a new world and new world-conditions by the Supramental Manifestation? What should a sadhaka do to speed his progress under the new conditions?*

Yes, the Sadhana has undergone a great change, because it is now in the physical itself that you have to do it.

Concentrate on the physical transformation; by physical I mean the mental, vital and body consciousness.

You are trying to get the experience in your mind, but it is not the mind that can get it. Come out of your mind and you will understand what I mean.

\*

Man must understand that in spite of all his intellectual achievements he is as incapable of perceiving the supramental vibrations as the animal was incapable of perceiving the mental vibrations

### Words of the Mother – III

when they pervaded the earth before the appearance of the human species.

\*

*A stag passes through a forest to get a drink, but what is there to prove that he has passed by? Most people won't see any sign; perhaps they don't even know what a stag is, and even those who know may not be able to say that he passed that way. But one who has made a special study of hunting, a tracker, will find obvious signs and will be able to say not only what type of stag has passed, but also his size, age, sex, etc. Similarly there must be people who have a spiritual knowledge analogous to that of hunting, who can disclose that a person is in contact with the supramental, while ordinary people, who have not trained their mind, will not be able to perceive it. The supramental has descended upon earth, it is said, it has manifested itself. I have read all that has been written on the subject, but I am among the ignorant who see nothing and feel nothing. Couldn't someone who has a more trained perception tell me by what signs I can recognise that a person is in relation with the supramental?*

Two irrefutable signs prove that one is in relation with the supramental:

1. a perfect and constant equality,
2. an absolute certainty in the knowledge.

To be perfect, the equality must be invariable and spontaneous, effortless, towards all circumstances, all happenings, all contacts, material or psychological, irrespective of their character and impact.

The absolute and indisputable certainty of an infallible knowledge through identity.

*February 1961*

\*

## Transformation and the Supramental

A perfect equality towards all circumstances, material or psychological, and an absoluteness in the knowledge — a knowledge that comes not through the mind but through identity. The person who is in contact with the supramental possesses these two qualities.

You cannot understand unless you have the experience.

23 February 1961

\*

*Is this not the first time that the Supramental has come down upon earth?*

It is certainly the first time that the Supramental has come down as a general force of transformation for the whole earth. It is a new starting-point in the terrestrial creation.

But it may be that once before the supramental force has manifested partially and momentarily in an individual as a promise and an example.

26 October 1964

\*

*In 1956 You said: "The supramental Light, Consciousness and Force have manifested. The supramental Ananda has not come yet."*

*4. 5. 67 is considered to be a very important date when something exceptional is expected to happen. Will You please say if it is the supramental Ananda that will manifest on that date?*

The anniversary of the first Supramental descent comes every four years (the leap year). I do not see what the number 7 has to do in the matter. This year 1964 (leap year) was the second anniversary of the first descent. The next one will take place on

### Words of the Mother—III

the 29th February 1968—and it will be exactly 12 years after the first descent and we shall see then what happens.

14 November 1964

\*

*Message for 4. 5. 67*

*“Earth-life is the self-chosen habitation of a great Divinity and his aeonic will is to change it from a blind prison into his splendid mansion and high heaven-reaching temple.”*

Sri Aurobindo

The Divinity mentioned by Sri Aurobindo is not a person but a condition that will be shared by all those who have prepared themselves to receive it.

May 1967

\*

*May I know if the miraculous elevation of Jesus Christ to heaven celebrated by the Roman Catholics on Thursday, 4th May has any sort of connection with the great day 4. 5. 67? Or would it be simply a pure coincidence?*

For Sri Aurobindo “coincidences” do not exist. All that happens is the result of the action of the Divine Consciousness. The Force which is at work at this moment is a Force of harmony that makes for unity—the unification of all the symbols that express the Divine Truth.

5 May 1967

\*

*“In 1967 the Supermind will enter the phase of realising power.” What does “realising power” actually mean?*

Acting decisively on the mind of men and the course of events.

## Transformation and the Supramental

*What is the effect of the realising power on the Mother's own physical being and then the effect upon others and the world in general (including the outstanding problems of the world today)?*

We can wait with a little patience and we shall see.

*Does this date (4. 5. 67) mark the beginning of what the Mother and Sri Aurobindo have called the new race — the race of superman?*

Since a few months the children born, amongst our people mostly, are of a very special kind.

\*

*(Message for the third anniversary of the Supramental Manifestation upon earth)*

Truth alone can give to the world the power of receiving and manifesting the Divine's Love.

29 February 1968

\*

## THE NEW CONSCIOUSNESS<sup>3</sup>

To be able to receive the new consciousness without deforming it:

One must be able to stand in the light of the Supreme Consciousness without casting a shadow.

16 April 1969

\*

<sup>3</sup> The new consciousness manifested upon earth on 1 January 1969. Its characteristics are described in several talks of January 1969, where the Mother called it the superman consciousness (*la conscience du surhomme*). These talks appear in *Notes on the Way*, Volume 11 of the Collected Works of the Mother.

### Words of the Mother—III

There is only one new fact — from the beginning of this year a new consciousness has manifested and is working energetically to prepare the earth for the new creation.

17 April 1969

\*

*Of late, I am constantly feeling, flowing in my system from above, a Force which I concretely experience like a sweet fluid. It flows continuously in my whole system and, from time to time, I feel completely drenched and saturated with it. It gives a very pleasant and soothing sensation. It is as if some sort of Ananda is flowing in me from above. It gives a sweet taste in the mouth.*

*I do not know what exactly this experience means. Is it the New Consciousness which You have said came on the 1st January this year? Or is it some new descent which has recently occurred? Or is it something personal to me only?*

It is the Consciousness that is at work since January. But its action has become much more intense.

26 November 1969

\*

*In 1919 Sri Aurobindo wrote that the chaos and the calamities were perhaps the pangs of the birth of a new creation. How long is this going to continue? In the Ashram, in India and eventually in the world?*

It will continue until the world is ready and willing to receive the new creation; the consciousness of this new creation is already at work upon earth since the beginning of this year. If instead of resisting, people were collaborating, it would be quicker.

But stupidity and ignorance are very obstinate!

29 November 1969

\*

## Transformation and the Supramental

*Mother, “The world is preparing for a big change, will you help?”<sup>4</sup> What is this great change of which you speak? And how are we to be of help to it?*

This great change is the appearance upon earth of a new race which will be for man what man is for the animal. The consciousness of this new race is already at work upon earth to enlighten all who are able to receive it and heed it.

1970

\*

*You have asked us to help You. How can I help You?  
What am I to do?*

To concentrate and open to receive the new progressive consciousness, to receive the new things which are coming down.

3 March 1970

\*

The change does not need our help to come, but we need to open ourselves to the consciousness so that its coming is not in vain for us.

\*

*To allow the free working of the New Consciousness  
that descended last year, what should a sadhak do?*

- 1) Be receptive  
and
- 2) Be plastic

1970

\*

<sup>4</sup> New Year Message for 1970.

### Words of the Mother—III

The first indispensable condition to prepare ourselves to receive the new consciousness is a true and spontaneous humility which makes us feel deeply that we know nothing and are nothing in the face of the marvellous things we have to acquire.

\*

### THE SUPRALMENTAL AND THE NEW BEING

Let us prepare, as best we can, the coming of the New Being.

The mind must be silenced and replaced by the Truth-Consciousness — a consciousness of the whole harmonised with a consciousness of detail.

\*

The mind must be silent to allow the Supralmental Consciousness to take its place.

\*

The Truth-Consciousness must pervade all the being, dominate all the movements and quiet the restless physical mind. These are the preliminary conditions for the manifestation.

\*

Wisdom in the physical mind: a first step towards the supralmental manifestation upon earth.

\*

*(Message for the fourth anniversary of the Supralmental Manifestation upon earth)*

It is only when the Supralmental manifests in the body-mind that its presence can be permanent.

29 February 1972

\*

## Transformation and the Supramental

It is indispensable that each one finds his psychic and unites with it definitively. It is through the psychic that the supramental will manifest itself.

*24 June 1972*

\*

The Truth-Consciousness can manifest only in those who are rid of the ego.

\*

Man and the mind are not the last term of creation. A supramental being is in preparation.

*25 December 1972*

\*

The mind does not know truly; aspire sincerely to the supermind.

*January 1973*

\*  
\* \*

Superhumanity: the aim of our aspirations.

\*

Man is the intermediary being between what is and what is to be realised.

*30 August 1954*

\*

Man is a transitional being upon earth and hence, in the course of his evolution, he has had several successive natures which have followed an ascending curve and will continue to do so till he reaches the threshold of the supramental nature and is transformed into superman. This curve is the spiral of mental development. We tend to call "natural" any spontaneous manifestation which is not the result of a choice or a premeditated decision, that is to say, which is without the intrusion of mental action. That is why, when a man has a vital spontaneity which is not

### **Words of the Mother—III**

very mentalised, he seems to us more “natural” in his simplicity. But it is a naturalness which is much like that of the animal and is at the very bottom of the human evolutionary scale.

\*

You must never forget that the outer person is only the form and the symbol of an eternal Reality, and that, passing through the physical appearance, it is to this higher Reality that you must turn. The physical being cannot become truly expressive of the Eternal Reality until it is completely transformed by the supramental manifestation. And until then, it is by *passing through* it that you must find the Truth.

\*

*Sweet Mother, what are the “supreme faculties”?*

It is difficult to reply without seeing the context. Which “supreme faculties” does it refer to? Those of man on the way to becoming superman, or those which the supramental being will possess when he appears on earth?

In the first case, they are faculties that develop in man as he opens to the higher mind and overmind and through them receives the light of Truth. These faculties are not a direct expression of the supreme Truth but a transcription, an indirect reflection of it. They include intuition, foreknowledge, knowledge by identity, and certain powers such as those of healing and of acting upon circumstances to a certain extent.

If it refers to the supreme faculties of the supramental being, we cannot say much about them, for all we can say at the moment belongs more to the realm of imagination than to the realm of knowledge, since this being has not yet manifested on earth.

*23 April 1960*

\*

*Beloved Mother:*

*The following interesting question arises: “With the*

## Transformation and the Supramental

*descent of the Supramental into matter, and presuming that new laws and processes will be in effect, may we envisage beings whose control in the body may enable them to neutralize or absorb radioactivity or over-exposure to cosmic rays?"*

*A learned man in the Ashram said that immunisation to radiation is "impossible" because physical matter is controlled by lower nature. I expect you to tell me that, for us, nothing is "impossible".*

Both statements are true.

(1) So long as matter remains what it is, it cannot be made immune. But (2) the supramental force is expected to transform the material body also (in the long run) and when that is done then everything becomes possible or rather nothing is impossible.

Blessings.

26 August 1961

\*

*If a world-war breaks out, it may not only destroy the major portion of humanity but may even make living conditions for those who survive impossible due to the effects of the nuclear fall-out. In case the possibility of such a war is still there, will it not affect the advent of the Supramental Truth and the New Race upon earth?*

All these are mental speculations and once you enter the domains of mental imaginations there is no end to the problems and to their solutions. But all that does not bring you one step closer to the truth.

The safest and most healthy attitude of the mind is like this one: We have been told in a positive and definite way that the supramental creation will follow the present one, so, whatever is in preparation for the future must be the circumstances needed for this advent whatever they are. And as we are unable to

### Words of the Mother - III

foresee correctly what these circumstances are, it is better to keep silent about them.

\*

To anticipate difficulties is to help them happen.

Always to foresee the best with a total trust in the Divine Grace is to collaborate effectively in the supramental work upon earth.

\*

*Sweet Mother,*

*This morning in my meditation I saw so many things which were logically unrelated but which definitely produced the impression that something extraordinary is about to happen. This is the first time, perhaps, that I have had such a presentiment, lasting almost an hour.*

*I want to know whether there is any truth in it and how we should prepare for it.*

Last night, we (you and I and a few others) were together for quite a long time in Sri Aurobindo's permanent dwelling-place in the subtle physical (what Sri Aurobindo called the true physical). Everything that took place there (far too long and complicated to relate) was organised, so to say, to express concretely the rapidity of the present movement of transformation. And with a smile, Sri Aurobindo told you something like this: "Do you believe now?" It was as if he were evoking the three lines from *Savitri*:

"God shall grow up while the wise men talk and sleep,  
For man shall not know the coming till its hour  
And belief shall be not till the work is done."

I think that this is a sufficient explanation of the meditation you refer to.

My blessings.

1 February 1963

\*

Somebody asked me . -

In the work of Transformation,  
who is the slowest to do his part,  
man or God?"

I replied, -

man finds that God is too slow  
to answer his prayers.

God finds that man is too slow  
to receive His influence

But for the Truth-Consciousness  
all is going on as it ought to go.



Somebody asked me, —

"In the work of Transformation, who is the slowest to do  
his part, man or God?"

I replied, —

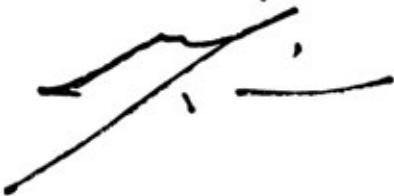
Man finds that God is too slow to answer his prayers.

God finds that man is too slow to receive His influence.

But for the Truth-Consciousness all is going on as it ought  
to go.

\*

The Lord is Eternal  
and Infinite.  
Even when the  
supramental will  
be fully manifested  
realised upon earth  
the Lord will infinitely  
exceed this realisation  
which will be  
followed by other  
manifestations of  
the Lord ad infinitum.



The Lord is Eternal and Infinite.

Even when the supramental will be fully realised upon earth  
the Lord will infinitely exceed this realisation which will be  
followed by other manifestations of the Lord *ad infinitum*.

\*

## Transformation and the Supramental

Those who are ready for the transformation can do it anywhere.  
And those who are *not* ready cannot do it wherever they are.

*12 November 1971*

\*

The supramental transformation is hard labour and needs a strong body. For some time more, probably more than a hundred years, the physical body will need to eat in order to keep its strength; and we have to comply with this necessity.

*December 1972*

\*

## IMMORTALITY

Eternal youth: it is a gift the Divine gives us when we unite ourselves with Him.

\*

Forms are in perpetual transformation; identify yourself with the Immortal Consciousness and you will become It.

\*

Immortality is not a goal, it is not even a means. It will proceed naturally from the fact of living the Truth.

\*

Integral immortality: it is a promise. When will it be a material fact?

\*

Supramental immortality: it is an established fact, but few human beings have experienced it.

\*

### **Words of the Mother – III**

Supramental immortality upon earth: this remains to be realised.

\*

Vital immortality: in its own field it exists but conditioned by surrender to the Divine.

\*

Aspiration for immortality: pure, aspiring, trusting.

\*

Physical aspiration for immortality: intense aspiration but ignorant of the means.

\*

Aspiration for integral immortality: an organised, tenacious and methodical development of consciousness.

\*

Attempt towards immortality: persistent and co-ordinated.

\*

### **THE NEW CREATION**

Action is a narrowing of the consciousness in order to achieve a particular object. The creation of a new world is no exception to this rule.

\*

Realisation of the new creation: it is for this that we must prepare ourselves.

\*

Anything and everything can be an instrument for the Supreme Wisdom to prepare the earth in view of the new creation!

\*

## **Transformation and the Supramental**

Matter prepares itself to receive the supramental: matter tries to liberate itself from old habits to prepare for the new creation.

\*

Ideal of the new creation: the ideal must be progressive in order to realise itself in the future.

\*

Manifold power of the new creation: the new creation will be rich in possibilities.

\*

Charm of the new creation: the new creation is attractive for all those who want to progress.

\*

Beauty of the new creation: the new creation tries better to manifest the Divine.

\*

Usefulness of the new creation: a creation which aims at teaching men to surpass themselves.

## *Death and Rebirth*

### OLD AGE AND DEATH

Only those years that are passed uselessly make you grow old.

A year spent uselessly is a year during which no progress has been accomplished, no growth in consciousness has been achieved, no further step has been taken towards perfection.

Consecrate your life to the realisation of something higher and broader than yourself and you will never feel the weight of the passing years.

*21 February 1958*

\*

From birth to death, life is a dangerous thing.

The brave pass through it without care for the risks.

The prudent take precautions.

The cowardly are afraid of everything.

But ultimately, what happens to each one is only what the Supreme Will has decided.

*19 June 1966*

\*

Some of the living are already half-dead. Many of the dead are very much alive.

\*

Dear friend,

Your letter came bringing me news I knew already, because often your thought comes bringing me your remembrance and keeps me in touch with your tribulations. Everyone, in truth, has his own and you know as well as I that it is only in the inner attitude that peace is found.

## Death and Rebirth

So long as we are in a body, whatever its age and difficulties, it is certain that we have something to do or learn in it, and this conviction gives the necessary strength to face all vicissitudes.

I had hoped, in putting you into touch with the Tibetan refugees, that among them there would be one who would be happy to consecrate his or her life to have the opportunity to develop intellectually and learn all that you would be able to teach him or her in exchange for this service.

Would this not be possible?

For me the Grace is an active reality which guides our destiny through the ages.

One must not be in a hurry and hasten the departure, even if it is for the eternal repose or the beatitude of nothingness. As long as we are in a body, undoubtedly we have yet something to do or learn therein.

\*

This suggestion of death comes from the “ego” when it feels that soon it will have to abdicate. Keep quiet and fearless. Everything will be all right.

\*

You speak of absolute renunciation, but to give up the body is *not* the absolute renunciation. The true and total renunciation is to give up the ego which is a much more arduous endeavour. If you have not renounced your ego, to give up the body will not bring freedom to you.

\*

(*About the regions of night and sorrow described in Sri Aurobindo's poem "Love and Death"*)

The vital world is mostly like that and those who live exclusively in the physical and vital go there after death. But there is the Grace!...

\*

### **Words of the Mother—III**

Death is not at all what you believe it to be. You expect from death the neutral quietness of an unconscious rest. But to obtain that rest you must prepare for it.

When you die you lose only your body and at the same time the possibilities of relation with and action on the material world. But all that belongs to the vital world does not disappear with the material substance; all your desires, attachments, cravings persist with the sense of frustration and disappointment, and all that prevents you from finding the expected peace. To enjoy a peaceful and eventless death you must prepare for it. And the only effective preparation is the abolition of desires.

So long as we have a body we have to act, to work, to do something: but if we do it simply because it has to be done, without seeking for the result or wanting it to be like this or like that, we get progressively detached and thus prepare ourselves for a restful death.

\*

If you wish to escape from death, you must not bind yourself to anything perishable.

One can conquer that alone which one fears not, and he who fears death has already been vanquished by death.

\*

In order to be able to conquer death and win immortality, one must neither fear death nor desire it.

\*

The target at which we are aiming is immortality.

And of all the habits, death is surely the most obstinate.

\*

From the viewpoint of spiritual knowledge, decrepitude and decay—disintegration—are quite simply and undoubtedly the result of a wrong attitude.

\*

## Death and Rebirth

### *1. Why are men obliged to leave their bodies?*

Because they do not know how to keep up with Nature in her progress towards the Divine.

### *2. Should one respect the body of a dead person? If so, how?*

One should respect everything, living and dead, and know that everything lives in the Divine Consciousness.

The respect should be felt in the heart and the inner attitude.

### *3. Is the Divine there in the body of a dead person?*

The Divine is *everywhere*; and I repeat that for the Divine there are no living or dead — everything lives eternally.

### *4. What should we do to make the soul happy, so that it reincarnates in good conditions, for example in a spiritual environment?*

Have no sorrow and remain very peaceful and quiet, while keeping an affectionate remembrance of the one who has departed.

### *5. Do souls weep?*

When something separates them from the Divine.

### *6. How can one stop someone from weeping?*

Love him sincerely and deeply without trying to stop his tears.

\*

Normally the consciousness of the departed ought to feel no pain for what happens to the body after his or her departure.

### Words of the Mother—III

But there is in the material body itself a consciousness called the “spirit of the form” which takes some time to get completely out of the aggregated cells; its departure is the starting point of a general decomposition, and before its departure it may have a kind of feeling of what happens to the body. That is why it is always better not to be in a hurry for the funeral.

13 November 1966

\*

You say that it is through a newspaper that the news came of your nephew’s death. So the child died a few days ago. Did X and Y find any difference in their atmosphere, their feelings, their thoughts, their sensations — a difference, an uneasiness or a sense of loss, which would give a real ground for their sorrow? I am pretty sure that they did not. So their sorrow, if they have any, is not *true* but the result of conventional thoughts and feelings; it is all illusion coming from the family idea, which is one of the most artificial and false of all conventions.

In truth the child was *not* in their atmosphere, otherwise they would have become aware of his death without needing to receive the news of it; he was no more in their atmosphere than any one of the two hundred thousand human beings who die every day — for the average death of human beings is two hundred thousand a day. Do they know that? Is not death the most common and everyday happening and can they reasonably expect that none of those they know will escape this general law?

\*

Your father died because it was his time to die. Circumstances can be an occasion but surely not a *cause*. The cause is in the Divine’s will and nothing can alter it.

So, grieve not and surrender your sorrow at the feet of the Divine. He will give you peace and freedom.

\*

(*To someone whose friend had died*)

## Death and Rebirth

Now you are no longer able to bend over this body and take care of it, you can no longer express through your acts your deep affection, and it is this which is painful. But you must overcome this sorrow and look within, look above, for it is only the material body that will be dissolved. All that you loved in her is in no way affected by the dissolution of the material envelope; and if, in the calm of a deep love, you concentrate your thought and your energy on her, you will see that she will remain close to you and that you can have a conscious contact with her, a contact more and more concrete.

\*

Life is immortal. It is only the body that dissolves.

10 March 1969

\*

*Why do we call Death a god? Is he not an Asura like the Lord of Falsehood?*

It is in the consciousness of man that he became a god and that is why it is so difficult to transform him.

29 October 1972

\*

## REBIRTH

*Sri Aurobindo says that some time after death the vital and mental sheaths dissolve, leaving the soul free to retire to the psychic world before it takes up new sheaths. What becomes of the Karma and of the impressions—Samskaras—on the old sheaths? Do they also dissolve without producing any result, good or bad, which they should according to the theory of Karma? Also, what becomes of the vital and mental beings after the dissolution of the vital and mental sheaths?*

### Words of the Mother—III

The outer form only dissolves, unless that too is made conscious and is organised round the divine centre. But the true mental, the true vital and even the true subtle physical persist: it is that which keeps all the impressions received in earthly life and builds the chain of Karma.

\*

If we go a little way within ourselves, we shall discover that there is in each of us a consciousness that has been living throughout the ages and manifesting in a multitude of forms.

*24 January 1935*

\*

In rebirth it is not the external being, that which is formed by parents, environment and circumstances — the mental, the vital and the physical — that is born again: it is only the psychic being that passes from body to body. Logically, then, neither the mental nor the vital being can remember past lives or recognise itself in the character or mode of life of this or that person. The psychic being alone can remember; and it is by becoming conscious of our psychic being that we can have at the same time exact impressions about our past lives.

Besides, it is much more important for us to fix our attention upon what we want to become than upon what we have been.

*2 April 1935*

\*

My dear child,

The sudden departure of X is a painful loss for all here. He was perfect in consecration and honest in his work, a man on whom one could count, which is a truly exceptional quality. He has departed into a solar light and is enjoying the conscious rest which he truly deserved.

*5 July 1965*

\*

## Death and Rebirth

*In my dreams I see X very happy. One day I saw him leaning over my table and he said to me, "I had no opportunity to tell you anything while I was leaving, because Sri Aurobindo's call made me hurry away immediately." Is there any truth in this dream, Mother?*

This dream is surely true because X went straight to join Sri Aurobindo.

*Sweet Mother, I would like to know the answers to these questions, which often come to me since his departure.*

*Is a soul which is conscious of You reborn immediately after its departure? Or does it have to wait long?*

Every fully conscious and developed psychic being is free to choose what its next life will be and when that life will take place.

*Does this soul come to the Ashram after its birth to accomplish Your divine mission?*

That is its usual choice when it reincarnates immediately.

*Is this soul capable of choosing its birth and enjoying the happiness of the Ashram life?*

If it is fully developed, it is capable of doing so.

*What is the relation between the Supramental Light and the solar light?*

The solar light is the symbol of the supramental light.

Blessings.

2 July 1966

\*

### Words of the Mother–III

*Sweet Mother,*

*In the Bulletin You have said: "Psychic memories possess a very special character, they have a wonderful intensity.... They are unforgettable moments of life when the consciousness is intense, luminous, strong, active, powerful, and sometimes turning-points in life that have changed the direction of one's life. But you will never be able to say what dress you put on or the gentleman with whom you spoke or about your neighbours and the kind of field where you were."<sup>1</sup> And about these memories of small details You said: "That is absolute childishness."<sup>2</sup>*

*But then how is it that in newspapers one quite often reads stories of small children who remember their past lives and that the details have been verified? And it is the study of such events that leads parapsychologists to assert the existence of reincarnation. So are they not on a completely wrong track? And how can reincarnation be demonstrated scientifically in any other way?*

The memories you refer to, which are mentioned in newspapers, are memories of the vital being that, exceptionally, has gone out of one body in order to enter another. It is something that can happen, but it is not frequent.

The memory that I refer to is that of the psychic being, and one is conscious of it only when one is in conscious relation with one's psychic being.

There is no contradiction between the two things.

29 November 1967

\*

*Is it necessary to know what I was in my previous life?*

<sup>1</sup> *Bulletin*, November 1967, p. 41.

<sup>2</sup> *Ibid.*, p. 37.

## Death and Rebirth

If it is necessary you will know it.

14 February 1973

\*

Except for very rare cases, animals are not individualised and when they die they return to the spirit of the species.

\*

## SUICIDE

*Mother Divine,*

*Something is going wrong with my brain. I often think of suicide. Please pardon me and give me Thy protection and blessings.*

If you are sincere in your aspiration to see me, you must throw far away from you these morbid ideas of suicide which are quite contrary to any divine life. Be patient, firm and steady, face quietly the difficulties of life and still more quietly the difficulties of "sadhana" — then you will be sure of the final success.

With blessings.

21 August 1964

\*

*I feel that I am your blank child born with blank fortune; such a child has no mission to fulfil in life. Isn't it better to go away from the world?*

It is *in this world* that you have to change and that the change is possible. If you run away from this world, you will have to come again probably in worse conditions and you will have to do everything all over again.

It is much better not to be a coward, to face now the situation and to make the necessary effort to conquer. The help is always with you; you must learn to avail yourself of it.

### **Words of the Mother—III**

Love and blessings.

*13 November 1967*

\*

Know for certain that to commit suicide is the most foolish action that a man can do; because the end of the body does not mean the end of the consciousness and what was troubling you while you were alive continues to trouble you when you are dead, without the possibility of diverting your mind which you can get when you are alive.

*16 July 1969*

\*

*I have received a rather pathetic letter from a reader of Mother India. He writes:*

*“Though I am sincerely trying to follow the Mother’s instructions in my life, I have been very much surrounded by difficulties — to such an extent that suicide is the only solution. So I request you to be kind enough to see that my prayer reaches the Mother’s personal notice.”*

*Mother, what should I reply?*

Suicide, far from being a solution, is a stupid aggravation of the situation, that for perhaps centuries will make life intolerable.

*12 June 1972*

\*

*The Ramayana says that when Rama saw that his work on earth was finished, he entered the river Sarayu along with his companions. This looks like mass suicide and suicide is regarded as the greatest sin. How to understand this?*

1. For the Supreme there is no sin.
2. For the devotee there is no greater sin than to be far from the Lord.

### **Death and Rebirth**

3. At the time when the Ramayana was conceived and written, the knowledge revealed by Sri Aurobindo that the earth will be transformed into a divine world and an abode of the Supreme was not known or accepted.

If you consider these three points you will understand the legend. (Although it may be that the actual facts were not as they have been told.)

## *Sleep and Dreams*

### SLEEP AND REST

*I was sleeping but woke up exactly when it was time to attend classes. Was it the Divine who woke me up?*

Not necessarily. There is always a part of the subconscious which is awake, and it is sufficient to have the will to wake up at a certain hour to make this part awaken you.

*3 March 1933*

\*

*I would like to know why I had such a disturbed night.*

Obviously you did not quiet your thoughts before going to sleep. At the time of lying down one should always begin by quieting one's thoughts.

*28 January 1935*

\*

*I can never sleep on the night before Darshan. People say it is a lack of balance. But on the contrary I feel it is because of Your awakening presence. I do not feel any disturbance. I think it is all right. Isn't this true?*

To pass a sleepless night once in a while, every three or four months, does not matter much, provided that the rest of the time you sleep well.

\*

I advise you to sleep well and to take enough rest. This is indispensable in order to be able to keep doing the work regularly and well.

## Sleep and Dreams

My blessings are always with you.

\*

Sleep is the school one must pass through if one knows how to learn one's lesson there, so that the inner being may become independent of the physical form, conscious in its own right and master of its own life. There are entire parts of the being that need this immobility and semi-consciousness of the outer being, of the body, in order to be able to lead their own life independently.

It is another school for another result, but it is still a school. If one wants to achieve the maximum possible progress, one must know how to make use of one's nights just as one makes use of one's days. Only, people usually have no idea how to go about it; they try to stay awake and all they achieve is a physical and vital imbalance, and sometimes a mental one too.

\*

Sleep is indispensable in the present state of the body. It is by a progressive control over the subconscious that the sleep can become more and more conscious.

*25 January 1938*

\*

I know by experience that it is not by lessening the food that sleep becomes conscious; the body becomes restless but this in no way increases the consciousness. It is in good, sound and quiet sleep that one can get in contact with a deeper part of oneself.

*4 August 1937*

\*

I hope that soon you will completely recover and that you will not feel tired any more. But are you eating enough? Sometimes it is hunger that keeps one from sleeping.

### Words of the Mother—III

My blessings are always with you.

\*

Proper rest is a very important thing for the sadhana.

2 March 1942

\*

You must rest—but a rest of *concentrated force*, not of diluted non-resistance to the adverse forces. A rest that is *a power*, not the rest of weakness.

\*

#### To Rest Before Sleeping

There is no end to the discoveries that you can make in dreams. But one thing is very important: never go to sleep when you are very tired, for if you do, you fall into a sort of unconsciousness and dreams do with you whatever they like, without your being able to exercise the least control. Just as you should always rest before eating, I would advise you all to rest before going to sleep. But then you must know how to rest.

There are many ways of doing it. Here is one: first of all, put your body at ease, comfortably stretched out on a bed or in an easy-chair. Then try to relax your nerves, all together or one by one, till you have obtained complete relaxation. This done, and while your body lies limp like a rag on the bed, make your brain silent and immobile, till it is no longer conscious of itself. Then slowly, imperceptibly, pass from this state into sleep. When you wake up the next morning, you will be full of energy. On the contrary, if you go to bed completely tired and without relaxing yourself, you will fall into a heavy, dull and unconscious sleep in which the vital will lose all its energies.

It is possible that you may not obtain an immediate result, but persevere.

\*

## Sleep and Dreams

*For some time I have had trouble sleeping due to inner and outer turmoil. I pray to You to help me.*

Before trying to sleep, when you lie down to sleep, begin by relaxing yourself physically (I call this becoming a rag on the bed).

Then with all the sincerity at your disposal, offer yourself to the Divine in a complete relaxation, and... that's all.

Keep trying until you succeed and you will see.  
Blessings.

*March 1969*

\*

## DREAMS

Usually I give no "meaning" to dreams, because each one has his own symbolism which has a meaning only for himself.

\*

I will speak of certain details in this connection, next time we meet. Until then I shall keep the papers with me. (Sri Aurobindo and myself alone will see them.)

In the first dream we can take the theatre as the symbol of this world where all is a play—the appearance of something and not the thing itself. Here the kings and queens are not such because of an inner and divine right but as a result of the confusion of circumstances and birth.

I suppose the obstacles which were standing in the way of your joining me represent the difficulties (inner and outer) which are to be overcome in order to realise the union with the true consciousness.

The second dream seems to be an embodiment of old impressions left in the subconscious of social surroundings and your reactions to them.

### Words of the Mother—III

In the third the train is, as always, an image of the way and the journey towards the goal. The sets of people are the various groups (secret societies etc.) that have been formed for this purpose. The one you were supposed to join was the society to which you became attached—composed of the boys who were with you at your first “school”; the image is clear, but an association which you did not feel to be definitive.

\*

Both of these dreams (are they only dreams?) are of a quality far superior to the former ones.

The first seems to be one of those symbolic transcriptions of the inner condition and action which one so often gets in sleep. What appears to me most clear is how pointedly this dream shows the lack of any true ground for the apprehension you felt while swimming (the fear of not being able to reach the goal). For the protection showered from the shore to be reached brings you there even when in appearance conditions or circumstances seem to be driving you away from it.

To say exactly what the motor launches stand for is difficult in the absence of details.

The second is certainly not a dream but a reality, a very charming expression of the reality of the constant presence of Sri Aurobindo and of his help given through an intimate and true relation, even though veiled to the outer consciousness. This is a precious experience worth being kept in the most sacred corner of the remembrance.

\*

*The six couches:* the seats, basis of the powers of creation (6). One still occupied by the titanic forces (the last, most material one).

*The servant:* who showed us the way through the “labyrinth”, gave us some food and even a smoky light (torch, very poor) to find our way in the dark, the lower nature; she asked

## Sleep and Dreams

to be paid for her services, saying that the “other gentleman” (titan) was always paying her.

*The place:* some vital layer in the physical consciousness.

20 February 1932

\*

*It was Darshan day. You were there with Sri Aurobindo. I ran into Sri Aurobindo’s arms. He caressed me with much joy, saying that he had come to raise me up. I was on his lap. You also caressed me gently, saying one of the prayers I sent you.*

This dream is the result of a psychic impression which rose to the surface during sleep.

19 March 1936

\*

*Generally I try to remember you at least once at the time of sleep. I wonder why such foul dreams visit me then, when I should have dreamed of you. Any guidance from you to avert the evil will be welcome if you would graciously grant me sufficient will and power to follow it.*

Keep constantly and sincerely in you the will to conquer.  
Blessings.

20 July 1947

\*

One can learn much by controlling one’s dreams.

## *Illness and Health*

You ask me whether your illness comes from yoga. By no means — far from damaging health, yoga helps to build up a health that is robust and unfailing.

29 June 1942

\*

Do not forget that to succeed in our yoga one must have a strong and healthy body.

For this, the body must do exercise, have an active and regular life, work physically, eat well, and sleep well.

It is in good health that the way towards transformation is found.

18 April 1971

\*

It is good to do exercises and to lead a simple and hygienic life, but for the body to be truly perfect, it must open to the divine forces, it must be subject only to the divine influence, it must aspire constantly to realise the Divine.

\*

Good health is the exterior expression of an inner harmony. We must be proud if we are in good health and not despise it.

\*

As yet happiness and good health are not normal conditions in this world.

We must protect them carefully against the intrusion of their opposites.

\*

## Illness and Health

### INNER CAUSES OF ILLNESS

*I have been having various kinds of small accidents and hurts, and I feel troubled because all my efforts to avoid them seem to go in vain. What should I do?*

You need not torture yourself about these small things — they have no importance in themselves and their utility is to show us where unconsciousness is still to be found in our nature so that we may put light there.

13 July 1937

\*

You must take this illness as a sign that in spite of all your convictions, perhaps even resolutions, you have to do sadhana and to add to your outer consecration in work the inner consecration of deep understanding and psychological transformation and make use of your seclusion for that purpose.

My love and help are with you.

6 April 1952

\*

Physical ailments are always the sign of a resistance in the physical being; but with surrender to the Divine's Will and a complete trust in the working of the Grace, they are bound to disappear soon.

22 May 1957

\*

Sri Aurobindo says,

“Disease is needlessly prolonged and ends in death oftener than is inevitable, because the mind of the patient supports and dwells upon the disease of the body”,<sup>1</sup>  
and I add,

<sup>1</sup> *Thoughts and Aphorisms*, in SABCL, Vol. 17, p. 126.

### Words of the Mother—III

“An illness of the body is always the outer expression and translation of a disorder, a disharmony in the inner being; unless this inner disorder is healed, the outer cure cannot be total and permanent.”

1 October 1959

\*

Physical troubles always come as lessons to teach *equality* and to reveal what in us is pure and luminous enough to remain unaffected. It is in equality that one finds the remedy.

An important point: equality does not mean indifference.

11 December 1965

\*

The illness has come like a test and gone like a purification carrying away all that was standing in the way of the joy of an integral consecration.

2 February 1967

\*

This illness has been put upon you by the hostile forces as a strong test.

You have not met it with the proper attitude.

That is why it lingers.

Your going back to Madras does not ameliorate the attitude — on the contrary.

You yield to a movement of fear and distrust in the Divine.

I cannot see that it will lead to anything good for you.

\*

Your illness was not a mere accident. You did not give sufficient attention to the inner change, a psychological change with a broadening of your consciousness. You were satisfied with yourself. You were shut up in your small shell and did not try to make any progress. You said sadhana did not interest you

## Illness and Health

and you thought that the little work that you were doing was quite sufficient for you and nothing more was needed. It was this attitude that took you out of my protection. I gave you a warning, but you challenged Nature by saying that nothing could touch you. All these things combined and brought your mental difficulties, weakness and illness.

You must change. You must try to fulfil the conditions of Mahasaraswati, make your work more and more perfect, make progress and try for a psychological transformation. Less than this will not help you. This is the minimum and if you try sincerely, my help will always be there.

These days my work is going on at such a speed that unless you make a serious effort, you will be left far behind and not be able to remain with me. But if you do as I say, everything will be all right.§

\*

Your illness gave you an opportunity to open your eyes towards the need for an inner change. You must take advantage of this and progress.§

\*

Things that do not want to change in your nature join together and come out in the form of illness. The only thing to be done is to have a strong aspiration and a total change. Then everything will be all right.§

\*

## FEAR AND ILLNESS

Be on your guard. There was on X a formation of fear — fear of cold, fear of bad health, etc. — take care that this formation does not jump upon you; you must reject it resolutely.

1937

\*

### Words of the Mother—III

You must not fear. Most of your troubles come from fear. In fact, ninety per cent of illnesses are the result of the subconscious fear of the body. In the ordinary consciousness of the body there is a more or less hidden anxiety about the consequences of the slightest physical disturbance. It can be translated by these words of doubt about the future: "And what will happen?" It is this anxiety that must be checked. Indeed this anxiety is a lack of confidence in the Divine's Grace, the unmistakable sign that the consecration is not complete and perfect.

As a practical means of overcoming this subconscious fear each time that something of it comes to the surface, the more enlightened part of the being must impress on the body the necessity of an entire trust in the Divine's Grace, the certitude that this Grace is always working for the best in our self as well as in all, and the determination to submit entirely and unreservedly to the Divine's Will.

The body must know and be convinced that its essence is divine and that if no obstacle is put in the way of the Divine's working, nothing can harm us. This process must be steadily repeated until all recurrence of fear is stopped. And then even if the illness succeeds in making its appearance, its strength and duration will be considerably diminished until it is definitively conquered.

14 October 1945

\*

When physical disorder comes, one must not be afraid; one must not run away from it, must face it with courage, calmness, confidence, with the certitude that illness is a *falsehood* and that if one turns entirely, in full confidence, with a complete quietude to the divine grace, it will settle in these cells as it establishes itself in the depths of the being, and the cells themselves will share in the eternal Truth and Delight.

\*

## Illness and Health

*For some time I have been really worried about the skin-trouble on my legs. Please, Mother, throw this disease out of my body and the fear out of my mind.*

The real disease is fear. Throw the fear away and the disease will go.

My help is with you.  
Blessings.

1965

\*

As for cancer, the first thing is that you should drive off all fear.

\*

If you want to get cured there are two conditions. First you must be without fear, absolutely fearless, you understand, and secondly you must have a complete faith in the Divine protection. These two things are essential.§

\*

## WORRY AND BOTHER ABOUT ILLNESS

*The doctor has seen my blood. He has given me this little paper to show you how weak the blood is and to communicate it to you. The tiredness seems to increase rather than grow less.*

You must not worry; you will soon be back on your feet, especially as your vitality has remained very strong. Have no fear and keep your full trust in the Divine Grace.

18 February 1938

\*

*X told me, "It was a mistake on your part not to inform the Mother about your body which is so thin and weak." Kindly tell me what to do to improve it.*

### Words of the Mother—III

Do not bother about it and increase your faith in the Divine's Grace.

Blessings.

4 July 1939

\*

*People say that one gets this attack [of illness] on account of working too hard and exposing oneself to the sun and cold winds during the course of it. This suggestion is worrying me.*

This attack is not due to work or exposure but to the suggestion of an old habit rising from the subconscious. Do not listen to what people say and keep your faith in the Divine's Grace. Everything will become all right in the course of time.

My blessings.

8 January 1940

\*

Do not worry and rest your hand. That is the best way to get better quickly.

\*

My advice is not to worry. The more you think of it, the more you concentrate upon it and, above all, the more you fear, the more you give a chance for the thing to grow.

If, on the contrary, you turn your attention and your interest elsewhere you increase the possibilities of cure.

\*

Why give so much importance to these material workings of the body? It is better to feel absolutely free of them and let them go their own way without bothering about it, until we have the force and knowledge necessary to intervene in their obscurity

## Illness and Health

and to compel them to change and become the true expression of the Supreme Light and Consciousness.

\*

Health: not to be preoccupied with it, but to leave it to the Divine.

\*

Think less of yourself and your health.

Surely you will become stronger.

But if you are convinced that you have an illness, go to the hospital, surely there they will find one.

\*

If parents could leave their children alone, they would not fall ill so often, perhaps not even once out of ten times. Yes, you have not said anything to the child, but how worried you were about its health. It appeared as if a catastrophe had happened or the child had suddenly developed cancer. It is your worry that spoils the whole atmosphere and increases the trouble.§

\*

If you are ill, your illness is looked after with so much anxiety and fear, you are given so much care that you forget to take help from the One who can help you and you fall into a vicious circle and take a morbid interest in your illness.§

\*

When I was twenty, a doctor told me that in cases of troubles of the stomach or intestines, the best thing is to continue eating as usual and not to bother about the trouble. He said, "If you have acidity, it will come from whatever food you take and the more you bother about it, the more it will increase. If you go on changing your food, in the end you will find that you cannot

### Words of the Mother—III

even drink a drop of water without getting into trouble. But if you remain normal and don't worry, you will become all right." And I have found this advice to be quite true.§

\*

### WRONG THINKING AND ILLNESS

In fact I can assure you that the pain in the stomach as well as many other discomforts are due 90% to wrong thinking and strong imaginations—I mean that the material basis for them is practically negligible.

With love and blessings.

1943

\*

Do not torment yourself and do not worry; above all try to banish all fear; fear is a dangerous thing which can give importance to something which had none at all. The mere fear of seeing certain symptoms renew themselves is enough to bring about this repetition.

24 July 1945

\*

*I have a notion that much protein and starchy food aggravate eczema.*

In the effect of food on the body 90% belongs to the power of thought. If you follow with confidence the treatment of Dr. X, it will cure you.

Blessings.

6 October 1962

\*

You may have been told that certain bodily complaints will give you a great deal of pain. Things like that are often said. You

## Illness and Health

then make a formation of fear and keep expecting the pain. And the pain comes even when it need not.

But in case it is there after all, I can tell you one thing. If the consciousness is turned upward, the pain vanishes. If it is turned downward, the pain is felt and even increases. When one experiments with the upward and the downward turnings, one sees that the bodily complaint as such has nothing to do with the pain. The body may suffer very much or not at all, although its condition is exactly the same. It is the turn of the consciousness that makes all the difference.

I say "turned upward" because to turn towards the Divine is the best method, but what can be said in general is that if the consciousness is turned away from the pain to one's work or anything that interests one, the pain ceases.

And not only the pain but whatever damage there may be in an organ is set right much more easily when the consciousness is taken away from the trouble and one is open to the Divine. There is the Sat aspect of the Divine — the pure supreme Existence above or beyond or behind the cosmos. If you can keep in contact with it, all physical complaints can be removed.§

25 November 1962

\*

*Beloved Mother:*

*I am suffering with quite a severe recurrence of swollen ankles due to Dengue fever.*

*Dr. X is treating me, but I beg your Healing Force and am doing my best to open so that our work may progress at this crucial time.*

Stop imagining wrong things and your miseries will stop at the same time.

Blessings.

10 December 1964

\*

### Words of the Mother—III

His vital force is *very poor* and mental suggestions rather strong.

Do what he asks for a time. He may find out that it is all his imagination, for it is his *imagination* that makes him sick or rather gives him the *impression* of sickness.

\*

### WILL TO CONQUER ILLNESS

Wake up in yourself a will to conquer. Not a mere will in the mind but a will in the very cells of your body. Without that you can't do anything; you may take a hundred medicines but they won't cure you unless you have a will to overcome the physical illness.

I may destroy the adverse force that has possessed you. I may repeat the action a thousand times. But each time that a vacuum is created it will be filled up by one of the many forces that try to rush in. That is why I say, wake up the will to conquer.

20 October 1957

\*

Do not love your ill health and the ill health will leave you.

28 August 1966

\*

Both the things are correct. You must put a strong will for getting rid of your illness and you must remain quiet and unperturbed by the results. The two are not contradictory. One should accompany the other. When you are completely cured, it will be an indication of some inner progress.

Sri Aurobindo's compassion is always there to help you, but some effort is needed from your side also. §

\*

## Illness and Health

She must take the resolution to get well, otherwise she will never be all right. §

\*

The body is cured if it has decided to be cured.

\*

The body should reject illness as energetically as we reject falsehood in the mind.

\*

## CONTROL OF DESIRES

In order to be cured, my child, not only is it necessary to stop all these unseemly practices completely, but it is necessary to get rid of all these unhealthy *desires* from your thought and sensation, for it is desires that irritate the organs and make them ill. You must ruthlessly clean up everything and your will is not strong enough for that; invoke my will, call it sincerely and it will be there to help you. You are right when you say that with my help you will surely be able to conquer. That is true, but you must sincerely want this help and let it work within you and in all circumstances.

\*

*(A sadhak asked the Mother to use her spiritual power to cure a serious illness.)*

The power cannot work if you have no control over your desires.

6 September 1959

\*

### Words of the Mother—III

Your readings are correct.

In my last note I was referring to food desires. Unless you control the food you take, you will always be ill.

14 September 1959

\*

Conquest over the greed for food: a promise of good health.

\*

### PEACE AND QUIET, FAITH AND SURRENDER

To keep quiet and to concentrate, leaving the Force from above to do its work, is the surest way to be cured of anything and everything. There is no illness that can resist that if it is done properly, in time and long enough, with a steady faith and a strong will.

6 December 1934

\*

*I am having fever. What is the best way to get rid of it?*

Remain peaceful and confident and it will soon be over.

\*

*I have a severe pain in my throat, neck and the back of my head. The attacks are intolerable and I am losing patience.*

You must not lose patience, this does not hasten the cure. On the contrary, you must keep a peaceful faith that you are going to be cured.

5 October 1935

\*

## Illness and Health

Establish a greater peace and quietness in your body, that will give you the strength to resist attacks of illness.

22 October 1935

\*

The only thing I can suggest about diseases is to call down peace. Keep the mind away from the body by whatever means — whether by reading Sri Aurobindo's books or meditation. It is in this state that the Grace acts. And it is the Grace alone that cures. The medicines only give a faith to the body. That is all.

\*

My dear child, now it is time for the faith to become truly active and to stand unshaken against all contradictions. Have the faith, the true faith, that you will be cured and the cure is bound to come.

My love and blessings.

2 February 1949

\*

Instead of being upset and struggling, the best thing to do is to offer one's body to the Divine with the *sincere prayer*, "Let Thy Will be done." If there is any possibility of cure, it will establish the best conditions for it; and if cure is impossible, it will be the very best preparation for getting out of the body and the life without it.

In any case the first indispensable condition is a quiet surrender to the Divine's will.

With love and blessings.

\*

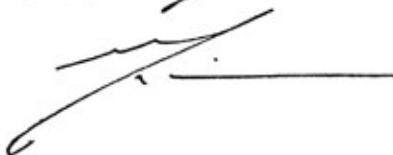
Words of the Mother - III

5-3-59

Turn your mind completely away from your difficulty, concentrate exclusively on the Light and the Force coming from above; let the Lord do for your body whatever He pleases. Hand over to Him totally the entire responsibility of your physical being.

This is the cure.

With my blessings



Turn your mind completely away from your difficulty, concentrate exclusively on the Light and the Force coming from above; let the Lord do for your body whatever He pleases. Hand over to Him totally the entire responsibility of your physical being.

*This is the cure.*

With my blessings.

5 March 1959

\*

## Illness and Health

The imperative condition for cure is calm and quietness. Any agitation, any nervousness prolongs the illness.

26 November 1969

\*

*(To someone suffering from stomach and intestinal trouble)*

It is due to restlessness and agitation. What is the matter? Bring down peace, the *Divine Peace*, in your stomach and it will be all right.

\*

Catch hold of a peace deep within and push it into the cells of the body. With the peace will come back the health.

\*

Peace and stillness are the great remedy for disease.

When we can bring peace in our cells, we are cured.

\*

Peace in the nerves: indispensable for good health.

\*

## CURE BY THE DIVINE GRACE

*(Someone with rheumatism wrote:)*

*Am I destined to be an invalid? I have given the best part of my life to the Divine. Is this to be my fate? Is there no way out?*

Have faith. There is no disease which cannot be cured by the Divine Grace.

\*

### Words of the Mother—III

Do not think you are invalid for ever, because the Grace of the Lord is infinite.

\*

I am enclosing a portrait of two birds with *keen eyesight* to encourage you to have faith that your eyes will be cured.

I shall see what can be done.

28 January 1932

\*

*What to do about illness?*

Be passively confident: let me do it and it is done.

\*

*When one is caught in an illness, how should one pray to the Mother?*

Cure me, O Mother!

\*

Her mental disease was congenital, that is to say, caused by her physical constitution, and it would have happened to her wherever she would have been and whatever life she would have lived. In fact, I made her last here one-and-a-half years more than she would have lasted elsewhere.

These congenital diseases can be cured only by an integral transformation of the body itself and we have not reached yet that period in the sadhana; otherwise it is only a so-called “miraculous cure” that can take place and that kind of “miracle” can happen only as the result of an absolute sincerity in the consecration to the Divine and an unshakable faith in the Divine Grace. This was not the case, she was full of fears, desires and demands and terribly concentrated on her exterior being and

## Illness and Health

what she called its needs. This is just the opposite of a sincere consecration.

*25 March 1935*

\*

My dear child,

Let your receptivity increase this year, to the extent of giving you the power to fully utilise the force that is at work for restoring perfect good health in you.

With my love and blessings.

*2 February 1948*

\*

*X has written again. Two letters to you from his friend Miss Y (who met you on her last visit here some months back) have gone unnoticed — to all appearances at least. She has asked for a blessing-packet for some trouble of hers. She got none. But in her second letter she reported good news.*

How “unnoticed”? She got cured! Man of little faith!

*31 May 1967*

\*

*Before sleeping I told you, “This won’t do. If this boil remains, I will have to remain in bed during the darshan week. I am not sure that this is possible.” In the morning the boil had moved about three inches away, giving me full freedom of movement, and in a day or two it burst and now it is dried up. I wonder whether actually the boil could move in this way.*

Anything may happen. It is only our “logical” minds which put limitations. I must congratulate your body for its receptivity.

*February 1970*

\*

### Words of the Mother—III

*With your blessings my disease gets partially cured but does not go.*

This gives the exact measure of your body's receptivity. Concentrate the force on the diseased parts and they will improve.

\*

*About others I inform you in silence and it works, but about my own illness I have to inform you physically — why?*

It depends on the physical reception of each one, and that receptivity depends on the more or less dominating mind.

\*

It is a question of receptivity. I am doing the best that can be done for him, but he goes on thinking that he is ill. All the time he is busy with that idea and he has made a strong formation of illness around him. He is unable to receive my help because of this formation. Let him discard the idea of illness and more than half the trouble will be over and it will be easy to cure him.§

\*

### DOCTORS AND MEDICINES

#### Illnesses

Truth is supreme harmony and supreme delight.

All disorder, all suffering is falsehood.

Thus it can be said that illnesses are falsehoods of the body and, consequently, doctors are soldiers of the great and noble army fighting in the world for the conquest of Truth.

\*

## Illness and Health

If we take the human body as a tabernacle of the Lord, then medical science becomes the ritual of worship and doctors the priests who officiate in the temple.

Thus considered, the medical career is a priesthood and should be treated as such.

\*

A broad mind, a generous heart, an unflinching will, a quiet steady determination, an inexhaustible energy and a total trust in one's mission — this makes a perfect doctor.

\*

After all, an illness is only a wrong attitude taken by some part of the body.

The chief role of the doctor is, by various means, to induce the body to recover its trust in the Supreme Grace.

\*

To medical knowledge and experience, add full faith in the Divine's Grace and your healing capacity will have no limits.

\*

Spiritual power of healing: opening and receptivity to the divine influence.

\*

The material power to heal demands a great sincerity in one's goodwill.

\*

*I am still not through with this second spell of heart trouble. The first was in June 1938, owing to a gigantic overdose of a stimulant tonic powder. This time it is strain of the heart-muscle. The doctors have advised complete rest in a supine position. Not even the head*

### Words of the Mother—III

*is to be lifted. They also warn me that if I don't take extreme care I may develop more serious trouble. But I feel full of your presence and do what my suddenly and abundantly released poetic inspiration leads me to do. I sit up frequently, get excited with the passage of the poems through me—especially when the lines seem to come from wide, far-off spaces—and my heart starts beating fast at that time and if the doctors could then put their stethoscopes to my chest they would begin to shake their heads at the prospect of a quick cure. But I am unconcerned. I trust implicitly in your power and feel like laughing away the black future with which they—of course, with the best intentions and for my own good—threaten me in case of carelessness about my heart. I feel certain, Mother dearest, the Divine Power can help —can't it?*

My dear child, I quite agree with you that there is a power other and much more powerful than that of the doctors and the medicines and I am glad to see that you put your trust in it. Surely it will lead you throughout all difficulties and in spite of all catastrophic warnings. Keep your faith intact and all will be all right.

28 May 1948

\*

(About medicines)

I am not specially interested in these things which are only exterior help for the exterior consciousness and not essential for the yoga.

\*

The whole value of a medicine is in the Spirit it contains.

22 February 1961

\*

## Illness and Health

To go from one doctor to another is the same mistake as to go from one Guru to another. One is on the material plane what the other is on the spiritual. You must choose your doctor and stick to him if you do not want to enter into physical confusion. It is only if the doctor himself decides to consult another or others that the thing can be done safely.

*14 March 1961*

\*

I sent you to the doctor and expect you to do what he asks you to do.

*1 April 1961*

\*

*Do you think that I could take treatment from Dr. X—  
after all, it is not any system of medicine but your Grace  
that cures.*

It is true that the faith cures more than the treatment. You might take Dr. X's treatment and call for the Divine's help.

*5 August 1962*

\*

*Will you ask Kali to burn me with a fire of fever? I have  
become rather desperate. Shall I take simple ayurvedic  
medicines?*

Before being so desperate, try ayurvedic treatment and take it with a concentration on Kali's Force.

Blessings.

*6 May 1965*

\*

### **Words of the Mother—III**

In every case, it is the Force that cures.

Medicines have little effect; it is the faith in medicines that cures.

Get treated by the doctor whom you trust and take only the medicines that inspire trust in you.

The body only has trust in material methods and that is why you have to give it medicines — but medicines have an effect only if the Force acts through them.

Allopaths ordinarily cure one thing, only to the detriment of another.

Ayurvedic doctors do not usually have this drawback. That is why I recommend them.

*20 December 1965*

\*

*Whatever the ordeal for the purification of my nature, I must pass through it with or without medical help.*

You are quite right. Stick to your faith and you will get cured.

With blessings.

*5 July 1967*

\*

### **MESSAGES FOR ASHRAM MEDICAL SERVICES**

*(Message for the inauguration of the Ayurvedic Section)*

In this new activity the knowledge of the past must be illumined by the revelation of today.

With my blessings.

*22 February 1957*

\*

## **Illness and Health**

*(Message for the inauguration of the Children's Dispensary)*

Children's Dispensary

As many cases  
so many cures.

The most important thing in therapeutics is to teach the body to react properly and reject the illness.

Blessings.

*2 July 1963*

\*

*(Message for the inauguration of the School for Perfect Eyesight)*

The more the mind is quiet, the more the sight is good.

*5 May 1968*

\*

*(Message for the Nature Cure Section)*

Nature is the all-round Healer.

*2 July 1968*

\*

*(Message for the Main Dispensary)*

Finally it is Faith that cures.

Blessings.

*9 August 1969*

\*  
\* \* \*

### **Words of the Mother–III**

*(Message for the Jawaharlal Institute of Postgraduate Medical Education and Research (JIPMER), near Pondicherry)*

Veritas curat.<sup>2</sup>

1957

\*

#### **GENERAL**

*Mother, for several days I have been sun-bathing regularly. The cough is slowly going away. Now there is a little coughing but it does not bother me any more. Would it be good to continue the sun-bathing?*

Yes, you should do it every day; it gives strength and maintains one's energy.

\*

You must avoid coughing as much as you can. *Coughing can be controlled by the will*, and you should always try to achieve this control, because coughing is unnecessarily tiring.

\*

*Mother, this cough is making me suffer a lot. It is becoming difficult to control it. It gets less when I write to You, but it comes back again after a few days. Mother, what is the cause of it?*

Probably some bad suggestions which you must learn to drive away.

\*

<sup>2</sup> Truth cures.

## Illness and Health

*(After a slight bout of fever:)*

*Mother, I feel as if the heat in my body comes from  
the fire of purification. Is this true?*

The fire of purification ought to purify without causing fever, and it is quite possible to be purified without falling ill.

28 March 1935

\*

*An old and very weak man has an enlarged prostate. The  
doctors advise operation. He wants your guidance.*

Most probably the end is approaching. All depends on his nature and will. If he prefers to go away quietly without struggle, let him be quiet and pull on as long as he can. If he likes to fight let him be operated upon and see what happens. My blessings in any case are with him.

\*

*I was rather depressed on hearing of X's death after an  
operation. He was one of your workers with an excep-  
tional ability. How is it that he passed away although  
under your influence and guidance?*

The operation was quite successful, done by a very skilful surgeon, but X's heart was weak beyond expectation and he died of heart failure five days after the operation. It has been a sad event and a big loss for the work. But for some time he suffered much and felt tired of it. He had several times expressed the wish to change his body for a better one. It is surely this wish that is responsible for what happened.

22 November 1945

\*

### Words of the Mother—III

It is difficult to say exactly which of the two possibilities would be more helpful to recover your health. But in a general way a change is more helpful for the body at the beginning than in the long run, as the thing most detrimental to the body's welfare is the lack of interest in life and surroundings. Anything new can wake up this interest for the time being — but the effect is never very lasting.

21 February 1946

\*

These contradictory impressions are quite natural.

The material consciousness naturally rejoices when circumstances combine to satisfy what it considers to be its need; in any case, they will help it to recover its balance and confidence in life.

The soul witnesses yet another victory of Matter over spirit (for every illness that resists the inner cure is for the spirit a defeat, which may only be short-lived but which is nonetheless a defeat). The soul can neither be troubled nor unhappy, for it has faith in its own eternity and is aware of it; but it may sometimes feel a certain melancholy.

19 June 1960

\*

*Please tell Mother that I feel all the time as if life and energy were flowing away from me out of my hands and feet and I cannot stop it.*

Why does he complain? The energy must be spent to be renewed. The human body is not a closed jar that gets emptied by spending. The human body is a channel that receives only when it spends.

Let him eat well, sleep well, avoid wrong thinking and spend normally. He will soon be all right.

20 April 1968

\*

## Illness and Health

It is only by correcting your way of living that you can hope to secure good health.

\*

It is because of all your quarrels, shouting, restlessness, nervousness, agitation, discords and disputes, that X is unwell. I said from the beginning that she needed rest and quietness. It was especially indispensable, but she has been surrounded by the opposite atmosphere—no wonder if she is ill. She weeps and trembles because her nerves are overtaxed and they are overtaxed because all of you have no mastery over yourselves and no control over your speech.

Cooking for her is quite nice, but it is not sufficient; you must let her have enough peace and quietness to be able to eat.

\*

*When I am sympathetic with a sick person my body begins to feel the symptoms of his disease.*

The best way is to call for the Divine Presence of Truth and Harmony, to replace the vibrations of disorder and confusion.

\*

It is not very difficult to get rid of headache and giddiness. However bad your condition may be, call the light from above. Try to feel that the light is entering into you from the crown of your head bringing with it calm and peace. If you do it seriously, your headache and giddiness will disappear in no time. §

\*

Tumours always indicate some difficulty in the nature; certain cells decide to be independent of the discipline of the body. They do not remain in harmony with the other parts and begin to grow out of all proportion. Generally this is the result of a very

### **Words of the Mother—III**

strong greed in the nature. It may be greed for material things or for power or any other subtle object.

By performing an operation you may remove the tumour, but if the inner nature remains unchanged, it will come up in some other part and all the trouble that the patient has to undergo for the operation and its after-effects will be in vain.§

\*

The cells of the body get the habit of increasing without cause. This is cancer. If you change the consciousness in the cells and get rid of their habit, cancer can be cured.§

## *Messages*

### NEW YEAR MESSAGES<sup>1</sup>

1933

Let the birth of the new year be the new birth of our consciousness.

Leaving the past far behind us, let us run towards a luminous future.

\*

1934

Lord, the year is dying and our gratitude bows down to Thee.

Lord, the year is reborn, our prayer rises up to Thee.

Let it be for us also the dawn of a new life.

\*

1935

We surrender to Thee this evening all that is artificial and false, all that pretends and imitates. Let it disappear with the year that is at an end. May only what is perfectly true, sincere, straight and pure subsist in the year that is beginning.

\*

<sup>1</sup> Messages given annually on New Year's Day (January 1).

### **Words of the Mother—III**

1936

O Lord! Grant that this year may be the year of Thy Victory. We aspire for a perfect faithfulness which would make us worthy of it.

\*

1937

Glory to Thee, O Lord, who triumphest over every obstacle!  
Grant that nothing in us may be an impediment to Thy work.

\*

1938

Lord, grant that everything in us may be ready for Thy Realisation. On the threshold of the new year we bow down to Thee, O Lord, Supreme Realiser.

\*

1939

Will be the year of purification.

O Lord, all those who take part in the divine work implore Thee that by a supreme purification they may be liberated from the domination of the ego.

\*

1940

A year of silence and expectation...

Let us find, O Lord, our entire support in Thy Grace alone.

\*

166

## Messages

1941

The world is fighting for its spiritual life menaced by the rush of hostile and undivine forces.

Lord, we aspire to be Thy valiant warriors so that Thy glory may manifest upon the earth.

\*

1942

Glory to Thee, O Lord, conqueror of every foe!  
Give us the power to endure and share in Thy victory.

\*

1943

The hour has come when a choice has to be made, radical and definitive.

Lord, give us the strength to reject falsehood and emerge in Thy truth, pure and worthy of Thy victory.

\*

1944

O Lord, the world implores Thee to prevent it from falling back always into the same stupidities.

Grant that the mistakes recognised may never be renewed.

Grant lastly that its actions may be the exact and sincere expression of its proclaimed ideals.

\*

167

Words of the Mother—III

1945

The earth will enjoy a lasting and living peace only when men understand that they must be truthful even in their international dealings.

O Lord, it is for this perfect truthfulness that we aspire.

\*

1946

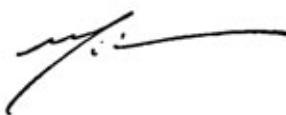
Lord, it is Thy Peace we would have and not a vain semblance of peace, Thy Freedom and not a semblance of freedom, Thy Unity and not a semblance of unity. For it is only Thy Peace, Thy Freedom and Thy Unity that can triumph over the blind violence and the hypocrisy and falsehood that still reign upon earth.

Grant that those who so valiantly struggled and suffered for Thy Victory, may see the true and genuine results of that victory realised in the world.

\*

1947

*At the very moment when  
everything seems to go from bad to  
worse, it is then that we must  
make a supreme act of faith and  
know that the Grace will never  
fail us.*



168

## Messages

1947

At the very moment when everything seems to go from bad to worse, it is then that we must make a supreme act of faith and know that the Grace will never fail us.

\*

1948

Forward, for ever forward!  
At the end of the tunnel is the light...  
At the end of the fight is the victory!

\*

1949

Lord, on the eve of the new year I asked Thee what I must say.  
Thou hast made me see two extreme possibilities and given me  
the command to keep silent.

\*

1950

Don't speak. Act.  
Don't announce. Realise.

\*

1951

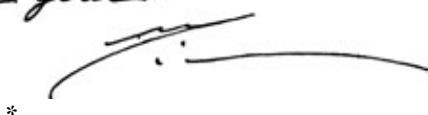
Lord, we are upon earth to accomplish Thy work of transformation. It is our sole will, our sole preoccupation. Grant that it may be also our sole occupation and that all our actions may help us towards this single goal.

169

Words of the Mother - III

1951

Lord, we are upon earth to accomplish  
Thy work of transformation. It is our  
sole will, our sole preoccupation. Grant  
that it may be also our sole occupation  
and that all our actions may help us  
towards this single goal.



\*

1952

O Lord, Thou hast decided to test the quality of our faith and to  
pass our sincerity on Thy touchstone. Grant that we come out  
greater and purer from the ordeal.

\*

1953

Lord, Thou hast told us: Do not give way, hold tight. It is when  
everything seems lost that all is saved.

\*

1954

My Lord, here is Thy advice to all, for this year:  
“Never boast about anything, let your acts speak for you.”

\*

Messages

1955

*No human will can finally  
prevail against the Divine's Will.  
Let us put ourselves deliberately and  
exclusively on the side of the Divine,  
and the Victory is ultimately certain*



1955

No human will can finally prevail against the Divine's Will. Let us put ourselves deliberately and exclusively on the side of the Divine, and the Victory is ultimately certain.

\*

1956

The greatest victories are the least noisy.  
The manifestation of a new world is not proclaimed by beat of drum.

\*

Words of the Mother - III

1957

A Power greater than that of Evil  
can alone win the victory. It is not  
a crucified but a glorified body  
that will save the world.



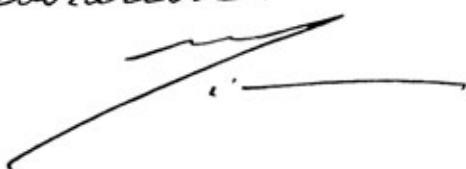
1957

A Power greater than that of Evil can alone win the victory.  
It is not a crucified but a glorified body that will save the  
world.

\*

1958

O Nature, Material Mother.  
thou hast said that thou  
will collaborate and there  
is no limit to the splendour  
of this collaboration



172

## Messages

1958

O Nature, Material Mother, thou hast said that thou wilt collaborate and there can be no limit to the splendour of this collaboration.

\*

1959

At the very bottom of the unconscious most hard and rigid and narrow and stifling I struck upon an almighty spring that cast me up forthwith into a formless limitless Vast vibrating with the seeds of a new world.

\*

1960

To know is good,  
to live is better,  
to be, that is perfect.

\*

1961

This wonderful world of delight waiting at our gates for our call, to come down upon earth...

\*

1962

We thirst for perfection. Not this human perfection which is a perfection of the ego and bars the way to the divine perfection.

But that one perfection which has the power to manifest upon earth the Eternal Truth.

**Words of the Mother—III**

\*

1963

Let us prepare for the Hour of God.

\*

1964

Are you ready?

\*

1965

Salute to the advent of Truth.

\*

174

## Messages

1966

Let us serve the Truth.

\*

1967

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

\*

1968

Remain young, never stop striving towards perfection.

\*

1969

No words — acts.

\*

1970

The world is preparing for a big change.  
Will you help?

\*

1971

Blessed are those who take a leap towards the Future.

\*

175

### **Words of the Mother – III**

1972

Let us all try to be worthy of Sri Aurobindo's centenary.

\*

1973

When you are conscious of the whole world at the same time,  
then you can become conscious of the Divine.

\*

### **COMMENTS ON NEW YEAR MESSAGES<sup>2</sup>**

1943

The hour has come when a choice has to be made, radical  
and definitive.

Lord, give us the strength to reject falsehood and  
emerge in Thy truth, pure and worthy of Thy victory.

This is no question of general theory; it belongs to the actuality  
of things. The Asura is the force of falsehood, antidivine, which  
reigns as sovereign over the physical world; his influence is felt  
everywhere, it is in everything in Matter. But the time has now  
come when the separation, the purification, can be made, the  
falsehood, the Asuric influence, rejected and there can be an  
exclusive living in the Divine Truth.

*3 January 1943*

\*

<sup>2</sup> Additional comments on New Year Messages may be found in CWM Volume 12 in  
the section on the New Age Association.

## Messages

1947

This is not a prayer, but an encouragement.

Here is the encouragement and a comment upon it:

“At the very moment when everything seems to go from bad to worse, it is then that we must make a supreme act of faith and know that the Grace will never fail us.”

The hours before the dawn are always the darkest.

The servitude just before freedom comes is the most painful of all.

But in the heart endowed with faith burns the eternal flame of hope which leaves no room for discouragement.

\*

1961

This wonderful world of delight waiting at our gates for our call, to come down upon earth...

*Is “this wonderful world of delight” the same as the Supramental New World that was born on 29 February 1956, or is it different? Since You have spoken of it as the “world of delight” it cannot be merely the Delight or Ananda of the Supramental World already born. Does it mean that, after the manifestation of the Supramental World, now one more new world is “waiting at our gates for our call” to manifest on earth?*

It has always been waiting, since the beginning of the creation.

*Is this world the world of Ananda which, in the hierarchical gradation of the planes of existence, is situated above the world of Supermind? If so, does it mean that after six years of its birth the Supramental World is*

### **Words of the Mother – III**

*now sufficiently well-established on earth to make the manifestation of a still higher world possible?*

Not necessarily.

*The above question arises because, according to Sri Aurobindo, the Ananda plane cannot manifest in the earthly evolution until the Supramental is well-established in it.*

This is absolutely evident.

*What is meant by “waiting at our gates”? Does it mean that it has come down up to the subtle physical plane?*

I did not specify what gates they are.

*“Waiting at our gates for our call, to come down upon earth...” — does this mean that it will not come down upon earth until it is called?*

Certainly not.

*What is the best way of calling down this world of delight?*

Understand and be sincere.

*Have the printed copies of Your five photographs, with a significance given to each, which You distributed on 21 January 1961, anything to do with the calling down of the world of delight? If they are given as an aid to call, how best to make use of them for the purpose?*

Each one must find that for himself.

## Messages

*Will it be helpful to call down this world if Your Message itself is converted into an invocation and repeated in silent concentration as follows: "O wonderful world of delight waiting at our gates for our call, come down upon earth..."*

For those who spontaneously feel like doing it, it will be helpful.

*Unlike every year, You read the Message this time first in English and then in French. Why this change of procedure?*

Because I received it in English first.

*The dots at the end of the Message give an impression as if something is left unsaid. Is it so?*

There is always something — many things — left unsaid.

5 March 1961

\*

1964

Are you ready?

The question means: Are you ready for the Hour of God?

\*

1966

Let us serve the Truth

*What is the Truth?*

He who wants sincerely to serve the Truth, will know the Truth.

\*

### Words of the Mother—III

1967

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

*About the New Year Message of 1967, you say that the choice is between truth or the abyss. The abyss seems to be gaping just in front, yet there is a confidence that it will be removed from the way.*

The confidence is quite legitimate.

The message is only for those who are still asleep and quite satisfied with their sleep.

\*

*What is the meaning of “abyss” in your New Year’s Message or, put another way, what should a sadhak fear?*

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

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

When someone has decided to consecrate his life to the seeking for the Divine, if he is sincere, that is to say, if the resolution is sincere and carried out sincerely, there is absolutely nothing to fear, because all that happens or will happen to him will lead him by the shortest way to this realisation.

That is the response of the Grace. People believe that the Grace means making everything smooth for all your life. It is not true.

## Messages

The Grace works for the realisation of your aspiration and everything is arranged to gain the most prompt, the quickest realisation — so there is nothing to fear.

Fear comes with insincerity. If you want a comfortable life, agreeable circumstances, etc., you are putting conditions and restrictions, and then you can fear.

But it has no business in the sadhana!

26 May 1967

\*

1970

The world is preparing for a big change.  
Will you help?

*How should we help the big change in the world, about  
which your New Year's Message speaks?*

The best way of helping is to let the Consciousness that has come down upon earth work in you for transformation.

9 January 1970

\*

*What is it “to work for the Future”?*

To begin with, not to stick to the old habits individual and national.

\*  
\* \* \*

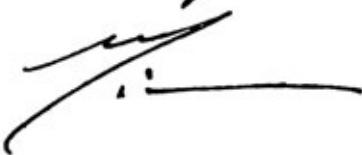
May this year be a year of luminous peace in the joy that comes from true kindness — the human child of Divine Compassion.

### Words of the Mother—III

Let us hope also that this year will not pass without bringing us together once more.

\*  
\* \* \*

*let the dawn of  
the New Year be  
for us also the  
dawn of a new  
and better life.*



Let the dawn of the New Year be for us also the dawn of a new and better life.

\*

*Mother, dispel all my ignorance and egoism with the first ray of sunlight of the New Year.*

*Make Your Light shine out in me and may this Light give birth in me to a consciousness full of Your supreme delight.*

Yes, the New Year must dispel the smoke of ignorance and make the Light shine forth.

My blessings are with you.

\*

## Messages

### DARSHAN MESSAGES<sup>3</sup>

24 April 1950

The disciples judge the forms by the Master.  
Outsiders judge the Master by the forms.

\*

15 August 1950

Our sadhana has reached a stage in which we are mostly dealing with the subconscious and even the unconscious. As a consequence the physical determinism has taken a predominant position bringing an increase of difficulties on the way which have to be faced with an increase of courage and determination.

In any case, whatever happens and whatever you do, do not allow FEAR to invade you. At the slightest touch of it, react and call for help.

You must learn not to identify with your body and treat it as a young child who needs to be convinced that it must not fear.

FEAR is the greatest of all enemies and we must overcome it here, once and for all.

\*

21 February 1952

Make of us the hero warriors we aspire to become. May we fight successfully the great battle of the future that is to be born,

<sup>3</sup> The four Darshan Days are: 21 February, the Mother's birthday (1878); 24 April, the Mother's final arrival in Pondicherry (1920); 15 August, Sri Aurobindo's birthday (1872); 24 November, Siddhi Day (Victory Day), the descent of Krishna, the Overmind Godhead, into the physical (1926).

Here and in the sections which follow, only the messages written by the Mother are published; those from the writings of Sri Aurobindo are not included.

### **Words of the Mother—III**

against the past that seeks to endure; so that the new things may manifest and we may be ready to receive them.

\*

24 November 1952

To follow Sri Aurobindo in the great adventure of his integral Yoga, one needed always to be a warrior; now that he has left us physically, one needs to be a hero.

\*

21 February 1954

When you fear death it has already defeated you.

\*

24 April 1956

The manifestation of the Supramental upon earth is no more a promise but a living fact, a reality.

It is at work here, and one day will come when the most blind, the most unconscious, even the most unwilling shall be obliged to recognise it.

\*

24 November 1956

Without care for time, without fear for space, surging out purified from the flames of the ordeal, we shall fly without stop towards the realisation of our goal, the supramental victory.

\*

## Messages

24 April 1957

In the eternity of becoming each Avatar is only the announcer, the forerunner of a more perfect future realisation.

\*

21 February 1958

To celebrate the birth of a transitory body can satisfy some faithful feelings.

To celebrate the manifestation of the eternal Consciousness can be done at every moment of the universal history.

But to celebrate the advent of a new world, the supramental world, is a marvellous and exceptional privilege.

\*

24 April 1958

There are two complementary aspects of the liberating action of the Divine Grace upon earth among men. These two aspects are equally indispensable, but are not equally appreciated.

The sovereign immutable peace that liberates from anxiety, tension and suffering.

The dynamic all-powerful progress that liberates from fetters, bondages and inertia.

The peace is universally appreciated and recognised as divine, but the progress is welcomed only by those whose aspiration is intense and courageous.

\*

15 August 1961

In the depths of the Inconscient there also shines the Divine Consciousness, resplendent and eternal.

\*

### **Words of the Mother—III**

21 February 1965

Above all the complications of the so-called human wisdom stands the luminous simplicity of the Divine's Grace, ready to act if we allow It to do so.

\*

21 February 1968

The best way to hasten the manifestation of the Divine's Love is to collaborate for the triumph of the Truth.

\*

21 February 1969

It is only immutable peace that can make possible eternity of existence.

\*

21 February 1970

Truth is a difficult and strenuous conquest. One must be a real warrior to make this conquest, a warrior who fears nothing, neither enemies nor death, for with or against everybody, with or without a body, the struggle continues and will end by Victory.

\*

21 February 1971

A life consecrated to union with the Divine is the only life worth living.

\*

## Messages

24 April 1971

Needless to say that those who aspire to Truth must abstain from telling lies.

\*

21 February 1972

The complete unification of the whole being around the psychic centre is the essential condition to realise a perfect sincerity.

\*

15 August 1972

Sri Aurobindo's message is an immortal sunlight radiating over the future.

\*

24 November 1972

Beyond all preferences and limitations, there is a ground of mutual understanding where all can meet and find their harmony: it is the aspiration for a divine consciousness.

\*

21 February 1973

The more we advance on the way, the more the need of the Divine Presence becomes imperative and indispensable.

\*

### Words of the Mother—III

24 April 1973

Beyond man's consciousness  
Beyond speech  
O Thou, Supreme Consciousness  
Unique Reality  
Divine Truth

\*

### MESSAGES FOR THE SUPRAMENTAL MANIFESTATION UPON EARTH 29 FEBRUARY 1956

The Golden Day

Henceforth the 29th February will be the day of the Lord.

\*

1960

29 February 1956

*During the common meditation on Wednesday*

This evening the Divine Presence, concrete and material, was there present amongst you. I had a form of living gold, bigger than the universe, and I was facing a huge and massive golden door which separated the world from the Divine.

As I looked at the door, I knew and willed, in a single movement of consciousness, that "*the time has come*," and lifting with both hands a mighty golden hammer I struck one blow, one single blow on the door and the door was shattered to pieces.

Then the supramental Light and Force and Consciousness rushed down upon earth in an uninterrupted flow.

*Written in 1956*

\*



The Mother



## Messages

1968

Truth alone can give to the world the power of receiving and manifesting the Divine Love.

\*

1972

It is only when the Supramental manifests in the body-mind that its presence can be permanent.

\*

### MESSAGES FOR THE MOTHER'S FIRST ARRIVAL IN PONDICHERRY<sup>4</sup> 29 MARCH 1914

1950

I need not appear to be good if my sincerity is perfect.  
It is better to be than to seem.

\*

1952

Never forget that you are not alone. The Divine is with you helping and guiding you. He is the companion who never fails, the friend whose love comforts and strengthens. Have faith and He will do everything for you.

\*

<sup>4</sup> The messages for the Mother's final arrival in Pondicherry (24 April 1920) are published in this section under "Darshan Messages".

### **Words of the Mother—III**

1956

29 February — 29 March

Lord, Thou hast willed, and I execute:  
A new light breaks upon the earth,  
A new world is born.  
The things that were promised are fulfilled.

\*

1958

When you are in need of an external change, it means that you do not progress internally. For he who progresses internally can live always under the same external conditions; these constantly reveal to him new truths.

\*

1961

#### **Our Path**

To walk on the path you must have a dauntless intrepidity, you must never turn back upon yourself with this mean, petty, weak, ugly movement that fear is.

An indomitable courage, a perfect sincerity, a total self-giving to the extent that you do not calculate or bargain, you do not give with the idea of receiving, you do not offer yourself with the intention of being protected, you do not have a faith that needs proofs,—this is indispensable for advancing on the path,—this alone can shelter you against all dangers.

\*

190

## Messages

### MESSAGES FOR SRI AUROBINDO'S ARRIVAL IN PONDICHERRY 4 APRIL 1910

1950

Be sincere, always sincere, more and more sincere.

Sincerity exacts from each one that in his thoughts, his feelings, his sensations and his actions he should express nothing but the central truth of his being.

\*

1951

A new Light shall break upon the earth, a new world shall be born: the things that were promised shall be fulfilled.

\*

1958



The descending triangle represents Sat-Chit-Ananda.

The ascending triangle represents the aspiring answer from matter under the form of life, light and love.

The junction of both — the central square — is the perfect manifestation having at its centre the Avatar of the Supreme — the lotus.

The water — inside the square — represents the multiplicity, the creation.

\*

191

### Words of the Mother—III

1962

Physically, materially, upon earth, it is in gratitude that one finds the source of the purest delight.

\*

### PUJA MESSAGES

#### LAKSHMI PUJA 1955

Mother divine, thou art with us, each day thou givest me the assurance, and closely united in an identification which grows more and more integral, more and more constant, we turn to the Lord of the universe and to That which is beyond in a great aspiration towards the new Light.

*31 October 1955*

\*

#### KALI PUJA 1955

#### An Old Chaldean Legend

Long, long ago, in the dry land which is now Arabia, a divine being incarnated upon earth to awaken in it the supreme love. As expected it was persecuted by men, misunderstood, suspected, pursued. Mortally wounded by its assailants, it wanted to die quietly in solitude in order to be able to accomplish its work, and being pursued, it ran away. Suddenly, in the vast desert land there appeared a small pomegranate bush. The saviour crept in under the low branches, to leave its body in peace; and immediately the bush spread out miraculously, it grew higher, larger, became deep and thick, so that when the pursuers passed by, they did not even suspect that the One whom they were chasing was hidden there, and they went their way.

192

## Messages

While drop by drop the sacred blood fell, fertilising the soil,  
the bush was covered with marvellous flowers, scarlet, large,  
crowded with petals... innumerable drops of blood.

These are the flowers which express and contain for us the  
Divine's Love.

*14 November 1955*

\*

### DURGA PUJA 1957 MAHASHTAMI

To express our gratitude to Sri Aurobindo we can do nothing  
better than to be a living demonstration of his teaching.

*30 September 1957*

\*

### DURGA PUJA 1957 VIJAYA DASHAMI: VICTORY DAY

For those who use their physical eyes alone, the victory will be  
apparent only when it is total, that is to say, physical.

*2 October 1957*

\*

### COMMENTS ON PUJA DAYS

(*Durga Puja 1953, Victory Day*)

Today was truly a day of victory, victory over all that yet  
remained human in the physical consciousness.

O Nature, I bring to thee force and light, truth and power;  
it is for thee to receive and utilise them. It is thou who wilt be  
receptive in the fruit of thy creation, man, and open the doors  
of his understanding; it is thou who wilt give him the energy

### **Words of the Mother – III**

of progress and the will of transformation; and, above all, it is thou who wilt make him accept the Presence and aspire for Realisation.

*18 October 1953*

\*

*(Durga Puja 1954, Victory Day)*

It is victory day; let it be a true victory of the Spirit over ignorance and falsehood.

*6 October 1954*

\*

*(Durga Puja 1955, Victory Day)*

A verbal notation of the experience I transmitted during meditation.

The annual battle and victory of Durga symbolise the rhythmic intervention of the Supreme Divine Consciousness that periodically gives a new impetus to the universal progress.

*26 October 1955*

\*

*(About the “victory” referred to in the message for  
Durga Puja 1957, Victory Day)*

But this does not mean that it is not already won in principle.

*2 October 1957*

\*

*(Kali Puja 1959)*

We who have a common uplifting ideal, shall unite; and in this union and by this union we will face and overcome the attacks of all opposing forces of darkness and devastation. In union is

## Messages

the strength, in union is the power, in union the certitude of Victory.

Mother Kali will be with you on this day.

*31 October 1959*

\*

### CHRISTMAS MESSAGES<sup>5</sup>

1959

Noël.  
Blessings.

\*

1960

Bon Noël.  
Blessings.

\*

1961

Bon Noël to all.  
With the blessings of the Grace for all.

\*

1962

May the New Light illumine your thoughts and your lives,  
govern your hearts and guide your action.

Blessings.

\*

<sup>5</sup> Christmas was designated by the Mother as the festival of the return of the Light.

195

**Words of the Mother—III**

1963

Joyeux Noël.  
Let us celebrate the Light by letting it enter into us.

\*

1964

If you want peace upon earth, first establish peace in your heart.  
If you want union in the world, first unify the different parts of  
your being.

Blessings.

\*

1965

Bon Noël to all.

\*

1966

Bon Noël to all, in Peace and Joy.

May this new Christmas be for you the advent of a new light,  
higher and purer.

\*

1967

Union and goodwill upon earth.

Behind the rigidity of the outward celebrations there is a living  
symbol; it is this that we must remember.

196

## Messages

Peace and goodwill to all.

Unless a break is made with the habits and the beliefs of the past,  
there is little hope of advancing rapidly towards the future.

\*

1968

Love the Truth.

Let the light dawn in your consciousness.  
Blessings to all.

\*

1969

Hail the new light.  
That it may grow in all hearts.  
Blessings.

\*

1970

Bon Noël.

\*

1971

The time has come for the rule of falsehood to end.  
In the Truth alone is salvation.

\*

197

### Words of the Mother—III

1972

We want to show to the world that man can become a true servitor of the Divine.

Who will collaborate in *all sincerity*?

\*  
\* \*

Father Christmas,

I evoke you today!

Answer our call. Come bearing all your marvellous gifts. You are the great dispenser of worldly possessions; you are the untiring friend who hears every request and grants it generously. Give each one the material object he desires, and as for me, give me enough, give me much so that I may give largely to all.

\*

(*Significances of the gifts offered by the three Magi to Jesus at the time of his birth*)

Gold: wealth of the world and supramental knowledge.

Frankincense: purification of the vital.

Myrrh: immortalisation of the body.

\*

### BIRTHDAY MESSAGES<sup>6</sup>

My dear child, my love and blessings are and will be with you throughout the year. Let them help you to make one more progress on the way towards the divine goal.

\*

<sup>6</sup> These are a few examples of the numerous short messages which the Mother wrote to people on their birthdays. She called this occasion “Bonne Fête”.

## Messages

Let this year be a year of progress and transformation—  
one more step on the way leading to the Divine Realisa-  
tion.

*2 February 1930*

\*

Let this year be for you the year of a complete opening and of  
the breaking of all limitations.

*2 February 1943*

\*

Let this year bring you the true faith — a faith that no darkness  
can obscure.

*2 February 1944*

\*

Let this day of your birth be for you an occasion to give yourself  
a little more, a little better to the Divine. Let your consecration  
be more total, your devotion more ardent, your aspiration more  
intense.

Open yourself to the New Light and walk with a joyful step  
on the path.

Resolve on this day that it may be thus and the day will not  
have passed in vain.

\*

A grain of practice is worth a mountain of theories.

“Lord, on this anniversary day of my birth, grant that the  
power to know changes in me into a power to transform myself  
integrally.”

\*

### **Words of the Mother—III**

A bonne fête!

A new birth also, the birth into a new consciousness in which you will be above all little personal reactions because you will constantly feel in your heart the presence of the Divine; may it give you the force to surmount all obstacles, all pettiness and all difficulties.

With my love and my blessings.

*8 January 1963*

\*

On this day, we take the decision to make a decisive step towards the victory of truth.

Each year that passes should be—and necessarily is—a new conquest.

Let a decisive step be taken this year towards His Victory.

*13 January 1963*

\*

With this new year that starts for you, you must start a new life, with a renewed resolution to drive away from your consciousness and action all that deforms, diminishes, obscures and finally stops your progress and impairs your health.

In your effort for inner growth and purification, you can be sure of being sustained and helped by my force and my blessings.

*27 January 1963*

\*

Bonne Fête!

May this new year be for you a year of progress in the perfection of work and of consecration, in sincerity, energy and peace.

With my blessings.

*16 January 1964*

\*

## Messages

Bonne Fête!

With my blessings for a year of perfect consecration and integral progress in love and peace.

*16 January 1965*

\*

Bonne Fête

In silent endurance, one step forward towards the victory, with the help of eternal love.

*13 January 1966*

\*

Bonne Fête

To mark one more step on the luminous road leading to the Divine Realisation in Peace, Love and Joy.

*13 January 1967*

\*

Bonne Fête

With my love for a life of collaboration and my blessings for the prolonged continuation of this happy collaboration in peace and love.

*13 January 1971*

\*

Bonne Fête

With my love, my trust and my blessings for transformation. Forward to the Realisation.

*13 January 1973*

\*

## Words of the Mother—III

### MESSAGES FOR CENTRES AND ORGANISATIONS

(*Suggested programme for a study group*)

#### 1. Prayer

(Sri Aurobindo, Mother—grant us your help in our endeavour to understand your teaching.)

#### 2. *Reading of Sri Aurobindo's book.*

#### 3. A moment of silence.

4. One question can be put by whoever wants to put a question on *what has been read*.

#### 5. Answer to the question.

#### 6. *No general discussion.*

This is *not* the meeting of a *group* but simply a class for studying Sri Aurobindo's books.

31 October 1942

\*

I have read X's letters and would like you to tell him that:

1) I think it would be better to begin the circle without a too expensive basis to start with, so that the question of money will not be at the forefront and troublesome. Later on when the circle will have proved a success it can move to more expensive quarters.

2) The yearly subscription for the members can be fixed at Rs.10, but I propose that all those who wish to come to read and study Sri Aurobindo's books can do so without being *members* of the circle and on a small subscription of Rs. 2 for instance.

3) It is better not to *lend* books and let them go out of the circle premises.

4) I wish that apart from the yearly subscription, no money should be asked from those who send money here regularly because it would be so much taken from their contribution here.

## Messages

5) He must not form a committee except with people with whom he can fully agree and also who are accepted by Sri Aurobindo and myself here.

6) He must not do anything without our written consent and to save time it is better if he writes directly to me in English, stating in a short and precise way the steps he intends to take.

Finally you can send him my blessings and my recommendation to avoid all quarrels, bad feelings and misunderstandings.

A word to finish:

*It is only egoism that is shocked to find egoism in others.*

5 October 1943

\*

*(Message for the inauguration of the Sri Aurobindo Philosophical Circle, Hong Kong)*

Let the eternal Light dawn on the eastern horizon.

26 June 1954

\*

*(Message for the inauguration of the Delhi Branch of Sri Aurobindo Ashram)*

Let this place be worthy of its name and manifest the true spirit of Sri Aurobindo's teaching and message to the world.

With my blessings.

12 February 1956

\*

In Delhi at the Sri Aurobindo Ashram branch they need very badly somebody qualified who could give lectures on Sri Aurobindo's teaching and organise the higher studies in the Ashram School.

I am quite convinced that you are the best man to do that work. You have a very clear and deep understanding of Sri

### **Words of the Mother – III**

Aurobindo's writings and at the same time your explanations are very attractive and comprehensible.

Kindly let me know if you agree to this proposal, so that the necessary arrangements can be made.

I feel quite sure that you have fully benefited by this time of rest you had with your family and that you are quite fit now.

Blessings to all and for you with my love.

*13 June 1958*

\*

To all those who work and learn in the Delhi Branch of the Ashram, I send my blessings.

Let each one do his very best and, peacefully, leave to the Supreme the care of the results.

*21 August 1960*

\*

*(Message for the inauguration of Sri Aurobindo Nilaya,  
Santiniketan)*

To open a centre is not sufficient in itself. It must be the pure hearth of a perfect sincerity in a total consecration to the Divine.

Let the flame of this sincerity rise high above the falsities and deceptions of the world.

With blessings.

*21 December 1962*

\*

Sri Aurobindo's Action  
and  
Sri Aurobindo Society

are equally working for the manifestation of the truth in the immediate future; and to help both equally is to work for this realisation.

## Messages

And my blessings are with all help and good will.

2 May 1971

\*

### MESSAGES FOR DEPARTMENTS AND BUSINESSES

(*Message for Sri Aurobindo Ashram Atelier*)

Obligeance, rectitude, régularité.  
Obliging, correct, regular.  
Blessings.

\*

(*Message for Harpagon Workshop*)

Let peace and good will always prevail here.  
With my blessings.

17 September 1952

\*

(*Message for New Horizon Sugar Mills*)

A happy beginning  
A good continuation  
and no end—  
an endless progression.

14 May 1957

\*

(*Message inscribed on the foundation-stone of New Horizon Sugar Mills*)

Faithfulness is the sure basis of success.

12 April 1959

\*

### Words of the Mother—III

#### MISCELLANEOUS MESSAGES

*(Message for the installation of Sri Aurobindo's relics at Jeypore, Orissa, on 8 December 1970)*

In each and every one, the highest consciousness must be the ruler of the life.

Blessings.

\*

*(Message for the inauguration of a youth camp organised by Sri Aurobindo's Action)*

Our life ought to be governed by the Love for Truth and the thirst for Light.

Blessings.

*26 September 1971*

\*

*(Message for the inauguration of a house)*

Let this new house be filled with an ardent aspiration for the Divine Realisation and, in answer to the call, the Divine Presence will be there.

*7 October 1951*

## *Prayers*

### PRAYER AND CALLING THE DIVINE

The whole of our life should be a prayer offered to the Divine.

\*

Integral prayer: the whole being is concentrated in a single prayer to the Divine.

\*

When coming out of sleep you must keep quiet for a few moments and consecrate the coming day to the Divine, praying to remember Him always and in all circumstances.

Before going to sleep you must concentrate for a few minutes, look into the day that has passed, remember when and where you have forgotten the Divine, and pray that such forgettings should not happen again.

*31 August 1953*

\*

When waking up every morning, let us pray for a day of complete consecration.

*19 June 1954*

\*

Let us pray with all our heart that the divine work may be accomplished.

\*

All sincere prayers are granted, but it may take some time to realise materially.

*28 June 1954*

\*

### **Words of the Mother—III**

All sincere prayers are granted, every call is answered.

*21 July 1954*

\*

Sincere calls surely are heard and receive an answer.

\*

We ought to be in a constant state of aspiration, but when we cannot aspire let us pray with the simplicity of a child.

*25 July 1954*

\*

We pray that the Divine should teach us ever more, enlighten us more and more, dispel our ignorance, illumine our minds.

*2 November 1954*

\*

It is never in vain that an ardent and sincere prayer is addressed to the Divine's Grace.

*19 December 1954*

\*

The Supreme is divine knowledge and perfect unity; at each moment of the day let us call to Him so that we may be nothing else than Himself.

*20 December 1954*

\*

When, in our despair, we cry to the Divine, always He answers to our call.

*21 December 1954*

\*

We pray to the Divine to accept the ardent flame of our gratitude and of our joyous and fully confident adherence.

*27 December 1954*

\*

## Prayers

*Sri Aurobindo says in one letter:*

*“All prayer rightly offered brings us closer to the Divine and establishes right relation with him.”*

*What is meant by “rightly offered” in this letter?  
Will You please elucidate?*

With humility and sincerity.

It goes without saying that all bargaining spirit is an insincerity that takes away all value from the prayer.

8 May 1968

\*

Nothing is difficult for those who call sincerely the Divine.

28 January 1973

\*

## PRAYERS

To complete what I told you yesterday about Radha's dance I have noted this down as an indication of the thought and feeling Radha must have within her when she stands at the end in front of Krishna:

“Every thought of my mind, every emotion of my heart, every movement of my being, every feeling and every sensation, each cell of my body, each drop of my blood, all, all is yours, yours absolutely, yours without reserve. You can decide my life or my death, my happiness or my sorrow, my pleasure or my pain; whatever you do with me, whatever comes to me from you will lead me to the Divine Rapture.”

12 January 1932

\*

### Words of the Mother—III

#### RADHA'S PRAYER

O Thou whom at first sight I knew for the Lord of my being and my God, receive my offering.

Thine are all my thoughts, all my emotions, all the sentiments of my heart, all my sensations, all the movements of my life, each cell of my body, each drop of my blood. I am absolutely and altogether Thine, Thine without reserve. What Thou wilt of me, that I shall be. Whether Thou choosest for me life or death, happiness or sorrow, pleasure or suffering, all that comes to me from Thee will be welcome. Each one of Thy gifts will be always for me a gift divine bringing with it the supreme Felicity.

*13 January 1932*

\*

My Lord, make me entirely Thine.

\*

My Lord, let me be entirely and sincerely yours.

\*

O Lord, give me a perfect sincerity.

O Lord, let me be perfectly yours for ever.

\*

Aspiration addressed to the Supreme:  
Let all in me be always at Your service.

\*

O Lord, awaken in me an ardent desire to know Thee.  
I aspire that my life may be consecrated to Thy service.

\*

## Prayers

Let me always follow Thy divine Guidance. Let me be aware of my true destiny.

*1 January 1934*

\*

O Lord, Thy sweetness has entered into my soul, and Thou hast filled all my being with joy.

*14 April 1935*

\*

My heart is at peace, my mind is free from impatience, and in all things I rely on Thy will with the smiling confidence of a child.

\*

My Lord, every day, in all circumstances, let me repeat with the full sincerity of my heart, "May Thy Will be done and not mine."

*5 November 1941*

\*

Lord, with all my soul I want to accomplish what Thou directest me to do.

*5 November 1943*

\*

My Lord, deliver me from all vanity; make me humble and sincere.

*5 November 1944*

\*

O Lord, most humbly I pray that I may be at the height of my endeavour, that nothing in me, conscious or unconscious, may betray Thee by failing to serve in Thy sacred mission.

With a solemn devotion I salute Thee.

\*

### Words of the Mother—III

A daily prayer

O Lord, let me be free from fear and worry so that I can always serve you to the best of my ability.

*December 1948*

\*

Lord, give me the strength of a total and perfect sincerity that I may be worthy of Thy Realisation.

*15 August 1950*

\*

O my heart, be great enough for the Victory.

\*

My heart aspires to be vast enough for Thy Victory.

\*

I aspire to be delivered from all egoistic weakness and all unconscious insincerity.

*31 December 1950*

\*

Lord, grant that my vision of things may be direct and objective and my acts be completely transformed by it.

\*

Lord, grant that a stupidity once committed and recognised may never be repeated.

\*

My Lord, grant me this quiet trust in Thee which overcomes all the difficulties.

\*

## Prayers

Grant me a quiet trust, a peaceful strength, an ardent faith and devotion.

\*

Lord, grant that I may be entirely and eternally faithful to Thee.

\*

Lord, grant me this Grace, that I may never forget Thee.

*December 1958*

\*

My Lord, make the consciousness clear and precise, the speech thoroughly true, the surrender complete, the calm absolute and transform the whole being into an ocean of light and love.

\*

Make me entirely transparent so that my consciousness may unite with Thine.

I aspire to place at Thy feet all the riches of this world.

\*

O Lord, I pray to Thee, guide my footsteps, enlighten my mind, that at every moment and in all things I may do exactly what Thou wantest me to do.

*16 January 1962*

\*

Lord, give me perfect sincerity, that sincerity which will lead me straight to Thee.

*August 1962*

\*

Lord, give me Thy blessings that I may become more and more sincere.

*18 July 1967*

\*

### **Words of the Mother—III**

Lord, give me the real happiness, that which depends only upon Thee.

\*

#### **Prayer for 1971**

O Lord, let me be what you want me to be.

*5 March 1971*

\*

I belong to Thee. And I wish to know Thee so that all that I do may be only what Thou wantest me to do.

*24 June 1972*

\*

Lord of Mercy, make me worthy of Thy Grace.

*27 October 1972*

\*

#### **Morning and Evening Prayer**

Lord, I want to be Yours and worthy of You; make me Your ideal child.

\*

#### **Morning**

O my Lord, my Sweet Mother,  
Let me be Yours, absolutely Yours, perfectly Yours.  
Your force, Your light and Your love will protect me against all evils.

## Prayers

### Midday

O my Lord, Sweet Mother,  
I am Yours and pray to be more and more perfectly Yours.

### Night

O my Lord, Sweet Mother,  
Your force is with me, Your light and Your love, and You  
will save me from all difficulties.

\*

My sweet Lord, my little Mother,  
Give me the true love, the love that forgets itself.

\*

My Lord, my Mother,  
You are always with me with your blessings and your grace.  
Your Presence is the supreme protection.

\*

Remember that the Mother is always with you.

Address Her as follows and She will pull you out of all  
difficulties:

“O Mother, Thou art the light of my intelligence, the purity  
of my soul, the quiet strength of my vital, the endurance of my  
body. I rely on Thee alone and want to be entirely Thine. Make  
me surmount all obstacles on the way.”

\*

I have a sweet little Mother  
Who lives in my heart;  
We are so happy together,  
We shall never part.

\*  
\* \* \*

### **Words of the Mother—III**

My Lord, Thou hast given me tonight this supreme knowledge.  
We are living only because such is Thy will.  
We shall die only if it be Thy will.

*2 March 1934*

\*

To will what Thou willest always in all circumstances, is the only way of enjoying an unshakable peace.

\*

Lord, give us true happiness, the happiness that depends on Thee alone.

*1940*

\*

Lord, give us the indomitable courage that comes from a perfect trust in Thee.

*4 April 1942*

\*

Lord, give us the strength to live integrally the ideal we proclaim.

\*

Give us faith in a glorious future and the capacity to realise it.

\*

Lord, let consciousness and peace increase in us so that more and more we may be the faithful intermediaries of Thy one divine law.

*31 December 1951*

\*

Lord, let nothing in us obstruct Thy work.

*February 1952*

\*

## Prayers

Lord, deliver us from falsehood, make us emerge in Thy truth  
pure and worthy of Thy victory.

\*

O Marvellous Grace, let our aspiration be always more intense,  
our faith always more vibrant, our trust always more absolute.

Thou art the All-Victorious!

1956

\*

Supreme Lord, teach us to be silent so that in silence we may  
receive Thy force and understand Thy will.

11 February 1972

\*

Teach us to be really sincere in our effort towards the Truth.

\*

Lord, Supreme Truth,

We aspire to know Thee and to serve Thee.

Help us to become children worthy of Thee.

And for this, make us conscious of Thy constant gifts so  
that gratitude may fill our hearts and govern our lives.

\*

Lord, Thy Love is so great, so noble and so pure that it is beyond  
our comprehension. It is immeasurable and infinite: on bended  
knees we must receive it, and yet Thou hast made it so sweet that  
even the weakest among us, even a child, can approach Thee.

\*

With a calm and pure devotion we salute Thee and recognise  
Thee as the only reality of our being.

\*

### Words of the Mother—III

Lord, God of Beauty and Harmony,  
Grant that we may become instruments worthy of manifesting Thy supreme beauty in the world.  
This is our prayer and our aspiration.

\*

O Supreme Reality, grant that we may live integrally the marvellous secret that is now revealed to us.

\*

Sweet Mother, grant that we may simply be, now and for ever, Thy little children.

\*  
\* \* \*

Here, each one represents an impossibility to be solved; but since for Thy Divine Grace, O Lord, all is possible, will not Thy work be, in the detail as in the whole, the accomplishment of all these impossibilities transformed into divine Realisations?

\*

O my sweet Master, Thou art the conqueror and the conquest, the victor and the victory!

*27 November 1951*

\*

Thy heart is the supreme haven where every care is soothed. Oh, let this heart be wide open, so that all who are in torment may find there a sovereign refuge.

*4 December 1951*

\*

Quiet all violence, let Thy love reign.

*13 April 1954*

\*

## Prayers

O Lord, let Thy will be done. Thou art the supreme and perfect protection.

\*

O my Lord, with your help and grace what is there to fear!  
You are the supreme protection that defeats all the enemies.

\*

O my Lord, Thy protection is all powerful. It defeats every enemy.

\*

To see Thy Victory in all circumstances is certainly the best way of helping It to come.

\*

Addressed to the One Supreme Lord

There is no other sin, no other vice than to be far from Thee.

\*

Lord, without Thee life is a monstrosity. Without Thy Light, Thy Consciousness, Thy Beauty and Thy Force, all existence is a sinister and grotesque comedy.

\*

O Lord, in the depths of all that is, of all that shall be, is Thy divine and unvarying smile.

\*  
\* \* \*

### Words of the Mother—III

#### Prayer for Rain

Rain, Rain, Rain, we want the Rain.  
Rain, Rain, Rain, we ask for Rain.  
Rain, Rain, Rain, we need the Rain.  
Rain, Rain, Rain, we pray for Rain.

\*

#### Prayer to the Sun

O Sun! our friend,  
Disperse the clouds,  
Absorb the rain.  
We want your rays,  
We want your light,  
O Sun! our friend.

\*

In the name of my Lord,  
for the sake of my Lord,  
with the will of my Lord,  
by the power of my Lord,  
stop immediately harassing us.

\*

(*About the Mother's prayer of 8 April 1914<sup>1</sup>*)

*Recueillie*—collecting from all sides and concentrating in a religious way. In this prayer, at first the thought is in full peace and the heart is collected and concentrated in adoration, and the next time it is the head that is full of adoration and the heart is silent and full of peace.

\*

<sup>1</sup> *Prayers and Meditations*, CWM, Vol. 1, p. 121.

## Prayers

(*About the Mother's prayer of 3 September 1919<sup>2</sup>*)

In this prayer it is the Universal Mother in the form of material, terrestrial Nature who is speaking. The meal is the world that she has brought out of the Inconscient by the process of evolution. She wanted to make man the summit of this evolution, the ruler of this world. Throughout the ages she has waited, hoping that man would become fit to fulfil his role and give the divine realisation to the world. But man was so unfit that he was not even willing to submit to the conditions needed to prepare himself for the task, and material Nature, finally convinced that she was on the wrong track, turned directly to the Divine and asked Him to take possession of this world that had been prepared for the divine realisation.

With this key, the rest is self-explanatory.

\*

(*About the Mother's prayer of 23 October 1937<sup>3</sup>*)

In short I might say that “*Réalisation Suprême*” for the individual means identification with the Divine and for the collectivity upon earth the advent of the Supramental, the new creation.

Do not treat this as a dogma, *but only* as an explanation and “*Réalisateur*” is the Supreme Power of realisation, the doer and the act.

<sup>2</sup> *Prayers and Meditations*, CWM, Vol. 1, p. 377.

<sup>3</sup> *Ibid.*, p. 382.

## *Sadhana and Life*

### YOUR LIFE...

I am asking only for the sacrifice of ignorance, unconsciousness and the limits of the ego—but for what a marvellous and incomparable gain!

7 May 1937

\*

Let your life be useful.

\*

Let your life be a constant search for the Truth and it will be worth living.

\*

Let all your life be entirely and exclusively governed by the Supreme.

\*

Let your highest aspiration organise your life.

\*

Keep your aspiration ardent and sincere and never forget that you are the child of the Divine; it will prevent you from doing anything unworthy of the Divine children.

\*

All depends on the attitude of each one and on the sincerity of his approach.

\*

All depends on an inner attitude.

17 April 1947

\*

## Sadhana and Life

### CHANGE

To rectify and to efface: both are possible, but in both cases, though in varying degrees, a transformation of the nature, of the character, is needed. What is wrongly done must be changed in oneself first, before one can hope to change the consequence of one's action.

*11 January 1951*

\*

It is only when people truly want their consciousness to be changed that their actions also can be changed.

\*

A change of consciousness and when our consciousness will change we will know what the change is.

\*

Change...

1. Hatred into harmony
2. Jealousy into generosity
3. Ignorance into knowledge
4. Darkness into light
5. Falsehood into truth
6. Wickedness into goodness
7. War into peace
8. Fear into fearlessness
9. Uncertainty into certainty
10. Doubt into faith
11. Confusion into order
12. Defeat into victory

*9 October 1951*

\*

### **Words of the Mother—III**

Liberty and order  
Fraternity and independence  
Equality and hierarchy  
Unity and diversity  
Abundance and scarcity  
Effort and repose  
Power and compassion  
Discernment and benevolence  
Generosity and economy  
Wastage and avarice

\*

Conversion: the starting-point of realisation.

\*

Conversion: the turning of all the movements of the being towards the Divine.

\*

Resurrection: the falling off of the old consciousness, followed by the awakening of the true being out of it.

\*

New birth: birth of the true consciousness, that of the Divine Presence in us.

\*

Realisation: the goal of our efforts.

\*

Realisation — that is what we aspire for and for which we shall strive unceasingly however long it may take.

\*

Power of realisation: with the realisation all obstacles will be overcome.

\*

Sadhana and Life

DO THE RIGHT THING

If you want to be respected, always be respectable.

\*

Do you wish for kindness? Be kind.  
Do you ask for Truth? Be true.

\*

Try to do the good and never forget that God sees you everywhere.

\*

A good deed is sweeter to the heart than a sweet in the mouth.  
A day spent without doing a good deed is a day without a soul.

*16 October 1951*

\*

Do good for the love of good and not in hope of a reward. Be good for the joy of being good and not for the gratefulness of others.

*1952*

\*

In nice there is pleasantness, but good is good and can be without pleasantness.

\*  
\* \*

There is only one way of being right, but there are many ways of being wrong.

\*

### **Words of the Mother—III**

All will be all right when you are all right.

*17 November 1952*

\*

Let the consciousness work in you and through you and everything will become all right.

*10 April 1954*

\*

Pray to the Divine Grace to make you do always the right thing in the right way.

\*

Always do what you know to be the best even if it is the most difficult thing to do.

*2 May 1954*

\*

Which is the easiest way to forget oneself? Always do the right thing in the right way and at the right moment.

\*

Every day, at each moment, we shall aspire to do the right thing in the right way, always.

*22 June 1954*

\*

It is only when we are not disturbed that we can always do the right thing at the right time and in the right way.

\*

It is always the right thing when it is done in the right spirit.

*24 August 1957*

\*

## Sadhana and Life

Whatever comes to you, if you take it in the right spirit, will turn for the best.

\*

Correct movement: all movements under the right inspiration.

\*

Turning of wrong movements into right: an extreme goodwill always ready to be transformed.

\*

There is a moment when the right attitude comes spontaneously and without effort.

\*

Aspiration for the right attitude: energetic, willing, determined.

\*

Right attitude: simple and open, it is without any complications.

\*

## SOAR HIGH

Our consciousness is like a young bird, it must learn to use its wings.

\*

Take your flight towards the heights.

\*

Soar very high and you will discover the great depths.

*9 June 1954*

\*

### **Words of the Mother—III**

The day comes when all barriers have fallen, within and around us and we can feel like the bird that opens its wings for an unopposed soar.

*6 December 1954*

\*

A being free from all bondages, flying from height to height in a happy seeking for divine transformation.

\*

A resplendent sun rises above the horizon. It is your Lord that comes to you.

The whole world awakes and stretches in delight at the contact of His glory.

As the earth that heaves and opens, as the tree that grows, as the flower that blossoms, as the bird that sings, as the man that loves, let His light permeate you and radiate in an ever-increasing and widening happiness, a happiness steadily moving onward as the stars move in heaven.

\*

Spiritual atmosphere: light, fluid, clear and transparent and so clean!

\*

### **THE DIVINE'S HELP TO MAN**

Our thoughts are still ignorant, they must be enlightened.

Our aspiration is still imperfect, it must be purified.

Our action is still powerless, it must become effective.

*25 August 1954*

\*

### **Sadhana and Life**

Listen silently to the order which comes from the Supreme Lord  
and you will have the capacity to carry it out.

\*

Know what the Divine wants and you will have mastery.

\*

The inner command is more sure than the mental conception.

\*

The reign of reason should not end until the coming of the  
psychic law which manifests the Divine Will.

\*

Power to reject adverse suggestions: the power which comes  
from the conscious union with the Divine.

\*

Wisdom cannot be acquired except through union with the  
Divine Consciousness.

\*

Integral wisdom: that obtained by union with the Divine.

\*

Like everything that belongs to creation, wisdom is progressive.

\*

A bit of wisdom is welcome.

\*  
\* \* \*

### Words of the Mother—III

In the depths of the Inconscient, there also shines the Divine Consciousness resplendent and eternal.

\*

The Divine Will acting in the inconscient is all-powerful even when we do not know it.

\*

Indeed, I am convinced that when the Inconscient is conquered no more conditions will be required; all will be a free decision of the divine Grace.

\* \* \*

The Greeks had a keen and exceptional sense of beauty, of eurythmy, of harmony in forms and things. But at the same time they had an equally keen sense of men's impotence in face of an implacable Fate which none could escape. They were haunted by the inflexibility of this Fate, and even their gods seem to have been subject to it. In their mythology and in their legends, one finds little trace of the divine compassion and grace.

This notion of compassion and grace made its appearance in Europe later with the Christian religion—whereas in Asia and especially in India it had long before been the very essence of Buddha's teaching.

So in all the Greek stories, legends and tragedies we find this inexorable cruelty of the decrees of a Fate that nothing can deflect.

\*

The faith that goes to the Cosmic Divine is limited in the power of its action by the necessities of the play.

To get entirely free from these limitations one must reach the Transcendent Divine.

\*

## Sadhana and Life

The only hope is in the capacity of the invisible Power!

\*

Only the supreme consciousness can have an effect on your Karma and this consciousness is independent, above all human consciousness.

\*

The Supreme Power is taking up all the movements. It will turn them into the Truth. No effort is needed, no aid from the mind or any of the instruments, even the individual consent is no longer needed.

\*

Those who are predestined receive the help of an Inner Guide.

\* \* \*

Divine solicitude: always active, even when we do not perceive it.

\*

Let us understand and receive with gratitude this Divine Solitude, so often not understood.

\*

Integral solace: that which one can receive only from the Divine.

\*

Solace: the blessings the Divine grants us.

\*

### Words of the Mother—III

#### BEAUTY

Artistic taste is pleased with beautiful things and is itself beautiful.

\*

Artistic sensibility: a powerful aid to fight ugliness.

\*

Artistic works: all work at the service of beauty.

\*

*Mother,*

*May we ask X [an artist] to work on activities which  
are non-artistic?*

All and everything can be artistic if it is done in an artistic spirit.

27 April 1966

\*

Beauty is a great power.

\*

Spiritual beauty has a contagious power.

\*

Beauty does not get its full power except when it is surrendered to the Divine.

\*

The beauty of tomorrow: beauty which will express the Divine Power.

\*

## Sadhana and Life

The beauty of tomorrow manifesting the Divine: a beauty that exists only by the Divine and for the Divine.

\*

Beauty is not sufficient in itself, it wants to become divine.

\*

Pure sense of beauty can be acquired only through a great purification.

\*

The ideal of Beauty moves towards its infinite goal.

\*

Among the most precious things in life are those you do not see with physical eyes.

*10 November 1969*

\*

## GENERAL

Optimism: more helpful than its opposite.

\*

Curiosity: if we want to be exceptional, may it be our attributes that make us so.

\*

Mental curiosity must be seriously controlled for it not to be dangerous.

\*

Physical curiosity takes its value from its purpose.

\*

### **Words of the Mother – III**

Chastity: a little austere and proud, it is very reserved.

\*

An attempt is a small thing but it can be a promise for the future.

\*

Inventions have no use except when they are controlled by the Divine.

\*

Gold should not be used except in the service of the Divine.

\*

Charity: simple and sweet, attentive to the needs of all.

\*

Unselfishness: deeply open so as not to refuse anything.

## *Personal Advice*

### **SHORT REPLIES**

*My mind is so entirely clouded by doubts and other lower influences that I feel if my body passed away just now, it would be so much for the better! In spite of all that, as a Purusha I am indifferent to any such absurd movements.*

Yes, they are absurd—shake it off.  
With my blessings.

1933

\*

*I don't know why for some time I have not been feeling well. My mind is troubled, my vital is sad and my body is sick.*

Do not worry, remain quiet, keep your faith intact. It will pass.

1 February 1933

\*

*I don't know how thoughts that are harmful to my consecration slip into my mind and upset me. I try my best to drive them away and to remain absorbed in contemplation of You, but very often they return. Why are they repeated, and where do they come from? Do they belong to the universal nature which is not yet purified, and will they keep on returning until my entire human nature is transformed?*

### Words of the Mother—III

Yes, they belong to the unregenerate universal Nature. But to the extent that we ourselves are transformed, we can keep them at a distance and they no longer trouble us.

\*

Always to prefer what belongs to others is a vital movement. Do not pay any attention to it.

2 June 1934

\*

Do you mean that only your mind is open to my action? That would not be correct, because I act on you through the heart much more than through the mind.

4 June 1934

\*

*We are always unconscious of the real inner cause of our actions and movements.*

Yes, the movements of the being are always very complex.

5 June 1934

\*

*My physical being thirsts for Your love; do not delay, Mother. You know that the child will not listen to reason, he only wants to remain on his Mother's breast.*

You know very well that I am always with you and in you, in the physical consciousness as in the others.

10 July 1934

\*

Yes, the outer nature must become calm and quiet and turn towards the Divine.

21 December 1936

\*

### Personal Advice

*We are at least mentally convinced about our misunderstanding and error and we are determined to give a vital push for their rectification and we believe by Your Gracious Power it will be materialised rapidly. Of course, it may not be within a very short time, but surely it will come.*

Why should it not be at once? With good will and faith nothing is impossible.

6 July 1939

\*

*Mother, when someone asks me what I have done during all the years I have been here, I say that I have served with devotion, and that is my sadhana. I do not understand anything else. It is true that it has taken me a long time to understand this, and that I have sometimes been anxious. By Mother's Grace I understand a little about Her service, and in it I feel Her Force and Her Love, and I find that it is quite sufficient for me. Isn't it so, Mother?*

Certainly you understand and you act better and better, with a consciousness that is progressing towards a total light.

\*

*It is rather difficult to refuse when anyone asks me for something. I think it is a failing in my nature. Isn't it so, Mother?*

It all depends on how you look at it and the spirit in which it is done.

\*

*Mother, today I made a fan out of these shavings. I offer it at Your feet, but I don't know if You will accept it for*

### Words of the Mother—III

*its artistic merits, because it does not have any—I must admit it in all sincerity. Mother, I believe You will accept it as a symbol of my physical offering. For my part, I consider that more important than the other qualities of any work we do. Of course, I do not mean that artistic beauty should be neglected. Mother, am I right?*

Yes, you are right, and besides the fan is not unattractive, it has a charm of its own.

\*

*I feel very sorry that I have created an impression that I am pulling at money and diverting it from where it should go—to the Mother. My endeavour is that all wealth belongs to the Mother and we must use it as directed by Her. Wherever I have a say I do this, and feel sorry that I have created an opposite impression. I write this to take a certain burden off my mind.*

I do not know who has spread this rumour, but I can assure you that I know it is not true. So, do not worry and let peace settle in your heart with my blessings.

\*

What you seek is always there ready for you. Let the psychic turn grow complete and it will of itself bring you to that for which you aspire.

My love and blessings.

15 February 1939

\*

*At times I seriously think about but do not understand what my being wants. How is it that I do not feel a sense of a real being which is and which has the delight of being and becoming? Why do I not feel any real interest*

### Personal Advice

*in any creative activity? My mind is active, it wants to understand and become luminous and see and know the truth of things, and I feel my mind is growing in this direction. At times I feel an urge of the heart to seize something which can really satisfy my self, but the urge does not last long. It disappears into some flat state of existence. What do you think my real being wants?*

THE DIVINE.

*I also felt that you were not quite satisfied with me.*

Nothing of the kind. Each one has his difficulties and I am here to help him out of them.

My love and blessings.

25 February 1942

\*

*A thought came to me that even when I do not get any direct suggestion or direction from you, I should, in the interest of your work, do whatever I myself can, to serve you in my own way<sup>1</sup> and to the best of my ability. Graciously enlighten me and correct me if I am wrong.*

This is always dangerous. One must learn to serve the Divine not in one's own way but in the Divine's way.

Blessings.

10 April 1947

\*

*For taking decisions I have found a trick. I postpone the matter and put it to you inwardly. Automatically a solution comes.*

<sup>1</sup> Mother underlined these four words.

### **Words of the Mother—III**

This is indeed the true way and ought to be used in all cases.

\*

*Let me be able to do what you want me to do, knowingly or unknowingly.*

This is the right thing and the very best.

\*

My dear child, you have indeed passed from one life to another; but it is in your body that this new birth took place, and now the road is wide open before you for a new progress.

With my love and blessings.

*19 April 1960*

\*

*“I know the path, but what can I do if the robbers rob me on the way?” — Maulana Azad.*

Call the Lord to catch the robbers.

*26 October 1963*

\*

*I seek the Mother’s light on the following question. The world being what it is, we have to work under the existing conditions. Why not use the available conditions, gather strength and then endeavour to manifest the Divine Will in its purity?*

But the very fact of living upon earth means that we are “using the available conditions”, otherwise it would be impossible to live.

Blessings.

*18 March 1965*

\*

## Personal Advice

*Divine Mother,*

*If I should have an attack of any kind in the future,  
could I send you a note immediately, instead of people  
just taking me off to the hospital?*

Surely, let me know *at once*, so that I can help.

Love.

*30 September 1966*

\*

*Divine Mother,*

*I am having some difficulty in my vital. Would you  
please help me.*

If you were to do some work?...

Blessings.

*25 May 1967*

\*

*Divine Mother,*

*What I want is to move all of my being into the  
future. Will you help me with those parts that need a  
push?*

This is quite a good resolution. The push is and will be given.

Now, do not resist.

Love and blessings.

*20 May 1968*

*Divine Mother,*

*I am ready.*

Start.

Blessings.

*1 July 1969*

\*

### **Words of the Mother—III**

*Since yesterday's darshan I feel something revolting in me against a spiritual life. I am afraid of this revolt. What shall I do?*

What revolted in you when you were in front of me is exactly what prevents you from leading a spiritual life. Now that you are conscious of the enemy you can throw him out of you if so you decide.

21 November 1969

\*

*I had collected some money for books. One day I passed it on to you. Immediately afterwards somebody presented me with all those books that I wanted and more!*

This kind of thing has happened hundreds of times and is happening more and more—but to me it seems quite “natural”, although I am unwilling to explain.

\*

*X is very pleased to have the photographs of You and Sri Aurobindo. He told me that he felt a distinct change in the atmosphere of his room after he had opened them. Mother, when I kept in my room that photograph of Sri Aurobindo, which I received from Your hands, I too felt that it was vibrating with life. Isn't this because of Your touch?*

Sri Aurobindo and I always put a force into the photographs we sign. In the present case Sri Aurobindo had also looked at the frame and admired it.

\*

(About difficulty in writing)

Be receptive and it will be all right.

\*

## Personal Advice

Go on writing. How do you know if the *inspiration* is not ready, waiting to come to you?

\*

Inspiration brings its manifold gifts to the one who knows how to receive them.

\*

*Sweet Mother,*

*A young man who has finished the Higher Course came to see me a few days ago and said he wanted to study The Life Divine with me. As I have not read the book except in bits and pieces, I told him that I could not help him. But he was very insistent and I had eventually to agree to his request.*

*He asks me questions, some of them quite difficult, from the book. And though I do not know the answers, I give them as they come to me. Both of us have found out the answers are correct, and quite often the language of my answers is very nearly the same as Sri Aurobindo's own in the book.*

*I wish to know: (1) Is this intuition? (2) Is there a plane where all knowledge exists, and if one can open to that plane, he can get whatever knowledge he needs? (3) If teaching is my vocation, what should I do to develop the receptivity?*

You are in conscious connection with Sri Aurobindo's teaching, which is universal and immortal, in the higher mental world.

The more you are silently attentive, the more clearly you will receive it.

Blessings.

13 June 1968

\*

### Words of the Mother—III

*(The Sri Aurobindo Research Academy was established on 24 April 1970 to provide guidance to research scholars intending to study the works of Sri Aurobindo and the Mother at an advanced level. When the Academy was first proposed, Mother wrote to its founder:)*

Anything that is done can contribute to the progress of humanity, but all depends on the way of doing it.

My blessings are with you and your project.

*March 1970*

\*

### LONGER LETTERS

Your letter has been communicated to me and the questions you ask in it were for me, at a certain state of my development, of such intense interest that I shall take great pleasure in replying to them. Nevertheless, a reply which is formulated mentally, however complete it may be, can never be *the reply*, the one which silences every doubt and quietens the mind. Certitude can only come with spiritual experience, and the most beautiful philosophical works can never equal or replace a few minutes of Knowledge that is lived.

You say: "Should a man of average development, who is no longer tormented by earthly desires and who is linked to the world only by his affections, renounce the hope of not reincarnating? Is there not, beyond the human state, a less material state where one goes when one is no longer recalled by desire into the human state? This seems strictly logical to me. Man cannot be at the summit of the scale. The animals are very near to him; is he not very near to the following state?"

First of all, what maintains the relation with the earth is not only vital desire but any specifically human movement, and affections certainly form part of this. One is bound to the necessity of reincarnation as much by one's affections, by one's feelings,

### Personal Advice

as by one's desires. However, in the matter of reincarnation as in all things, each case has its own solution, and it is certain that a constant aspiration for liberation from rebirth, together with a sustained effort towards the elevation and sublimation of the consciousness, should have the result of severing the chain of earthly existences, although it does not for all that put an end to individual existence, which is prolonged in another world. But why think that his existence in another, more ethereal world should be the "following state" which, relative to man, would be what man is to the animal? It seems to me more logical to think (and a deeper knowledge confirms this certitude) that the following state too will be a physical one, although we may conceive of this physical as magnified, transfigured by the descent, the infusion of Light and Truth. All the ages and millennia of human life that have elapsed so far have prepared the advent of this *new state*, and now the time has come for its concrete and tangible realisation. That is the very essence of Sri Aurobindo's teaching, the aim of the group he has allowed to form around him, the purpose of his Ashram.

For your second question,<sup>2</sup> I intended to send you the translation of a few extracts from Sri Aurobindo's works. But when I told him that I wanted to translate some passages from *The Life Divine* to send to you, he told me that I would have to translate no less than two chapters if I wanted to convey a fairly complete reply to you. Seeing my perplexity, he of himself decided to write some new pages on this subject;<sup>3</sup> he gave them to me very recently and I immediately began the translation.

<sup>2</sup> "The divine spirit, having embodied itself in form, has therefore foreseen and willed everything. But then why does it seem to pursue a goal, a consciousness, since it could have realised this at the very outset? Why has it allowed pain and evil which exist in its essence? If human evil can be attributed to men, the injustice that smites animals and plants can only be attributed to the divine order. Why has the divine order not organised everything in delight? Pain does not always lead us to perfection; more often, it casts us into incurable despair."

<sup>3</sup> Published in Letters on Yoga, SABCL, Vol. 22, pp. 24–32.

### Words of the Mother—III

I do not wish to spoil the freshness of the beautiful pages that I shall have the privilege of translating, but in the meanwhile, until I am able to send them to you, I shall give you, if I may, my too simple and succinct view of the problem.

It seems beyond question to me that the universe in which we live is not one of the most successful, particularly in its outermost expression; but it is also beyond question that we are part of it and that consequently, the only logical and wise thing for us to do is to set to work to perfect it, to extract the best from the worst and to make it into the most marvellous possible universe. For, I would add, not only is this transfiguration possible, but it is certain. May the peace and joy of Knowledge be with you.

14 June 1933

\*

Friend, sister of former days and always,

In your letter of the 9th June which has just arrived, you write that the Buddha “is smiling with gentle irony”, but the Buddha’s smile can only be a smile of perfect understanding before a luminous accomplishment.

And in this state in which physical life has already lost for you so much of its concrete reality, whether you are in the solitude of the Himalayas or in the solitude of a house on the road to N, it should be equally easy to live in the deep peace of the immense Buddhist compassion.

\*

Well, I suppose I shall be the first person to tell you that I do not find you so different from the others; of course I mean in a *special* way—for each one is different in a way from all the others, but it is certainly not of that difference that you are speaking.

I suppose also that the impression of being “different” which you gave to your people and generally to those with whom you lived comes from the fact that you are *unconventional*. This is

### Personal Advice

generally considered as the sign of a great "difference" in the nature and temperament. It is only the sign that one has reached a certain inner freedom which liberates you — at least partially — from the collective suggestion and the social rules — and that inner freedom is one of the signs of a grown-up psychic being. But to have a grown-up psychic being is not, after all, something so very exceptional among the people who are upon earth *now*.

It seems to me that you received from us your share of encouragements like the others, but you have perhaps overlooked it as it might have been not exactly what you expected or wished for.

There was certainly an egocentric pride that had to be broken before any good spiritual progress could be made. But now the thing has been mostly done there is no need of being anxious for the future.

This is all I can say for the moment.

My help, love and blessings are always with you.

23 October 1939

\*

Dear Madam,

Your letter has just reached me and I hasten to answer. Here are the replies to your questions.

The acute stage of your sister's illness was very brief and she did not suffer very much. For the last days she was saying that all the time she was feeling a great light and force upon her and the end was very tranquil. She did not know that she was going to die, we ourselves were fighting to the last to keep her and nothing was told to her of the greatness of the danger. Only once she had the impression that she was going to pass away, and then she wanted to write to you telling her will about her material affairs, money, property, etc. She informed me of what she wanted to write, but when it came to the actual writing she felt too weak and gave it up. At that moment she worried very much about you and wondered what you would do without her

### Words of the Mother—III

—several times before she expressed the wish that you should come and live with her here—more than once she asked that my force and protection should be with you and I promised her that whenever you wished for them they would be there.

We would have been very pleased to erect the grave-stone at our own expense, but I understand your feeling about it and it shall be as you wish. For the plan I had been relying on our architect; he and your sister had been close friends and she loved his work very much. But he has received a commission in the army in India and is now far away and too busy to make the plan. To save time I thought that you might yourself arrange for the design and send it to me for execution; only it must be very simple, otherwise it would be difficult to have it made here. I may say that she would not have liked to have a cross on her tombstone. I propose to put an inscription (in French, as it is a French graveyard):

Ci-gît la dépouille mortelle de X  
(Here lie the mortal remains of X)  
(Date of birth — Date of death)

We intend to erect the memorial stone as close as possible to the anniversary of her passing away, so I need the design as soon as possible. You will find enclosed a note giving the measurement of the ground—the monument must be smaller than the ground.

Faithfully yours.

1944

\*

*(About letters written to two high-ranking government officials)*

I have read your letter to X and I am sorry I had not the opportunity of reading the one you wrote to Y.

The very fact that you wanted to despatch these letters without showing them to me ought to have put you on your guard

### Personal Advice

concerning the origin of the impulse which you were obeying, as obviously it could not be a divine origin.

This said, I must add that there is nothing essentially wrong in the letter itself. What you say is correct, but surely it is not meant for the person to whom you wanted to send it, nor to any similar person, that is to say, someone in a prominent political position. Statesmen believe only in their own knowledge and power and, moreover, they receive hundreds of letters from people who think they have found a solution to the world situation, and, as in general these political leaders have no power of discernment, they cannot distinguish between what is true and what is false—and they believe that such letters are the product of the heated brain of religious fanatics. We cannot allow ourselves to be mixed up with them and for that it is better to keep a dignified silence.

In any case there is more than a ninety-nine per cent chance that your letter would never reach its destination and might fall into undesirable hands.

11 June 1954

\*

Certainly to do the right thing is not cruel or selfish. What is cruel and selfish is to follow blindly one's weakness and thus to drag another with oneself into a pit from which it is always difficult to come out and never without losing much of one's time and energy, if not much more and much worse. So do not worry; try now seriously to find out the meaning and the aim of your life and prepare yourself to carry it out thoroughly and sincerely.

\*

Do not worry. It will pass.

It is the vital's *amour-propre* that has received a fine knock on the face; it is vexed and has gone on strike. When it starts understanding that this is foolishness and that it leads to nothing,

### Words of the Mother—III

it will become reasonable again and listen once again to the wise advice of the psychic which tells it to be quiet and do its work well, that nothing of true value is lost, that true love is always there, immutable, and that only those movements which were not in conformity with the Divine Work have been destroyed.

For it is to the Divine Work that one must exclusively belong because it alone can, in our life, give us true happiness.

\*

What has happened was more or less expected. Each one in life acts according to his own nature, and those who are not steady in their faith cannot be steady in their love either.

Surely I am not angry with you and my help is always there whenever you want it. As for doing anything wrong, all human beings do wrong things so long as they live in this world of ignorance, because even if they wish to do right, they do not know what is the right thing to do until their consciousness is transformed, and for transformation the first thing needed is complete sincerity; not only to speak the truth (this, it goes without saying, is an indispensable elementary condition) but to be always true to oneself and the Divine.

\*

The whole thing is so powerfully symbolical and expresses so clearly how dangerous it is to be under the leading of an arrogant and ignorant human mind which relies on its own power alone and refuses the help of the Divine's Grace.

I do not need to enter into any detailed explanations; for with this clue you can easily understand the whole affair. Do you remember that I was asking you with some insistence *who* was driving the car and when you told me it was your driver, I felt relieved. But it was *not* your driver who held the steering wheel and the poor fellow suffered for the change.

What makes the whole thing much more striking is just the conversation I had with X. I asked him if he was interested in

### Personal Advice

yoga. He said it interested him as philosophical speculation, but not as a thing to be lived. On my remark that it might come to him later on, he said, "Oh no! I am an atheist, you see, I do not believe in God." I asked smilingly, "Then how do you arrange *your* universe?" He felt the irony and replied: "I have taken a scientific attitude: I deny nothing but I believe in nothing." I felt the danger for Y and said with some force: "But, I suppose, you do not interfere with the beliefs of others and you will leave Y free to think and feel as she likes." "Certainly," was his answer, but I did not believe him.

Tell Y to keep her faith intact, whatever pressure may be put upon her to change her mind and attitude. She may have to meet some difficulties, but she must never forget to call on the Divine's Grace with confidence and the protection and help will surely be with her.

As for yourself, do not worry or apprehend dangers for Y. Her difficulties — and life is never without them — are not likely to be of the more external kind, and the others she can, by keeping her faith, meet and overcome.

\*

Tell your mother to go deep inside her heart and she will feel that the Divine Grace is with her. I am sending her a card with my blessings. You can translate for her what is written upon it. You can tell her also that the consciousness of your father had left his body at the time of the accident. That is why he did not move or speak, there is nothing astonishing in that and no reason to be especially sorry about it.

\*

I did not reply because her mind was in such a confusion as a result of her desires, that she would not have been able to understand what I would have written. Since then, I have tried to work on her mental and vital being to make it a little more open and receptive, so that she may understand that

### **Words of the Mother—III**

love for children and the growing hope for the future that they represent in the creation, does not mean that each and everybody must have children. To each one I disclose what is the best for him or her according to their nature and their spiritual need. But surely it is not always in keeping with the desires.

*October 1960*

\*

X is a very refined girl, and she is extremely sensitive, easily hurt. Never scold her or speak harshly to her or force her to do anything. I find her very nice. But she looked so frightened—I don't know who could have told her about me that she should feel like that. Tell her that I found her very nice. She is very refined but somehow she has been living all tightened up. Let her feel quite free, don't try to put any ring around her. Let her feel completely relaxed and free here, and tell her that she should relax and just feel as if she were all the time in sunshine.

*16 September 1968*

## *Admonitions*

It is always the same old story of “selling the birthright for a mess of pottage” (I understand the “birthright” as the possibility or capacity to be the first to reach the Divine Realisation).

4 May 1932

\*

An evil that *the Divine has forgotten* ought to be forgotten by everybody.

18 December 1933

\*

By what right do you want your will to influence others? Each one should be free. It is only the guru who has the right to impose his will on the will of the disciple who has chosen him.

21 March 1934

\*

It is with the actual need that comes the true solution.

2 July 1936

\*

Let us be always very careful to avoid all that might encourage in us the spirit of display.

\*

The more unimportant people are, the more seriously they take themselves.

15 December 1944

\*

### **Words of the Mother—III**

Titles give no value to a man unless he has acquired them in the service of the Divine.

\*

An utterance must be judged on its own value, not on the value of the signature over which it stands.

\*

A saying is good only if it is good without a signature.

\*

One does not become wise by talking much; one is called wise if one is forbearing, without fear or foe.

\*

Nothing is easier than to speak holy words to those who expect them from you. But it is more difficult to find people who want to hear holy words.

\*

I did not feel the necessity of informing Sri Aurobindo's disciples that the Ashram is not a place to follow the silly habit of fooling people on the first of April.

But now I see that some of the inmates have taken advantage of my silence to indulge in such stupidities, and I am sorry for it.

*1 April 1945*

\*

Do not try to hide things; whatever you want to conceal becomes all the more visible.

*19 April 1952*

\*

## Admonitions

Only those who are capable of transmitting, along with a written word, the Divine force and consciousness, ought to give their autograph.

*10 April 1954*

\*

Let us hope that the inner realisation will prove equal to the outer one.

*26 April 1954*

\*

Better not count upon man.

*July 1959*

\*

It is not in man's nature to be faithful.

\*

*Mother, why has God created so many human beings?*

In the hope of having one good one.

\*

And yet the Divine is everywhere, in the ignorant man as well as in the sage.

\*

With man's appearance on earth first came the power of controlling fire. Among earthly creatures man was the first to kindle a warming flame in the hearth, to set an illumining light shining in the darkness. Mastery over fire is the clear indication of man's superiority over the animal.

\*

### Words of the Mother—III

One thing alone, the privilege of man if he is truly a man: moral and physical cleanliness.

\*

How can you hope to make any spiritual progress so long as you remain shut up in such a bargaining and calculating spirit?

17 December 1959

\*

There is only one apology that I can accept; it is this: “I will never do it again”, and keep your promise. All the rest is pretence.

7 April 1963

\*

It is very easy *not to do* a thing. You must never again go to the cinema in town, never, and the fault will be wiped away.

The heart belongs to the terrestrial human world; the soul belongs to the universal spiritual world.

Blessings.

7 March 1965

\*

It is clumsy and unbecoming enough to kiss a girl when she likes it; but to kiss a girl when she does not want it, is a coarse and imbecile act.

\*

*At least one lakh Americans have had experiences with LSD and mescaline—experiences called “psychedelic”, which means “consciousness-expanding”. These drugs may become legalised in America, and a nation-wide campaign is afoot. Here is a copy of the Psychedelic Review (1966, No. 7) with an article claiming a high Yogic state achieved with mescaline.*

I have read the passage marked in the magazine. One thing is sure—these experiences are not spiritual and to give them

## Admonitions

that name is a proof of complete ignorance of what is really a spiritual experience.

The effect of the drug must be either an erratic wandering in the vital or the waking up of some subconscious notation gone asleep in the subconscious part of the being.

No time to say any more on such a futile subject.

1968

\*

To seek for pleasure is to ask for pain, for they are the obverse and reverse of the same thing.

\*

All that is conducive to the keeping of one's consciousness in the most material planes of the being would be criminal.

\*

Prizes belong to a rather low standard of life — but if we are still there...

\*

*(On the choice of a motor-car)*

Do you want to go from one place to another without getting tired and without spending much time on the way, or do you want to be smart and look like an important man?

\*

Shrinking is as bad as desire — so have the fan and let the Divine's will be done, for — after all — it is always His will that prevails!

\*

One must be without preferences and without desire to know the Divine's will.

\*

### **Words of the Mother – III**

Superficial reactions are not desirable.

\*

A company that has no name, no business and no money, is *not* a company; it is a *fraud*.

\*

Honest business is getting more and more risky.

\*

The will not to cheat but also that of not being cheated.

\*

*(About a woman who claimed to be Sri Aurobindo's successor)*

All this must stop at once and for all. It is *sheer forgery* and the people who do forgery ought to go to prison<sup>1</sup> or, at least, not be allowed to go about spreading their falsehood and duping credulous people. Her first *predictions all failed*. These *will fail* in the same way, and those who believe are simply fooled.

\*

*(About a sadhak who had been a Sannyasi before joining the Ashram. During a meditation, he saw snakes all around him.)*

He must have a fear (perhaps subconscious) of the consequences of having rejected the Sannyasi's robe and this fear translates by the attacks of snakes, etc. You can tell him not to fear, that I am informed and nobody will hurt him.

<sup>1</sup> Mother wrote the word "joke" in the margin to point out that she did not want the Ashram to go to court.

## Admonitions

Let him try again to meditate with the confidence that he is protected — but he must not try in public first. If his meditation becomes quiet he can once more meditate with the others.

\*

He pushed on the table before me a scrap of paper which seemed to have been torn from an exercise-book, without any letterhead or anything official, on which he had written for me in a clumsy hand that I was promising to pay for the extra stamps if they were necessary.

I felt like a poor traveller accosted in the corner of a wood by a band of brigands, pistols in hand, asking you to empty your pockets before letting you pass. I hesitated for a moment, but I am a sport and I signed, thinking, "We shall see how far they dare to go."

In this world one pays dearly for wanting to be unselfish!

\*

*(An extremely wealthy man visited the Ashram. Upon departure he made only a token contribution, apologising that he did not have enough money in hand. While journeying home, hoodlums held him up and threatened his life; he at once gave Rs. 5000 to be released. When informed of the episode, the Mother wrote:)*

The same story, with small differences in the setting, could be told so many, many times!

And what about the stories of the efficiency of the Divine Grace?

They are less in number perhaps, but so much more comforting!

\*

When you speak of sacrificing everything for the Divine, it means that you are very greatly attached to those things, you have a

### Words of the Mother—III

great value for them and still you are ready to leave them for the sake of the Divine.

Actually you should not be attached to anything or anybody except the Divine, and apart from Him nothing should have any value for you. And in that case you cannot speak of your sacrificing for the Divine.§

\*

Everything is contagious. Every good thing and every bad thing has its vibrations. If you catch those vibrations, you get that thing. The true Yogi knows these vibrations and can handle them; that is how he can give you peace, etc. Even so-called accidents are contagious. You catch others' sorrow and then feel sorrowful in the same way.§

\*

From the aesthetic point of view I can say that the brown colour is better than the white, but it is quite absurd and foolish to think that anybody is better or worse simply because of his colour. The African negro thinks that his colour is the most beautiful of all. The Japanese thinks that his colour is superior to any other. Colour prejudice is a very low thing. It indicates a very low state of consciousness—a consciousness just emerging from the inconscient. It is not an idea, it is not a feeling, it is something still lower than that. When you think in terms of colour prejudice, your own psychic laughs at your foolishness; it knows that it has lived in white, brown, yellow, red, black and all sorts of bodies. When you get this sort of prejudice, bring it before your consciousness and it will disappear.§

\*

There are people who can stand on their own legs. They do a thing because they find that it is good to do it. They offer themselves freely to the guru and take his guidance. But all the

### **Admonitions**

time it is a free movement. There are others who are slaves. They always want to have a social or official recognition for what they do. They can have self-confidence only if some authority recognises them. This is the slave mentality.§

## *Practical Affairs*

### GENERAL

Under no pretext should the cycles be left outside in the sun.

*27 February 1933*

\*

Do not worry about the French; you will learn it little by little.

\*

*Hydrogen Peroxide is costly. I should like to know if I can prescribe it.*

You might prescribe it *for the moment* and later, when X is better, replace the Peroxide by Potassium Chlorate.

*31 March 1935*

\*

The trees planted in the Subbu house do not belong to us but to the *house owner* and they cannot be cut without the *house owner's* permission.

Any other action than the above one could lead us to great trouble.

*1937*

\*

As you are ordering the tweezers, it might be better to order at the same time the few things you require. The need for them can come suddenly and then there is no time to order. By buying like that little by little, we will one day be properly equipped.

Blessings.

*6 July 1938*

\*

### Practical Affairs

I do not see much necessity of your learning sitar — but if it amuses you, you can continue.

With my blessings.

28 March 1940

\*

Mother,

*The house I have taken for my people belonged to a patient with tuberculosis. I came to know this only after I had already paid for the house. But then we got the whole house washed and burnt sulphur in some rooms. The thought that a T.B. patient lived here did not trouble me because he had gone away nearly six months back.*

*However, a suggestion about the danger of infection has been thrown into the atmosphere, so I pray to you for the protection of those who will stay there.*

As the house has been thoroughly cleaned and disinfected, there is no danger at all. People need not fear.

My blessings.

19 February 1940

\*

If the pains do not disappear tonight, it would be better to take rest tomorrow.

My love and blessings.

27 July 1939

\*

*Who are the angels? What is their function in the cosmos? How can one come in contact with them? Are there books which can give a starting-point? Please tell me something about these things.*

Your questions are impossible to answer in brief.

### Words of the Mother—III

I know no books that say anything of value on the subject.  
My love and blessings.

2 June 1940

\*

(*About the legend of the Dalai Lama's rebirth and discovery*)

At one time I knew their legend, but now I have forgotten it, so I can say nothing about it, except this general statement—that man can imagine nothing that has not happened at least once; so there is always a truth behind the statement. The mistake is to generalise and make a rule of it.

\*

*Mother,*

*My parents very often ask me to keep a few rupees for pocket money, but I have been refusing it because I did not want them to feel that I suffer here for want of anything. Do you think it desirable for me to keep a few rupees for small expenses?*

You can keep a few rupees as pocket money.

My love and blessings.

25 September 1940

\*

When you say “*Bonjour*” to someone, you are wishing him a *good day*. If you do it consciously, thinking about what you are saying, the word “*Bonjour*” takes on a great force and helps to make the day a good one.

7 October 1951

\*

## Practical Affairs

(*Someone wrote to the Mother about an acquaintance.  
The letter ended:*)

*On my arrival in India in 1957, I dreamed vividly  
that this man would give me \$50,000—the price of X  
House (as I now know). Do you see anything interesting  
here? I have tried to present a clear mental picture for  
you to contact.*

You can always write to him about this—and wait with a quiet faith for the *result* which is—"bien entendu"<sup>1</sup>—in the hands of the Lord.

With love and blessings.

14 April 1963

\*

*Mother,*

*I am informed that on the north and south walls of the studio only plain glass will be used. It will be a pity if this is done. These two sides are completely covered with glass and as the sun goes to the north we get a strong light coming in from the north-east. The same thing happens when the sun moves south. The glasses are so high that even curtains cannot be used at that height.*

*It is not a big problem to convert the plain glass into ground glass. It is only a question of one or two months more. It has taken eighteen months to secure the glass, two months more should not matter.*

I am quite sure that if you have frosted glasses everywhere, the room will be so dark that it will be impossible to work in it.

That is why I did not answer to X on the subject.

<sup>1</sup> Of course.

### **Words of the Mother–III**

But now I must tell you frankly what I see. In any case, it might be wiser to have the glasses sprayed lightly, so that if it is found too dark, the spray can be removed.

Blessings.

*7 August 1963*

\*

*Beloved Mother:*

*The new tenants in X House have locked all the downstairs doors so that I am now unable to use the toilet facilities. Since there are none for my room, what shall I do?*

From the beginning I had said to put a commode and a zinc tub in your second room for your personal use, so that you could be quite independent of everybody. I know that the water arrangement is made. How is it that the commode and the tub are not there?

The downstairs arrangement belongs to the downstairs accommodation, and it is the full right of the people living there to keep it locked.

Blessings.

*23 August 1963*

\*

I ask you to move at once, but for a short time only, to one of the places put at your disposal.

Your refusal would put me in an awkward position as I have given my word.

Blessings.

\*

*Here are some of the printer's proofs received from Calcutta. They are not all very good. I am asking for some corrections to be made.*

## Practical Affairs

These proofs are *not good*. Why do you want them to do some more? They are simply spoiling the work and it is a big loss of time and money. Almost all of these pictures are unusable as they are and have to be remade.

I cannot agree to your giving them any more work to do.  
Blessings.

12 January 1966

\*

*Mother,*

*Should we rebuild our agricultural project at Ras-sendren Gardens, or instead move our project to Ehny House, or thirdly attempt to do both?*

If you have the capacity to do both well, do both. If one alone suffices to take your energies, concentrate on Ehny House.

Blessings.

4 May 1966

\*

*Sweet Mother,*

*We would like to have—as the expression of what You want—a message from You about the new life for Sanskrit, of which You gave us a glimpse in Your talk of 11 November 1967. We would like to translate this message and publish it in the Ashram journals, for some disciples would like to know what You have said about this matter.*

I see no need for any message. Messages only convince those who are already convinced.

It would be better to learn Sanskrit and try to make it a truly living language.

Blessings.

16 August 1969

\*

### Words of the Mother—III

*Mother, I want to experiment with gunpowder rockets, but X told me to ask You before doing anything with these explosive and dangerous devices. Will You allow it?*

It is primitive and undeveloped natures that like noise. As for explosives, they are always dangerous; all this cannot be an object of curiosity.

2 September 1971

\*

You should not use paper and envelopes with a printed letter-head to write to me—it is a waste.

Inform the school.

\*

*There are a lot of ants in the walls of the bakery. They come onto the table and get into the baking tins.*

You must find out where they are coming from, which hole they are coming out of, and put a little pile of sugar near the hole. They will keep themselves busy carrying it away and will not bother you any more.

\*

*Mother, today I found a honey-comb on the Patience tree. We work in the shade of this tree. The honey-comb will get bigger and the tree is not very high. What could be done?*

I don't think that the bees will sting you if you do not disturb them. But if you are afraid...

\*

## Practical Affairs

### COOKING AND EATING

When you want to add wheat flour to the vegetables, it is better to mix it first in a separate sauce-pan with a small quantity of water or, better, of vegetable soup. You give it a first boiling in this sauce-pan, stirring it all the time, very carefully, with a circular movement. After it has reached the boiling point you can safely add it to the vegetables, it will no more stick to the bottom of the pan.

8 February 1932

\*

Too strong a fire burns the food, spoils the vessel and wastes the fuel. A slow fire means a little longer time for the cooking but also a nicer result in cooking.

Hurried work is always bad work; time must be given if you want good result.

\*

To say that your cooking is bad would not be fair. At most what I can say is that it is not always equally good, but bad it is not, and some dishes are *quite successful*. It may be that a period of inner difficulty has passed over you, but you are bound to come out of it stronger than before. When the inner difficulty is removed, the cooking will be as regularly good as it was before.

24 December 1937

\*

I have heard so many contradictory reports on the effects of food, spices, etc. that logically I have come to the conclusion that it must be — like all the rest — a personal affair and consequently no general rule can be made and, still less, enforced. This is the cause of my leniency.

\*

### Words of the Mother—III

Nothing was told to me about the aluminium vessels of which I do not approve because aluminium is *not* good for cooking. I am speaking of my own experience.

\*

You know that I am not enthusiastic about servants handling the food—but many people seem to like it, through laziness I suppose!!

\*

In the kitchen, *cleanliness* is *the most* indispensable thing.  
To avoid hair falling in the cooking, it is better to cover the head while cooking.  
Special care must be taken to prevent insects from falling into the pans.

\*

If you do not like the atmosphere created by taking food with others I do not see why you should do it.

13 September 1940

\*

From the physical point of view, it is obviously better to eat quietly and without hurry, and I am quite sure that most often one can manage to get time for it. It is all a question of organisation.

27 September 1943

\*

All quarrels in the place where food is prepared make food indigestible. The cooking must be done in silence and harmony.

March 1969

\*

## Practical Affairs

*A childish question: Do animals and birds get the taste of food as we do?*

Yes, but they do not *think* about it as we do.

\*

### BORROWING BOOKS FROM THE ASHRAM LIBRARY

*Dear Mother,*

*I am told I need your permission for the following:*

*(1) Borrow books from the library; (2) Purchase bread from the bakery. May I have your approval?*

Bread you can receive freely unless you want an unusual quantity.

As for the books, we have been obliged to stop lending them because too big a number of them had disappeared — but if you keep them only for a *short time* and promise to be extra careful, I can give the permission.

Blessings.

*11 January 1963*

\*

*Sweet Mother,*

*May I borrow books from our library from time to time for my studies? You had already given me permission some years ago.*

You may borrow books if you take great care of them and follow the library rules.

Blessings.

*12 March 1964*

\*

### **Words of the Mother–III**

*Mother Dear,*

*May I have your permission to take the book “The Puppet Theatre”, by Jan Bussell to show to X for making hand-puppets for gifts to the children for Christmas?*

Yes, on loan and with care.

*26 November 1964*

\*

*Sweet Mother,*

*Could I take books from the library to read at home?  
I need them for my English and other studies.*

If Y [the head librarian] agrees, and if you take scrupulous care of them.

*23 December 1964*

\*

*Mother,*

*Will you allow the students in my class to borrow books from the Library during the 1965 vacation and the 1966 school year? These books (list attached) will be useful to them for their French classes.*

Very well.

P.S. Of course they must take great care of these books and return them clean and in good condition before the new term begins.

*11 October 1965*

\*

*(To the head librarian)*

Z would like to borrow some books from the library. He says he will take *great care* of them. Are you willing to lend them to him?

*13 February 1966*

\*

## Practical Affairs

### PAINTING

It seems to me that a few sketches from nature would be useful, especially from the point of view of the proportion of legs and arms and the harmony of form.

25 January 1934

\*

(*About a design for a crown for the Mother*)

The design is very pretty indeed and will surely make a very successful crown.

7 September 1934

\*

This idea of fresco seems to be a very good one and the wall of A's room on B's terrace quite an ideal place. There is only one point: will the lime hold on that wall which is now painted? This is to be asked of C.

It would be very nice to have a sea view there.

7 September 1934

\*

(*About some cards done for people associated with the artist in his work, whose names were sent along with the cards*)

The cards are all very nice, some extremely pretty. I am sending them back for distribution except one that D has chosen and kept with great pleasure.

All the names are all right.

27 October 1935

\*

### Words of the Mother—III

(*About sketches for paintings on asbestos sheets to be fixed on the walls of the Town Hall*)

Yes, it is all right. When the sketches are ready they will have to be shown to the Mayor and the Governor and this will take some time. That is to say between the sketches and the actual beginning of the painting there will be plenty of time for the exhibition and the Darshan.

\*

As I told you, it would be good to show the sketches to the Governor on the 10th of this month or about—because the “Conseil Général” is sitting just now and the final decision has to be taken by this “Conseil”. Four sketches and the elevation of the room will be sufficient.

1 November 1935

\*

(*About the sketches for the Town Hall painting*)

They are truly very fine. I see no change to suggest.

3 November 1935

\*

(*About the exhibition of paintings by Ashram artists held at the end of December 1935. Some paintings were presented to the French Governor.*)

I forgot to tell you that the two pictures for the Governor have to be signed before they are framed. Will you inform E of this?

The exhibition seems to have been a great success.

With our blessings.

6 January 1936

\*  
\* \* \*

### Practical Affairs

(*I am sending you some art books for your opinion. I want to know your opinion about Cézanne and Van Gogh, because they are praised so much by modern critics.*)

The pictures by Cézanne and Van Gogh in the books you have sent are very beautiful (especially those of Cézanne). I shall return the books in one or two days—I want to look at them carefully.

12 March 1936

\*

If you feel no true urge to paint, I see no necessity of your painting.

Blessings.

April 1939

\*

Your way of approaching art is the right one and if you continue, keeping an absolute sincerity in your attitude and your attempt, you are bound to succeed.

There is something correct in your appreciation of oriental art, but it is incomplete. However we shall leave the subject for the moment, for I have no time to explain all that just now. As for Léonard de Vinci, Michel Ange<sup>2</sup> and Raphael, I cannot put them on the same level. The two first are far greater than the last. They both belong to the world of creative force, Léonard with more subtlety and quiet, deep vision and purity, Michel Ange with more force and power especially in his sculptures which are incomparably magnificent. Raphael is more mental and superficial.

30 June 1939

\*

<sup>2</sup> The Mother spelled these two names in the French way.

### **Words of the Mother—III**

*X told me that you have given permission for the decoration of the meditation hall. I had intended to decorate only the room where you used to sit for Pranam. I hear you would like the whole hall and the space up the staircase to be done. This is a very big scheme. But Y also intends to do the work and, if asked, X may also join.*

*What I wish to tell you is that to make the work harmonious and quiet only one person must design the whole thing, and all must work in the same manner. I would like to know from you if you have any subject matter. I wish to know from you how the thing should be done. Please let me know your idea.*

I agree that one person alone must design the whole thing, the others can join in the execution only.

I have no subject or scheme. I only wish that the decoration should be *quiet* from the point of view of colour and also of composition.

Do some sketches and projects, and send them to me.  
Blessings.

31 July 1939

## *Experiences of the Mother*

### TRANSCRIPTS OF EXPERIENCES

Compassion and gratitude are essentially psychic virtues. They appear in the consciousness only when the psychic being takes part in active life.

The vital and the physical experience them as weaknesses, for they curb the free expression of their impulses, which are based on the power of strength.

As always, the mind, when insufficiently educated, is the accomplice of the vital being and the slave of the physical nature, whose laws, so overpowering in their half-conscious mechanism, it does not fully understand. When the mind awakens to the awareness of the first psychic movements, it distorts them in its ignorance and changes compassion into pity or at best into charity, and gratitude into the wish to repay, followed, little by little, by the capacity to recognise and admire.

It is only when the psychic consciousness is all-powerful in the being that compassion for all that needs help, in whatever domain, and gratitude for all that manifests the divine presence and grace, in whatever form, are expressed in all their original and luminous purity, without mixing compassion with any trace of condescension or gratitude with any sense of inferiority.

15 June 1952

\*

The Divine is everywhere and in all, He is all. Yes, in His essence and His supreme reality. But in the world of progressive material manifestation, one must identify not with the Divine as He is, but with the Divine as He will be.

30 June 1952

\*

### Words of the Mother—III

#### SOME EXPERIENCES OF THE BODY CONSCIOUSNESS

One can say with equal exactitude that all is divine and that nothing is divine. Everything depends upon the angle from which one looks at the problem.

Similarly one can say that the Divine is perpetually becoming and also that he is immutable for all eternity.

To deny and to affirm the existence of God are both equally true; but each is true only partially. It is by rising above both affirmation and negation that one can approach the truth.

One can say further that whatever happens in the world is the result of the divine will and also that this will has to be expressed and manifested in a world that contradicts or deforms it. In practice, these two attitudes lead in the one case to peaceful submission to whatever happens, and in the other, on the contrary, to a ceaseless struggle to bring about the victory of what should be. In order to live the truth, one must know how to rise above the two attitudes and combine them.

*April 1954*

\*

Keep your conviction if it helps you to build your life, but know also that it is only one conviction and that others are as good and true as yours.

*April 1954*

\*

Tolerance is full of a sense of superiority; it should be replaced by a total understanding.

*April 1954*

\*

## Experiences of the Mother

The Truth is not linear but global; it is not successive but simultaneous. Therefore it cannot be expressed in words: it has to be lived.

*April 1954*

\*

To acquire a perfect and total consciousness of the world as it is in all its details, one must have, at the outset, no personal reaction to any of these details, no spiritual preference even as to what they ought to be. In other words, a total acceptance with a perfect indifference and neutrality is the indispensable condition for a knowledge by integral identity. If there be a single detail, however small, which escapes the neutrality, that detail escapes also the identification. Therefore, the absence of all personal reaction, for whatever end it may be, even the most exalted, is a primary necessity for a total knowledge.

One can thus say, paradoxically, that we can know a thing only when we are not interested in it, or rather, more exactly, when we are not personally concerned with it.

*April 1954*

\*

Every time a god has taken a body, it has always been with the intention of transforming the earth and creating a new world. But till today, he has always had to give up his body without completing his work. And it has always been said that the earth was not ready and that men had not fulfilled the conditions necessary for the work to be achieved.

But it is the imperfection of the incarnate god that makes the perfection of those around him indispensable. If the incarnate god embodied the perfection necessary for the required progress, then this progress would not be conditioned by the state of the surrounding material world. And yet without any doubt, interdependence is absolute in this world of extreme objectification; therefore a certain degree of perfection in the manifestation as

### Words of the Mother—III

a whole is indispensable for a higher degree of perfection to be realised in the incarnate divine being. It is the necessity of a certain perfection in the environment that compels human beings to progress; it is the inadequacy of this progress, whatever it may be, that drives the divine being to intensify his endeavour for progress in his body. Thus the two movements of progress are simultaneous and complete each other.

*April 1954*

\*

### NEW EXPERIENCES OF THE BODY CONSCIOUSNESS

When one looks back on one's life, one almost always has the feeling that in such and such a circumstance, one could have done better, even though at every minute one was acting as dictated by the inner truth. This is because the universe is perpetually in motion and what was perfectly true before is only partially true today. Or to speak more exactly, the action that was necessary at the moment it was done would no longer be necessary now: another action would be more useful in its place.

*August 1954*

\*

When we speak of transformation, the word still has for us a vague meaning. It gives us the impression that something is going to happen and all will be well as a consequence. The notion reduces itself almost to this: if we have difficulties, the difficulties will disappear; those who are ill will be cured of their illness; if the body is infirm and incapable, the infirmities and incapacities will be removed; and so on. But as I have said, it is all very vague, it is only an impression. Now a remarkable thing about the body consciousness is that it is unable to know a thing with precision and in full detail except when it is on the point

## Experiences of the Mother

of accomplishing it. So, when the process of transformation becomes clear, when one is able to know through what sequence of movements and changes the total transformation will take place — in what order, in what way, so to speak: which things will come first, which things will follow — when everything will be known in full detail, that will be a sure indication that the hour of realisation is near. Because each time you perceive a detail with exactness, it means that you are ready to accomplish it.

For the moment, one can have a vision of the whole. For example, it is entirely certain that under the influence of the supramental light, the transformation of the body consciousness will take place first; then will follow a progress in the mastery and control of all the movements and functions of all the organs of the body; afterwards this mastery will change little by little into a sort of radical modification of the movement and then of the constitution of the organs themselves. All that is certain, although the perception of it is not precise enough. But what will finally take place — when the various organs have been replaced by centres of concentration of different forces, qualities and natures, each of which will act according to its own special mode — all this is still merely a conception and the body does not comprehend it very well, because it is still far from realisation and the body can truly comprehend only that which it is on the point of being able to do.

*August 1954*

\*

The supramental body will be unsexed, since the need for animal procreation will no longer exist.

The human form will retain only its symbolic beauty, and one can foresee even now the disappearance of certain ungainly protuberances, such as the genital organs of man and the mammary glands of woman.

*August 1954*

\*

### Words of the Mother—III

It is only in its external form, its most superficial appearance — which is as illusive to the latest discoveries of the Science of today as to the experience of the spirituality of the past — that the body is not divine.

*August 1954*

\*

O Supreme Reality, O Supramental Truth, this body is totally vibrant with an intense gratitude. Thou hast given to it, one after another, all the experiences that can lead it most certainly towards Thee. It has come to the point where identification with Thee is not merely the one thing desirable, but the only thing possible and natural.

How am I to describe these experiences that are at two opposite extremes? From one end I would say:

“Lord, to be truly near Thee, to be truly worthy of Thee, one must drink to the dregs the cup of humiliation and yet not feel humiliated. The contempt of man makes one truly free and ready to belong to Thee alone.”

And from the other end I would say:

“Lord, to be truly near Thee, to be truly worthy of Thee, one must be lifted to the peak of human appreciation and yet not feel glorified. It is when men call one divine that one feels one’s inadequacy and the need to be truly and totally identified with Thee.”

The two experiences are simultaneous: the one does not blot out the other; on the contrary, they seem to complete each other and thereby become more intense. In this intensity the aspiration grows formidable, and in answer to it Thy Presence becomes evident in the cells themselves, giving to the body the appearance of a multicoloured kaleidoscope in which innumerable luminous particles in constant motion are sovereignly reorganised by an invisible and all-powerful Hand.

*August 1954*

**Part Two**  
**Conversations**



## *30 December 1950*

This talk is based upon the Mother's essay entitled "Foresight" (*On Education*, CWM, Vol. 12, pp. 77–79).

*"To foresee destiny! How many have attempted it, how many systems have been elaborated, how many sciences of divination have been created and developed only to perish under the charge of charlatanism or superstition. And why is destiny always so unforeseeable? Since it has been proved that everything is ineluctably determined, how is it that one cannot succeed in knowing this determinism with any certainty?"*

Foresight means seeing beforehand; but can you tell me what is going to happen tomorrow? I don't think you can. Of course you can say, we shall sleep, eat, etc.—general things. But you can't say whether something unexpected is going to happen. Why? Someone has said, "For this a special eye is needed." It is possible to foresee without receiving images: there is a mental knowledge without images. Seers are usually able to foresee—not always, but often. I don't suppose you were thinking of an extra eye in the middle of the forehead like the Cyclops! No, you mean an inner eye belonging to another world. One doesn't normally see material things with this eye, or if one does, it is from a very special angle. There are people who can see at a distance what is going on in another country or in a place that is far away from them.

*Are these things seen by the psychic vision?*

No, the psychic vision doesn't usually deal with material things.

*Isn't it mental vision?*

### Words of the Mother—III

It could be, but then what you receive is the thoughts of the people in the place you see, because these people are focusing their *thoughts* on what is going on there.

Usually, “determinism” is taken to mean a logical chain of cause and effect; if you do one thing, a certain result will follow. For instance, if you eat a certain kind of food you will fall ill, if you swallow some poison you will die, and so on. But it often happens that the effects of certain determinisms cancel out the effects of other determinisms.

*“Here again the solution is to be found in Yoga. And by yogic discipline one can not only foresee destiny but modify it and change it almost totally. First of all, Yoga teaches us that we are not a single being, a simple entity which necessarily has a single destiny that is simple and logical. Rather we have to acknowledge that the destiny of most men is complex, often to the point of incoherence. Is it not this very complexity which gives us the impression of unexpectedness, of indeterminacy and consequently of unpredictability?”*

There are people whose destiny is very complex, giving the impression that the things which happen to them are quite unexpected and unforeseeable, unless one can “see” by some means other than the ordinary.

*“To solve the problem one must know that, to begin with, all living creatures, and more especially human beings, are made up of a combination of several entities that come together, interpenetrate, sometimes organising themselves and completing each other, sometimes opposing and contradicting one another.”*

An “entity” is a personality or an individuality. There are many such “personalities” in each one of us. If these personalities agree

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and are complementary with one another, they make up a human being, a rich and complex “person”. But that is not what usually happens. These personalities do not agree with one another. For example, one of them might wish to make some progress, to become more and more perfect, to get a deeper knowledge of things, to realise more and more, to proceed towards the perfection of the being, while another one may simply want to have fun and enjoy itself as much as it can; one day it will do this, the next day something else, etc. If the personalities do not agree, this person’s life will be incoherent, and that is not unusual: in fact, these cases are very common.

*“Each one of these beings or states of being belongs to a world of its own and carries within it its own destiny, its own determinism. And it is the combination of all these determinisms, which is sometimes very heterogeneous, that results in the destiny of the individual.”*

A person may have a great many personalities within him—ten or twenty, for example—and each one has its own destiny. In the physical world, an individuality means a human body; so, in a human body there are many individualities, each one with its own destiny. What happens then? Conflicts, friction, inner disorder created by these individualities which are unable to get on with one another. The strongest one gets the upper hand; it is not only dominant over the others but curbs them to stop them from rebelling. So, in the end, the unlucky ones, the repressed ones, go to sleep. They bide their time, and when that time comes, they suddenly jump up and turn everything upside down. If that happens very often, that person’s life will be a very disorderly one. He will take up one thing today and go on with another tomorrow and so on.

I don’t think it is true to say that a person is “harmonious” if he has no inner complexity. People who have this kind of illusory harmony are usually deeply immersed in material life, so

### **Words of the Mother – III**

that the slightest unpleasantness upsets them completely, because they have nothing else. No, a truly harmonious personality implies a conscious arrangement of the inner individualities. This arrangement may be effected spontaneously before birth, but that is rare. The arrangement is achieved later, by means of a discipline, a proper education. But to succeed in this one must consciously take the psychic being as the centre and arrange, harmonise the various individualities around it. True harmony, inner organisation is the result of such a persistent effort.

*“But as the organisation and relationship of all these entities can be altered by personal discipline and effort of will, as these various determinisms act on each other in different ways according to the concentration of the consciousness, their combination is nearly always variable and therefore unforeseeable.”*

In mathematics, one sometimes takes a great many numbers to try and find all the possible combinations of them. At once one finds that it becomes impossible, for there are many numbers that are beyond expression. Similarly, if you have a great many destinies that come together in you and occur in various combinations, depending on the part of the being that predominates at the time, if you try to foresee what is going to happen, it is extremely difficult. It is the same thing with states of consciousness. A destiny represents an individual; they all react on one another and the number of things that may happen is frightening! So how will you foresee that? The “laws” of the universe always work independently, and that is the “secret” of the composition of the universe.

*“The art of living would then consist in maintaining oneself in one’s highest state of consciousness and thus allowing one’s highest destiny to dominate the others in life and action. So one can say without any fear of*

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*making a mistake: be always at the summit of your consciousness and the best will always happen to you. But that is a maximum which is not easy to reach. If this ideal condition turns out to be unrealisable, the individual can at least, when he is confronted by a danger or a critical situation, call upon his highest destiny by aspiration, prayer and trustful surrender to the divine will. Then, in proportion to the sincerity of his call, this higher destiny intervenes favourably in the normal destiny of the being and changes the course of events insofar as they concern him personally. It is events of this kind that appear to the outer consciousness as miracles, as divine interventions.”*

I shall give you an example of how consciousness, a higher consciousness, intervenes.

A man steps out of his house to go to his office. He goes a certain way. Suddenly he remembers that he has left something behind. He steps back to go and get it and just then, in the place where he would have been if he had stepped forward, a lead pipe falls. Something in this man's consciousness, by telling him to go back, has saved his life. That is what we mean when we say that an intervention of consciousness can change destiny. In this man there were two destinies — among others, probably, — one which wanted him to die and one which wanted him to live.

*Can't this be called “chance”?*

No, because chance is something quite incoherent, something that occurs for no reason, and if you believe that life is something incoherent, you still have much to learn. On the contrary, it is quite coherent, each little thing is exactly determined and if something makes you feel that it is “chance” it is because you know nothing about the determinisms. They are completely beyond you, because there are innumerable interweaving laws and you know nothing about them. So if something happens

### Words of the Mother—III

according to these laws you say it is a “miracle” or “chance”!

Pavitra has said: “In mathematics it has been shown that if the number of intervening factors is very high, and if they act independently, the result appears to be what is called ‘chance’.”

I have just explained that this is only an “appearance”.

People who make an effort to progress and grow in consciousness, realise that what at one time in their lives they took to be a disaster or a calamity may appear fifteen years later like a blessing, an effect of Grace, some highest good. From a higher standpoint, it is quite obvious that if you bring your highest consciousness down into your ordinary life, it will bring the greatest good into your life.

People who have made some progress always have this experience. They see clearly that the so-called “disaster” was in fact the starting-point of their ascension, an ascension which could not have taken place without it. If someone has the inner vision and is able to enter his higher consciousness at will, he will see that it is the greatest good that happens to him when he is in contact with his highest consciousness.

But, to be able to understand this, there are two conditions. You must make an effort for progress and be utterly sincere, for if you are not sincere, you will never have any insight into your own life. You must be able to look at yourself and say, “How tiny I am.”

*If something is ineluctably determined, how can it be changed?*

I shall give you a simple example — but it may occur in any state of consciousness.

A stone falls. If it fulfils its destiny, it will fall to the ground, won’t it? But you are there and you have a vital or a mental will — one or the other — and you catch the stone in your hand. You have changed the destiny of the stone. A leaf falls — onto the ground if it follows its normal destiny. You have a vital will,

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you take the leaf in your hand. You have changed the destiny of the leaf. This happens millions of times in the universe and nobody notices it because it is so common.

But imagine that you have a very high range of consciousness. If into the determinism down here you can bring, by aspiration, an urge, a prayer, a higher consciousness, if you can get hold of your higher consciousness, so to say, and bring it into the material destiny, everything would immediately be changed. But because you do not see or do not understand what is happening, you say that it is chance or a miracle.

Not every destiny is active in a material destiny, and if you want to change this material destiny, you must be able to bring down another one from above. In this way, something new will enter into it — these “descents” of the higher consciousness take place all the time, but because we do not understand them, this “something new” that comes is turned by ordinary people into a “miracle”.

This is precisely what we want to do by bringing down into the physical and material world the supramental force and consciousness. At first it works by diffusion, not directly. Its working is more or less veiled, more veiled and distorted as it descends into the physical world, until it becomes almost imperceptible. If it could work here directly, without this distortion and this veiling, it would change everything in an absolutely unexpected way.

I hope you will get this concrete example one day!

## 6 January 1951

This talk is based upon the Mother's essays "Transformation" and "What a Child Should Always Remember" (*On Education*, CWM, Vol. 12, pp. 80–81, 149).

*"We want an integral transformation, the transformation of the body and all its activities. But there is an absolutely indispensable first step that must be accomplished before anything else can be undertaken: the transformation of the consciousness.... However, this is only a beginning; for the outer consciousness, the various planes and parts of the outer active being are transformed only slowly and gradually as a result of the inner transformation."*

Why do I make a distinction between the integral transformation and the transformation of consciousness which I mentioned earlier? What is the connection between consciousness and the other parts of the being? What are these other parts?

This transformation of consciousness is something that comes to all who have practised a yogic discipline and become aware of the divine Presence or the Truth of their being. I don't say that "many" people have realised this, but at least quite a few. What is the difference between this experience and the integral transformation?

*In the integral transformation both the outer nature and the inner consciousness are transformed. The character, the habits, etc. are completely changed, as well as the thoughts and the mental outlook on things.*

Yes, but there is something which remains unchanged unless you take care and persist in your effort. What is it? The body

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consciousness. What is the body consciousness? The vital consciousness, of course—the physical consciousness as a whole. But then, in this physical consciousness as a whole, there is the physical mind—a mind that is occupied with all the ordinary things and responds to everything around you. There is also the vital consciousness, which is the awareness of sensations, impulses, enthusiasms and desires. Finally, there is the physical consciousness itself, the material consciousness, the body consciousness, and that is the one which has so far never been entirely transformed. The global, overall consciousness of the body has been transformed, that is, one can throw off the bondage of thought, of habits that one no longer considers inevitable. That can change, it has been changed. But what remains to be changed is the consciousness of the cells.

There is a consciousness in the cells: it is what we call the “body consciousness” and it is wholly bound up with the body. This consciousness has much difficulty in changing, because it is under the influence of the collective suggestion which is absolutely opposed to the transformation. So one has to struggle with this collective suggestion, not only with the collective suggestion of the present, but with the collective suggestion which belongs to the earth-consciousness as a whole, the terrestrial human consciousness which goes back to the earliest formation of man. That has to be overcome before the cells can be spontaneously aware of the Truth, of the Eternity of matter.

Of course, until now, those who have achieved this conscious transformation, who are aware of the eternal and infinite life within themselves, in the depths of their being, must, in order to preserve this consciousness, constantly refer back to their inner experience, return to their inner contemplation, live in a sort of more or less constant meditation. And when they come out of meditation, their outer nature is pretty much what it was before, and their way of thinking and reacting is not very different—unless they give up action altogether. But in that case the inner realisation, this transformation of the consciousness,

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is helpful only for the person who has achieved it, but it doesn't change the condition of matter or earthly life in the least.

For this transformation to succeed, all human beings — even all living beings as well as their material environment — must be transformed. Otherwise things will remain as they are: an individual experience cannot change terrestrial life. This is the essential difference between the old idea of transformation — that is, the becoming conscious with the psychic being and the inner life — and transformation as we conceive it and speak of it. Not only an individual or a group of individuals or even all individuals, but life, the overall consciousness of this more or less developed material life, have to be transformed. Without such a transformation we shall have the same misery, the same calamities and the same atrocities in the world. A few individuals will escape from it by their psychic development, but the general mass will remain in the same state of misery.

*If only the inner consciousness is changed, won't some impurities still remain in the outer being?*

Yes, of course. That is the essential difference between our yoga and the old yogic disciplines which dealt only with the inner consciousness. The old beliefs used to say — and some people interpret the Bhagavat Gita in this way — that there is no fire without smoke, no life without ignorance in life. That is the common experience, but it is not our idea, is it?

We know by experience that if we go down into the subconscious, lower than the physical consciousness, into the subconscious and even lower still into the unconscious, we can find in ourselves the origin of atavism, of what comes from our early education and the environment in which we lived. And this gives a kind of special characteristic to the individual, to his outer nature, and it is generally believed that we are born like that and we will stay like that. But by going down into the subconscious, into the unconscious, one can trace the origin

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of this formation and undo what has been done, change the movements and reactions of the ordinary nature by a conscious and deliberate action and thus really transform one's character. This is not a common achievement, but it has been done. So one may assert not only that it can be done, but that it has been done. It is the first step towards the integral transformation, but after that, there remains the transformation of the cells which I mentioned earlier.

There is an article by Sri Aurobindo in one of the *Bulletins* which describes the various stages through which the entire physical being can be changed. And this is what so far has never been done.

*Does the inconscient in oneself belong to the individual being or to the earth?*

The inconscient is not individualised and when you go down into the inconscient in yourself, it is the inconscient of matter. One can't say that each individual has his own inconscient, for that would already be a beginning of individualisation, and when you go down into the inconscient, it is perhaps not the universal but at least the terrestrial inconscient.

The light, the consciousness that comes down into this inconscient in order to transform it must necessarily be a consciousness that is close enough to be able to touch it. It is not possible to conceive of a light—the supramental light, for example—that would have the power to individualise the inconscient. But, through a conscious, individualised being, this light can be brought down into the inconscient and gradually make it conscious.

First of all, it is the subconscious that has to become conscious, and indeed the main difficulty of the integral transformation is that things are constantly rising up from the subconscious. You think you have got a certain movement under control—anger, for example. You try very hard to control your anger

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and succeed to some extent, then suddenly it rises up again for some reason unknown to you, as if you hadn't done anything at all, and you have to start all over again. If it were the transformed part of the being going back to its old ways, it would be most depressing, but it is not like that. It is the material part, the material life which is sustained, supported, so to say, by a subconscious life. And this subconscious is beginning to get individualised around some people; it has certain affinities with a kind of subconscious somewhat like our own, and that is where the things you have repressed or thrown out of your nature go to—and one fine day they rise up again. But if you are able to bring the light into the subconscious and make it conscious, this will no longer happen.

*One often has the experience of struggling more or less successfully with a defect or a wrong movement, but just when one gives up expecting a total victory, the thing is removed as if from outside. Why is that?*

There are two main reasons for this. In such a case, you may suddenly become receptive, and in this state of receptivity you receive the help that is needed to remove the defect and the help becomes effective. The other reason is that, while trying with patience and perseverance, you have—perhaps unknowingly—hit upon the origin of the difficulty in the subconscious. And once that is done, it is easy to transform whatever you wanted to transform in yourself. But this transformation may seem to you to come “from outside”, because you were not aware of what was going on. It does not come from outside, it is outside your active consciousness, and you are aware only of the “result” of your action. It may be one of these two things or both together.

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“WHAT A CHILD SHOULD ALWAYS REMEMBER

*The necessity of an absolute sincerity.  
The certitude of Truth's final victory.  
The possibility of constant progress with the will to  
achieve.”*

Why do I insist on absolute sincerity? Perhaps the younger children don't understand what sincerity is, but the older ones surely ought to know! You have all passed through childhood and you probably remember what you were taught, what you were told when you were young. Parents nearly always tell their children, “You must not lie, it is very bad to tell a lie.” But the unfortunate thing is that they lie in your presence and then you wonder why they want you to do something which they don't do themselves.

But, apart from that, why do I insist on the fact that children should be told from a very early age that it is absolutely necessary to be sincere? I am not addressing those who were brought up here, but those who were brought up in an ordinary family, with ordinary ideas. Children are very often taught how to outsmart others, how to dissimulate so as to appear good in others' eyes. Some parents try to control children through fear, and that is the worst possible method of education, for it is an incentive to lying, deceit, hypocrisy and all the rest. But if you repeatedly explain to children something of this kind: If you are not absolutely sincere, not only with others but also with yourself, if at any time you try to cover up your imperfections and failings, you will never make any progress, you will always remain what you are throughout all your life, without ever making any progress. So, even if you only want to grow out of this primitive unconscious state into a progressive consciousness, the most important thing, the one absolutely important thing is sincerity. If you have done something which you ought not to have done, you must admit it to yourself; if a less-than-admirable movement has occurred in yourself, you must look it in the face

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and tell yourself, “It was not good,” or “It was disgusting,” or even “It was wicked.”

And don’t think that there are people to whom this rule does not apply, for you cannot live in the physical world without having a share in the physical nature, and physical nature is essentially a mixture. You will see, when you become absolutely sincere, that there is nothing in yourself that is absolutely unmixed. But it is only when you look yourself in the face, in the light of your highest consciousness, that whatever you want to eliminate from your nature will disappear. Without this striving for absolute sincerity, the defect, the little shadow, will stay in a corner biding its time to come out.

I am not speaking of the vital, which is hypocritical, I am merely speaking of the mind. If you have a small, disagreeable sensation, a slight uneasiness, see how quickly the mind gives you a favourable explanation! It lays the blame on someone else or on the circumstances, it says that what you did was right and that you are not responsible, and so on. If you look carefully into yourself, you will see that it is like that and you will find it most amusing too! If a child starts examining himself carefully very early, observing himself honestly so as not to deceive himself or deceive others, it will become a habit and spare him much struggling later on.

Now I am addressing parents and teachers, for it is very important to teach children that it is absolutely useless to “look” as if they were good, to “look” as if they were obedient, to “look” as if they were studying well, etc. Very often, the course parents and teachers adopt with their children is to encourage them to “look as if”. It often happens that if a child spontaneously confesses his mistake, he is given a scolding. This is one of the greatest mistakes of parents. You must have sufficient control over yourself never to scold a child, even if he has broken a very valuable and cherished object. You should simply ask him, “How did you do that?” “What happened?” For the child ought to see why it happened, so that he can be

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more careful next time. But that is all. In this way you will get the child to be sincere with you instead of trying to deceive you.

The greatest obstacle to the transformation of one's own character is hypocrisy. If you always keep this in mind when dealing with a child, you can do him a lot of good. Of course, you must not sermonise or lecture him, etc. You should simply make him understand that there is a nobility in the being, a great purity, a great love of beauty, which is so powerful that even the most wicked and criminal people are forced to acknowledge a truly beautiful or heroic or selfless act.

For, in human beings, there is a presence, the most marvellous Presence on earth, and except in a few very rare cases which I need not mention here, this presence lies asleep in the heart—not the physical heart but the psychic centre—of all beings. And when this Splendour is manifested with enough purity, it will awaken in all beings the echo of this Presence.

*Why does insincerity get such a sanction from society?*

Because society is obsessed with success.

*Is there a difference between sincerity and loyalty?*

There is always a difference between two different things. Of course, it is very difficult, I suppose, to be loyal without being sincere, and vice versa. But I have known people who were loyal and yet lacked a certain kind of sincerity. The opposite is not unusual. The one doesn't automatically follow from the other, but it is obvious that honesty, straightforwardness, loyalty and sincerity are closely related. I think that it is extremely difficult for someone to be perfectly sincere without being loyal and honest, but of course this demands the utmost.

### Words of the Mother – III

*Isn't loyalty limited by a feeling for something or someone? Isn't sincerity something wider?*

Yes, it is. Loyalty implies some kind of hierarchical relationship, so to say, with someone or something. There is a sort of inter-dependence. The usual idea is that loyalty means keeping one's word, doing one's duty scrupulously, etc.

Someone who lives all alone in a forest can practise total sincerity, but you can only practise loyalty in social life, in relation to other people. A person who is entirely consecrated in an act of inner devotion to the divine Presence, can be loyal to this Presence. This implies a relationship with something in front of you, or a relationship with the universal.

*The German generals were loyal to Hitler, but they weren't sincere with themselves.*

This is a very complex problem. They might have been sincere in relation to their own ideal. You do not know.

I have known beings who were the most active instruments against the divine life, against the divine realisation. Well, to some extent, they were loyal to their own ideal and very sincere in their...<sup>1</sup> These beings are called Asuras, but as I have just said, they were sincere in relation to their own ideal.

*So sincerity is not enough?*

I didn't say they had an absolute sincerity. I simply said that they were very sincere. Perhaps, in some part of their being, there was something that did not try to know any more than it knew. It is quite probable.

<sup>1</sup> Words missing in the transcription.

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*Some people think they have achieved absolute sincerity.*

If you are *sure* you have achieved absolute sincerity, you can be sure that you are immersed in falsehood!

## 18 January 1951

This talk is based upon the Mother's essay "The Science of Living" (*On Education*, CWM, Vol. 12, pp. 3–8).

The psychic being is formed by the inner Truth and organised around it.

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The vital is the dynamism of action. It is the seat of the will, of impulses, desires, revolts, etc.

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The physical is the concrete domain that crystallises and defines the thoughts, the movements of the vital, etc. It is a solid foundation for action.

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Finding one's psychic being implies a kind of conviction, a faith in the existence of this psychic being. One must become aware of it and then allow it to take up the direction of life and action; one must refer to it and make it one's guide. One becomes aware of the movements of one's being by referring more and more to the psychic being.

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Having an aim is not sufficient. One must have the will to attain it by trying always to trace all one's movements back to their origin.

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Self-mastery means being conscious of oneself and one's movements, doing what one has decided to do and not what others want one to do.

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*"In various times and places many methods have been prescribed for attaining this perception [of the psychic presence in us] and ultimately achieving this identification [with it]. Some methods are psychological, some religious, some even mechanical. In reality, everyone has to find the one which suits him best, and if one has an ardent and steadfast aspiration, a persistent and dynamic will, one is sure to meet, in one way or another — outwardly through reading and study, inwardly through concentration, meditation, revelation and experience — the help one needs to reach the goal."*

What is the difference between mechanical, religious and psychological methods? Religious methods are those adopted by the various religions. Not many religions speak of the inner Truth; for them, it is more a matter of coming into contact with their God. Heaven and hell: this is a roundabout way of saying...<sup>1</sup>

Psychological methods are those that deal with states of consciousness, that try to realise the inner self by withdrawing from all activity and attempting to create the conscious inner conditions of detachment, self-abstraction, concentration, higher Reality, renunciation of all the outer movements, etc. A psychological method is one which acts on the thoughts, feelings and actions.

Mechanical methods are those which are based on purely mechanical means — one can benefit from them by using them

<sup>1</sup> Words missing in the transcription.

### Words of the Mother – III

in a certain way. Take breath-control, for example: it acts more or less mechanically, but it is sometimes recommended to add to this a concentration of one's thought, to repeat a word, as in Vivekananda's teaching. This works up to a certain point, but then it fades away. These human attempts in various times and places have been more or less successful individually but they have never given a collective result.

The psychological method is far more difficult but far more effective: through your actions, to be in a state of inner will to express nothing in yourself but the Truth of your being, and to make everything dependent on that Truth. Of course, if you do nothing, it is easier, but it is also easier to deceive yourself. When you sit down in isolation, in complete silence and far away from everybody, and examine yourself with more or less indulgent eyes, you may imagine that you are realising something wonderful. But when you are put to the test at every minute of your life, when you have the occasion to become aware of your imperfections, your infirmities, your little movements of bad will a hundred times a day, you soon lose the illusion of being...<sup>2</sup> and so your efforts are more sincere.

That is why, instead of deciding that we would have an Ashram in a solitary forest where everything is very beautiful, very restful, instead of being aloof from the world and attending only to our own little selves, we are trying on the contrary to take up all the activities of life and make them as conscious as we can, and, in our contacts with other people, to become more clearly aware of all the inner movements.

Running away from difficulties is never a way of surmounting or overcoming them. If you flee from the enemy you won't be able to defeat him and he has every chance of defeating you. That is why we are here in Pondicherry and not on some Himalayan peak. Although I admit that a

<sup>2</sup> Words missing in the transcription.

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Himalayan peak would be delightful — but perhaps not so effective.

Next time I shall speak about mental discipline, for I have quite a lot of things to say on this subject. It is a terrible stumbling-block: people think they have a superior intellect and on that basis judge things which they know nothing about. This is, if not the greatest, at least one of the greatest obstacles for mankind. For it so happens that mankind is, of all animals — pardon me, but we are still animals! — the only one who can make use of articulate language and turn out pages and pages of... He thinks he is so superior because he can write down and make others read what he thinks and feels. And from this eminence of mental greatness, of mental nobility, he dismisses as so much childishness things that are infinitely superior to him.

*Does the psychic being identify itself with the inner Truth?*

It organises itself around it and enters into contact with it. The psychic is moved by the Truth. The Truth is something eternally self-existent and dependent on nothing in time or space, whereas the psychic being is a being that grows, takes form, progresses, individualises itself more and more. In this way it becomes more and more capable of manifesting this Truth, the eternal Truth that is one and permanent. The psychic being is a progressive being, which means that the relation between the psychic being and the Truth is a progressive one. It is not possible to become aware of one's psychic being without becoming aware at the same time of the inner Truth. All those who have had this experience — not a mental experience but an integral experience of contact with the psychic being, not a contact with the idea they have constructed of it, but a truly concrete contact — all say the same thing: from the very minute this contact takes place, one is absolutely conscious of the eternal Truth within oneself and one sees that it is the purpose of life and the guide of the world. One

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can't have one without the other; in fact, it is this that makes you realise that you are in contact with your psychic being. It may not be a conscious contact, but something that governs your life.

Some people say there is something outside their own will that organises their whole life, that puts them in the required condition, that attracts favourable circumstances or people, that arranges everything outside them, so to say. In their outer consciousness, perhaps they wanted something and worked for it, but something else came. Well, after some years, they realise that this is what really had to happen. You may know nothing of the existence of a psychic being within you and yet be guided by it. For, in order to become aware of something, you must first of all admit that this thing exists. Some people don't. I have known people who had a genuine contact with their psychic being without knowing at all what it was, because there was nothing in them that corresponded to the knowledge of this contact.

*Can one be in contact with the eternal Truth without having any contact with one's psychic being?*

Some beings in the universe may have this direct contact with the eternal Truth without any contact with the psychic being, because they don't have any psychic being. But in man there is always a psychic being, and it is always through it that he comes into contact with the eternal Truth. And this contact with the psychic being is usually disclosed to him in the same way, for it carries with it its own grace, its own splendour and beatitude. The psychic being is characteristic of man, and if one goes to the bottom of the matter, perhaps this is what gives man his superiority.

Many of the old philosophies did not have a complete knowledge of the classification of the being — the psychic being, the inner Truth were not known to them. These systems had very simplistic notions, such as the outer and the inner consciousness,

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the waking and the sleep consciousness. They had no detailed knowledge of human psychology, or if they had one, they did not think it advisable to impart it to everybody. In former times, knowledge was not given to just anyone. A person first had to demonstrate his goodwill very clearly; he had to show sufficient capacities, a sufficient degree of development before he was taught certain kinds of knowledge. But now, in modern life, this knowledge is printed and anyone can buy books and read them. And of course you meet hundreds of people who have learned a lot of words without knowing anything of what they mean. At one time we had people here who claimed to have realised the Supermind, but did not even know what it was.

With the democratic organisation of things, this popularisation of knowledge is inevitable. Perhaps there are other methods of selection, more concealed, less obvious, but more effective.

## 22 January 1951

This talk is based upon the Mother's essay "The Science of Living", (*On Education*, CWM, Vol. 12, pp. 3–8).

*"The mind is not an instrument of knowledge; it is incapable of finding knowledge, but it must be moved by knowledge. Knowledge belongs to a much higher domain than that of the human mind, far above the region of pure ideas. The mind has to be silent and attentive to receive knowledge from above and manifest it. For it is an instrument of formation, of organisation and action, and it is in these functions that it attains its full value and real usefulness."*

The mind is "an instrument of formation, of organisation and action". Why? The mind gives a form to the thoughts. This power of formation forms mental entities whose life is independent of the mind that has formed them—they act as beings that are at least semi-independent. One can form a thought which then travels, goes out to someone, spreads the idea it contains. There is a mental substance just as there is a physical substance, and on this plane the mind can emanate innumerable forms. These forms can be objectivised and seen, and that is one of the most common explanations for dreams. For while you are active and while the physical eyes can see physically, some people can see mentally at the same time. But when you are asleep, your eyes are closed, the physical is asleep and the mind and vital become active.

On the mental plane all the formations made by the mind—the actual "forms" that it gives to the thoughts—return and appear to you as if they were coming from outside and give you dreams. Most dreams are like that. Some people have a

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very conscious mental life and are able to enter the mental plane and move about in it with the same independence they have in physical life; these people have mentally objective nights. But most people are incapable of doing this: it is their mental activity going on during sleep and assuming forms, and these forms give them what they call dreams.

There is a very common example — it is amusing because it is rather vivid. If you have quarrelled with someone during the day, you may wish to hit him, to say very unpleasant things to him. You control yourself, you don't do it, but your thought, your mind is at work and in your sleep you suddenly have a terrible dream. Someone approaches you with a stick and you hit each other and have a real fight. And when you wake up, if you don't know, if you don't understand what has happened, you say to yourself, "What an unpleasant dream I had!" But in fact it is your own thought which came back to you, like that. So be on your guard when you dream that someone is unkind to you! First of all, you should ask yourself, "But didn't I have a bad thought against him?".

Thoughts are real entities which usually last until they are realised. Some people are obsessed by their own thoughts. They think of something and the thought returns and goes round and round in their heads as if it were something from outside. But it is their own formations returning again and again and striking the mind that has formed them. That is one aspect of the matter.

Did you ever have the experience of a thought taking the form of words or a sentence in your mind and returning over and over again? But if you are clever enough to take a piece of paper and a pencil and write it down — that is the end of it, it won't return any more, you have thrown it out of yourself. The thing has had its little satisfaction, it has manifested itself sufficiently and it won't return.

And there is something more interesting still: if you have a bad thought that annoys and disturbs you, write it down very attentively, very carefully, putting as much consciousness

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and will as you can. Then take the piece of paper and, with concentration, tear it up with the will that the thought will be torn up in the same way. That is how you will get rid of it.

The mind is an instrument of organisation. On the outer plane, some people have an organised mind. They have organised their own ideas — note that this is not a very common occurrence! — their own thoughts. But if you look inside yourself, you will see that you have the most contradictory thoughts and if you have not taken care to organise them, they dwell side by side in your head, so to say, and create utter disorder.

For instance, I used to know someone who was able to hold the most mystical ideas in his mind together with the most positivist ideas, that is, the most materialistic ideas, the negation of everything that is not purely matter. It was all unorganised and this person was constantly tossed this way and that in a perpetual confusion. Note that I don't disapprove of your having all these ideas: it is good to be able to look at things from all sides at once and, as we were saying the other day, there is a way to reconcile the most contrary ideas. But you must take the trouble to do it, you have to organise them in your mind, otherwise you live in a chaos. I have noticed something else: people whose minds are in disorder keep their rooms and their belongings in a similar state of disorder. I have seen people who had no order in their minds and if you open their chest of drawers or their cupboards, you will find an awful mess — everything is in a jumble. There are people who are intelligent and have slips of paper on which they jot things down — authors, for example — but if by chance they need one of these notes, they have to spend an hour hunting it out and turning everything upside down! They either find the paper in the waste-paper basket or in the drawer where they put their handkerchiefs. Well, that's how it is, isn't it?

There are people who may not be very intelligent, but who have taken the trouble to put some order among the few ideas they have. If you open their cupboard, you will find that they have very few things, but these things are neatly and tidily

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arranged, because they have organised material things in the same way as they have organised their thoughts. The mind is therefore an instrument of organisation.

People who have some power of organisation may start by organising their little personal belongings, then their lives and the events in their lives. They may be in charge of a certain number of people — they can organise a business, a school, anything. Or else if they have the power to govern, they are able to organise a country. Some people have this power of organisation and others don't.

I shall give you an example of someone who had this gift of organisation. It is an old story, but one can always tell old stories. I used to know Sir Akbar Hydari, who was Finance Minister and then Prime Minister of Hyderabad. Before his time, the Hyderabad finances were in the state of chaos I have just mentioned and the Government was always short of money. It was a rich area which ought not to have been in that position. Then came Sir Akbar. He became Finance Minister and from the very first year, they had a few lakhs of revenue and everything was so wonderfully organised that it was perhaps one of the only places in the world where people had no taxes to pay. They had no taxes or duties to pay and the State was never short of money and this went on throughout his whole ministry. But he fell ill and had to leave; in the end, he died. He was replaced by someone who did not have his gift of organisation and immediately, from the very first year, again they were short of 17,000 lakhs! It was the same province, with the same revenue, the same people, but Sir Akbar's marvellous gift of organisation was no longer there. That is a true story. Very few people have this gift.

It is as if you had a large number of miscellaneous things in front of you: it would take a century to make all the possible combinations of them. Some people don't need to do that — they have the vision, they immediately know where to put things and establish an organised relation between them so as to form something orderly and organised. This capacity for organisation

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is indispensable in life, and if you want to learn to organise, begin by organising your own drawer and you will end up by organising your own head! Some people should do both these things. You must first *see* the ideas in your mind before you can organise them—at least you can see your handkerchiefs and clothes! But you will find that a certain care is needed to achieve an intelligent arrangement—don't put the things you use every day beneath the things you use once a month!

The mind is also an instrument of action. The thoughts form plans. The mind forms a plan of action and with this formation of independent and active entities which I mentioned earlier, it stirs the other parts of the being—the vital and physical—and impels them to action. It often happens that you think of some action or other—you don't do it immediately, but the thought that wants to manifest in this action returns again and again. Perhaps you hear in your mind the words, "I must do that, I must do that," until you leave everything and do what you have "thought". Well, that is the mind's power of action. Before you get it, you must learn to organise, harmonise and control your mind. But when you have that power, you can begin to act purposefully, whereas most people are tossed about by thoughts whose formation they were not even aware of.

There are many people whose thoughts come from outside, who have not taken the care to organise their mind, which is a sort of public square. So all the thoughts coming from outside meet there; sometimes there are clashes: you don't know what to do, you can't see anything clearly, etc. There are also people who live in a more or less neutral mental state. Suddenly, they find themselves with someone whose mind is well organised and they begin to think clearly—about things that they knew nothing of a minute ago. There are others, on the other hand, who normally think very clearly and know exactly what is going on in their minds. But they come into contact with certain people and everything gets confused, vague and muddled. They lose the thread of their thoughts and forget what they wanted to

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say. This is an effect of contagion and this mental contagion is constant. There are very few people who do not receive thoughts from outside. I have known people — many people — who, for example, had a very strong faith, who could see very clearly into themselves, who knew very well what they wanted to do, etc. But when they were with other people and tried to grasp all that, to express it, they could no longer find it; instead, there was something that moved in a sort of semi-obscure confusion and they felt incapable of formulating their thought, which before had been quite clear.

There is another phenomenon which is considered spiritual, but which is spiritual only indirectly: it is when you find yourself near someone who has controlled his thought and achieved mental silence. You suddenly feel this silence coming down into yourself and something which was impossible for you half an hour earlier suddenly becomes a reality. This is a rather unusual phenomenon.

*"There is another practice which can be very helpful to the progress of the consciousness. Whenever there is a disagreement on any matter, such as a decision to be taken, or an action to be carried out, one must never remain closed up in one's own conception or point of view. On the contrary, one must make an effort to understand the other's point of view, to put oneself in his place and, instead of quarrelling or even fighting, find the solution which can reasonably satisfy both parties; there always is one for men of goodwill."*

I said this mainly for men of action whose thinking is direct and formative, very active and dynamic. They see things in a linear way which is necessary for action; they can see that a thing must be done in such and such a way. Another person may have a thought which is equally dynamic and say, "No, it ought to be done like this." So they quarrel, they are unable to reach an

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agreement. But one can keep quiet for a minute and look at the thing calmly. The other person is not necessarily showing ill will, his point of view may be true or partially true. The question is to find out why he thinks like that. So you stop to think it over and try to identify yourself with the other's point of view, to put yourself in his place and tell yourself, "He may have a reason for thinking as he does, and it may be better than mine." And in this way, you must try to find the solution which can reasonably satisfy both parties. This is very important when dealing with material things. Naturally, each one sees only his own point of view and his own point of view is always selfish. It is very hard to admit another point of view, for this point of view may be "detrimental" to you. This is an absolute truth where nations are concerned. If nations, instead of being in perpetual argument about straightforward things and defending their own interests and seeing only their personal viewpoint, that is, the viewpoint of their national personality, if instead of doing all that, they attempted to understand that each nation has a right to live on earth and that it is not a matter of depriving them of this right, but of finding a compromise that would satisfy everyone. There is always a solution, but on *one* condition, not in order to find the solution but to implement it: individuals and nations must have goodwill.

If they have no goodwill, if they know perfectly well that they are in the wrong but don't care, if they insist on their own interests even when they are absolutely wrong, then there is nothing to be done — you can only leave people to their fighting and mutual destruction. But if, on the contrary, there is mutual goodwill, there is always a good solution.

*Can you define "compromise"?*

It is an intermediate solution. It is not always the golden mean. A kind of harmonisation must be found.

I will tell you another story, the story of a merchant who set

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out on a journey saying to his neighbour, "I am going away, I don't know when I shall be back. Keep this big jar for me, I shall take it back when I return." Some time later, the neighbour was tempted to open the jar. He did so and found, under a thick layer of dust... some gold coins! This was a great temptation for him and he began to think, "Perhaps my friend has died, perhaps he won't return. What is the use of keeping all this money inside here? And I am so much in need of money!" So he took a few coins, a few more, many more, until all the gold in the jar had gone. The olives that concealed the gold had gone bad and so he threw them away.

One day the merchant returned and said to his neighbour, "Give me back my jar." A few days later, the neighbour returned the jar all coated with dust, as it was before. The merchant opened the jar and found only some fresh olives. All the gold had gone. He went to the judge and explained what had happened. But the judge said, "How can I be sure you are telling the truth? Perhaps your neighbour is telling the truth." They argued and were unable to find a solution. The merchant, who had a headache, thought, "I shall go for a walk in the city tonight." So he strolled through the city and suddenly he saw some children playing. They had a jar, and also a merchant, a neighbour and a judge! The judge was telling the neighbour, "Open up this jar. But I see only fresh olives! How long has it been since the merchant went away?" "Two and a half years." "Really? So you were able to keep these olives fresh for so long? Didn't you by any chance remove what was in the jar and put in some fresh olives?" The neighbour ran away. The merchant thought, "Well, these children are far more intelligent than I am, they found the solution at once." So he went back to his neighbour and asked him the same questions; and of course the neighbour had nothing further to say and was forced to admit the truth.

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This talk is based on Chapter 3 of *The Mother* by Sri Aurobindo.

*"The more complete your faith, sincerity and surrender, the more will grace and protection be with you. And when the grace and protection of the Divine Mother are with you, what is there that can touch you or whom need you fear? A little of it even will carry you through all difficulties, obstacles and dangers; surrounded by its full presence you can go securely on your way because it is hers, careless of all menace, unaffected by any hostility however powerful, whether from this world or from worlds invisible. Its touch can turn difficulties into opportunities, failure into success and weakness into unfaltering strength. For the grace of the Divine Mother is the sanction of the Supreme and now or tomorrow its effect is sure, a thing decreed, inevitable and irresistible."*

*What does "decreed" mean?*

It comes from the word "decree". It is a law, it is something which is... It is decreed that such and such a thing will be done in such and such a way, for example. Governments pronounce decrees on what ought and ought not to be done. They are official orders. So, in this case, it is an order from the Supreme, it is an inevitable order.

*"Surrounded by its full presence you can go securely on your way because it is hers."*

It is the same way. From the moment you are surrounded by

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the divine grace and are in a fit state to receive the divine grace,  
your way and hers have become one and the same.

*What are the “invisible worlds”?*

That is a formidable question!

You have heard and read that we are made up of various states of being: physical, vital, mental, psychic, spiritual, etc. Well, all these inner states of being correspond to invisible worlds. There is a physical world, a vital world, a mental world, a psychic world, and many spiritual worlds, a whole range of more and more subtle worlds approaching nearer and nearer to the Supreme. So, since you carry within yourself a corresponding range, by studying and becoming aware of your inner being you gradually make yourself capable of becoming aware also of these invisible worlds. For example, the mind: if the mind is conscious, coordinated, well controlled, it can move about it in the mental world just as the body does in the physical world and see what this mental world is like, what is going on there, what are its characteristics and so on. These things are not invisible in themselves — they are invisible to the physical consciousness and the physical senses, but not to the corresponding inner states of consciousness or the corresponding inner senses. For, by a systematic development one can acquire senses in these worlds and one can then live a similar life with different characteristics. I mean that one can live an objective life in these worlds if one is sufficiently developed oneself. Otherwise, they wouldn't exist for us. If we did not carry in ourselves something corresponding to all that exists in the universe, this universe wouldn't exist for us. And it is only a matter of systematic and methodical development. Some people have it spontaneously for various reasons, usually as a result of a long preparation in previous lives, sometimes because of specially favourable circumstances — they are born in a certain environment, of parents who had developed these faculties, and they were helped to develop them

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from childhood. Other people have to acquire them systematically by inner discipline; it takes time, a long time, but after all it doesn't take much longer than for the brain of a child to grasp abstract mathematics. That takes years.

*Do these invisible worlds exist in a fixed place in the universe?*

They form part of the universe, of course. Yes, one can say that they exist in a fixed place. But to understand that, to understand these things requires a mind capable of understanding that there are other dimensions than the purely material dimensions. For when you are told that your psychic being is in your body, that doesn't mean that if you open up your body you will find your psychic being inside. You will find your heart, your stomach and the rest, but not your psychic being. And yet it is correct to say that it is within you. It extends beyond you too, but it is in another dimension. And one can say that there are as many dimensions as there are different worlds. Certainly all these invisible worlds—so-called invisible worlds—are contained, so to say, in the material universe. But they don't occupy the place of other things. To make an imperfect comparison—it is valid only as a comparison—you can hold countless ideas in your brain and you certainly don't have the feeling that you have to drive one out so that another one can come in, do you? They don't occupy any space in that sense.

*“And the conditions needed for its creation.”<sup>1</sup>*

They are innumerable and vary with the person and the circumstances. But, ultimately, they can be reduced to what he said in the beginning or a little further on, I forget... Here:

<sup>1</sup> “Ask for nothing but the divine, spiritual and supramental Truth, its realisation on earth and in you and in all who are called and chosen and the conditions needed for its creation and its victory over all opposing forces.”

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“faith, sincerity and surrender”. These are the required conditions. And afterwards, he describes what kind of faith, what kind of sincerity and what kind of surrender. These are the required conditions so that her victory may be won over the hostile forces — the conditions on your side. Her conditions — I suppose she fulfils them spontaneously — are to respond to the aspiration, to have power, clear-sightedness, knowledge and will. That is obvious. So, one has to give her a field for her work and conditions under which she may work. And these conditions are: faith, sincerity and surrender — a pure, unmixed faith, a perfect, integral sincerity and an unconditional surrender. This is what he has described for you.

*Is there a limited number of dimensions?*

Limited? Or unlimited? What are you asking? How many dimensions? Ah, should we ask the mathematicians or the occultists? The occultist!

Well, in a certain way the number is limited, but since in each dimension there is another limited number of subdivisions and since in these subdivisions there is again a considerable number of subdivisions, we can say that it is unlimited — and yet limited. So, if you understand anything, you are lucky!

*If the number is limited, how many are there?*

Twelve.

*How can there be “an egoistic faith in the mental being”?*<sup>2</sup>

He has described it very well: “tainted by ambition”, etc. I

<sup>2</sup> “An egoistic faith in the mental and vital being tainted by ambition, pride, vanity, mental arrogance, vital self-will, personal demand, desire for the petty satisfactions of the lower nature is a low and smoke-obscured flame that cannot burn upwards to heaven.”

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find that if you put it differently, it is much more true. Is there any faith which doesn't have a little of all that? For it is said, it has been repeated that faith, if it is pure, is capable of... nothing can resist it. This means that if one were to have an absolutely pure faith, untainted by all these things, a true faith, let's say *the* true faith, well, nothing would be impossible. One could be transformed overnight, one could bring down the Supermind in a moment, one could... do anything, one could do anything if one had faith. But it must be a pure faith, it should not be mixed with any personal reactions or any personal will.

A pure faith is something all-powerful and irresistible. One doesn't often find a faith that is all-powerful and irresistible, and this shows that it is not quite pure. The question should be put like this: each one of us has a faith, for example, a faith in something, say a faith in the divine Presence within us. If our faith were pure, we would at once be aware of this divine Presence within us. This example is very easy to understand. You have faith, it is there, but you don't have the experience. Why? Because the faith is not pure. If the faith were quite pure, immediately, the thing would be done. This is very true. So, when you become aware that the thing is not realised at once, you can begin to look: "But why isn't it realised? What is there in my faith?" And if you go on looking with the same sincerity, you will find that there are many little things in it, so many little things — not big, as big as this — which are repulsive. Little things. So many times a little conceit comes in, and then a desire, not a very violent one — it doesn't show itself very much. The importance it gives you, the power it will give you and the satisfaction it will give you...

*In the invisible worlds, are things seen as in the physical world or as in dreams?*

We have to agree on what dreams are! There are dreams where

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you see things so precisely, so concretely that the material world seems rather unreal in comparison. There are dreams like that where things are so intense, so precise, so concrete, so objective and leave you with such a vivid impression that the material world seems rather misty, not very clear, not very distinct. So, if it is a dream like that, yes. But if it is a dream where things clash incoherently, inconsistently with one another, no.

The first step: you must be able to discern the various inner states of being and know for sure: this belongs to the vital, this belongs to the mind, this belongs to the psychic, this belongs to matter. And as I said earlier, there are subdegrees in all that. There is a material vital, a vital vital, a mental vital, a vital under the psychic influence. You must be able to classify things very clearly and not allow any mixtures, any vague confusions in yourself: "Oh, where does this movement come from? What is it?" — indistinct impressions. That is the first step.

Second step: you learn to concentrate in one of these inner states. You choose the one which you feel to be the most alive, the most developed in yourself and you learn to concentrate there. And then you do the same exercises... I wonder whether you remember the exercises you used to do when you were very young in order to walk, to drink, to talk, to hear, to feel. You used to do many exercises. All children do exercises without knowing it, but they do them. So you have to do something on the same lines. You must build up senses and develop them, make them conscious, independent and precise in their perceptions. That is the second stage. It may take time, it may come quickly, it depends on the degree of development of your inner being.

After that — this is only a beginning — after that, you must learn to isolate yourself from all the other parts of the being, to concentrate on the one where you want to have the experience and concentrate in such a way that you come into contact with the corresponding outer world. I don't mean that it is an exteriorisation that leaves your body in a state of coma. No, a very intense concentration is enough, a power to isolate yourself

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from everything except the place where you are concentrating. And then you come into contact with the corresponding world. You must want that and little by little you learn how to do it. And there you have the exercise required to improve the senses you have gradually developed and give them a field of action. At first, you may be rather lost in this outer world, you won't feel quite at ease. But little by little you will get used to it and start moving about there in the way that is appropriate to each of these worlds.

But if you know beforehand what they are like — the mind is such a magnificent instrument of formation that it can build up a whole experience for you, and unfortunately, it will never be the genuine experience — it will be merely a mental construction. So, normally, when you want to instruct someone about these occult matters, you never tell him what is going to happen, in the beginning. The only thing is that if something happens to him, if he says, "This is what happened to me," you tell him, "Yes, this is correct" or "No, that is not correct." You can help him. But you don't tell him beforehand, "You will go to such and such a place. It will be like that. You will have such and such an experience," etc., for then all these things may happen only because of a well-built mental construction in which you move about with ease. In that case it is really a dream!

*If one is not aware of the divine presence, can one enjoy the divine protection?*

There too it depends on the case. It may occur; it is not always like that, but it may occur. It may happen that the divine grace is given to someone without his knowing anything about it. This even happens more often than one thinks.

*Is an emotion always a vital movement?*

It depends on the emotion and it also depends on what you

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call an emotion. For example, there is a state where, if you find yourself in the presence of a very precise, very clear psychic movement, a distinctly psychic movement — this happens quite often — the emotion is so powerful that tears come to your eyes. You are not sad, you are not happy, neither one nor the other; it doesn't correspond to any particular feeling, but it is an intensity of emotion which comes from something that is clearly, precisely psychic. It may be in yourself, but it is even more often in someone else. When you are in contact with an act, a movement, a manifestation which belongs to the psychic, then, all of a sudden, the eyes are filled with tears. If you call that an emotion... obviously it is an emotion. But usually, it comes from one thing: the physical being has a not very conscious but very intense longing for a contact with the psychic life. It feels poor, destitute, isolated and abandoned when it is not in contact with the psychic being. Not one physical being in a million is aware of this. But this kind of impression of being lost, left hanging, without protection, without support, of lacking something and not knowing what it is, something you don't understand but which you lack, an emptiness somewhere: well, this comes more often than one thinks — people have no idea what it is. But then, when for some reason or other this consciousness suddenly comes into contact with a clearly psychic phenomenon, with psychic forces, psychic vibrations, the feeling is so strong, so strong that certainly, most often, the body can hardly hold it. It is like a joy that is too great, that overflows on all sides, that you can't contain, can't hold in yourself. It is like that. There is suddenly a sort of revelation, not very conscious, not clearly expressed, the revelation of... this is it, this is what I must have. And it is so powerful, so powerful that it gives you an emotion, which is made up of so many things that you can hardly say what it is. These are emotions that are not vital.

Vital emotions are of an altogether different nature — they are very clear, very precise, you can express them very distinctly; they are violent, they usually fill you with an intensity,

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a restlessness, sometimes a great satisfaction. And then the opposite comes with the same force. And so people, many people think—we have mentioned this several times already—some people imagine they experience love only when it is like that, when love is in the vital, when it comes with all the movements of the vital, all this intensity, this violence, this precision, this glamour, this brightness. And when that is absent they say, “Oh, this is not love.”

And yet that is exactly how love gets distorted: already it is no longer love, it is beginning to be passion. And this is an almost universal error among human beings.

Some people are full of a very pure, very high, very selfless psychic love and yet they know nothing about it and think they are cold, dry and without love because this admixture of vital vibration is absent. For them love begins and ends with this vibration.

And as it is something highly unstable which has movements and reactions and violences of all kinds, in depression as in satisfaction, love is something very ephemeral for these people: they have minutes of love in their lives. It may last a few hours and then it becomes dull and flat again and they imagine that love has deserted them.

As I said, some people are quite beyond that, they have been able to control it in such a way that it does not get mixed up with anything else; they have in themselves this psychic love which is full of self-forgetfulness, of self-giving, compassion, generosity, nobility of life, and is a great power of identification. So most of these people think they are cold or indifferent—they are very nice people, you see, but they do not love—and sometimes they themselves do not know. I have known people who thought they had no love because they didn't have this vital vibration. Usually, when people speak of emotions, they are speaking of vital emotions. But there is another kind of emotion which is of an infinitely higher order and doesn't express itself in the same way, which has just as much intensity, but an intensity that is

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under control, contained, condensed, concentrated, and is an extraordinary dynamic power.

True love can achieve extraordinary things, but it is rare. All kinds of miracles can be done out of love for the person one loves—not for everyone, but for the people or the person one loves. But it has to be a love free from all vital mixture, an absolutely pure and selfless love which demands nothing in return, which expects nothing in return.

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This talk is based upon the Mother's essay "On Dreams" (*Words of Long Ago*, CWM, Vol. 2, pp. 32–39).

In order to remember something, you must first of all be conscious of it.

*I dreamt of an ocean flowing and flowing silently. It gave me a great joy. I could feel it like a physical thing.*

It is almost an experience — more than a dream.

There are places one goes to periodically in dreams. One can continue with the same dream, sometimes after a lapse of several months. There are also dreams of warning, which often repeat the same thing so as to compel you to concentrate your attention on it.

*I saw X recently. Was it the real person?*

What is a person? When you are in a body you always see the body and think it is the person. But in this body there is now the whole being, now part of the being, with the rest somewhere else. Sometimes it is one activity of the being that comes forward, sometimes another. Because you have a body which you continue to see, you think that the being you see is always the same, but that is not true. The centre of the being, the psychic being, rarely takes on the appearance of the manifested being. The psychic being has passed through innumerable bodies and even if it did keep an imprint of all these bodies, the result would be unrecognisable, wouldn't it? Most often it is a thought of the person who has gone which assumes a form, either in your atmosphere or in your own thought. So a sort of emanation

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comes. It is there, and depending on your own condition you see it more or less clearly. But the form you give it is your own creation; it conforms to this person's physical form as you know it. I don't say this is an absolute rule, but nine times out of ten it is like that.

And I can give you a very clear example of this. When you see someone you did not see at the time of his death, you don't see the form he had at that time but the form he had the last time you saw him. Therefore you give the form yourself. I don't say this is something absolute. It may happen differently, but that is so rare that it is better not to speak of it. Only one person in a million can be objective enough not to add anything to his vision. So it is better not to speak about it, except as an ideal to aspire for.

In everything you see, in sleep as well as in visions in the waking state, there are always a considerable number of subjective details. If you do not see the person as he was when you saw him last, the difference always comes from your own thought. If you think that the person must be older, you will see him looking older; if you think that he must look ill, you will see him looking ill, and so on. An absolutely objective vision, which conforms wholly to the reality, is very rare. The dream you mentioned simply means that you have kept a tender, affectionate relationship with her, and so one part of her being has remained close to you and for some reason you became aware of it in your dream.

*Since I left my family, I dream of them regularly at least once a week.*

This comes from the subconscious.

As I told you, I have studied this subject of dreams in great depth. Unless you concentrate in a very special way you always dream of things you have experienced or felt or been aware of some time before; but you don't dream of the things that belong to your present life. You may think of them, you may remember

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them, but you don't dream of them. Except in a few very rare instances, a dream is the awakening of something recorded in the subconscious. This recording is made gradually; some kind of assimilation is needed before the thing can manifest of itself, and this assimilation may take time. You dream of things — and people — that you knew a very long time ago; when a very long time has elapsed, it is usually for some special reason. Some things come back at regular intervals and you have a kind of cycle of movements in your dream. If you can find a point at which things that are present have struck you at a previous time in your life, then you can see them both at the same time.

Very few dreams have a meaning, an instructive value, but all dreams can show you what your present state of consciousness is and how things are combined in the subconscious, what the terrestrial influences are, what traces they leave and how they are combined. This is a very interesting subject of study.

*In dreams one is usually passive and one doesn't react as one does in ordinary life. Why?*

Not always. I have known many people who were far more active in their dreams than in their waking life and who would do things which they would have been incapable of doing in their waking life. For example, I have known people who used to be petrified with fear in their waking life but would express indomitable courage and accomplish truly heroic deeds in their dreams. Sometimes too, if you dream of something unpleasant, instead of having a reaction, you say, "All this is only a dream, it is not true, it is impossible," etc., and in this way the dream assumes another form. Of course, you must be aware that you are dreaming for this to happen. It is a tremendous field of observation — there is no end to the discoveries you can make in your dreams. But there is one important point: you must not go to sleep when you are very tired, for if you do, you fall into a sort of unconsciousness in which dreams do whatever they like

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with you, and you have no reaction. Just as I said that you should not eat without having taken rest, I would advise everyone to rest before going to sleep. And for that, you must know how to rest.

Now I will tell you a very recent dream of mine which I had just a few days ago. It wasn't exactly a dream, it was very conscious. (I am not one of those people who dream of things that occurred a very long time ago; I know what to do to avoid that.) I went to a place in the vital world where I knew that many of our boys go to rest—at least, in their physical sleep, they look as if they are resting. But since they don't really know how to rest, instead of accumulating energy, they lose it. Some of them lose a tremendous amount of energy: instead of recovering their energy, they waste it. So I went there and saw many rows in which there were things that looked like beds but weren't really beds. I walked about in the room and saw them resting, trying to rest, but since they didn't know how to do it, they couldn't. They were all more or less sprawled out, their eyes were open—they weren't asleep, it wasn't sleep, it was a state of rest; the vital wasn't active but in a state of semi-awareness. I got them to understand that I could show them how to rest in such a way as to recover their energy instead of wasting it. And would you believe it, only one of them was willing to learn! The others said, "No, we are quite all right as we are, we don't want to learn anything else!"

*When we see you in dream, where do we see you? Is it always the same place?*

There are many different places, many. It may be in the subtle physical, for all of you live in my physical atmosphere and so it is in the subtle physical that you see me most often. And there you feel that what you see is almost material, but with a slight distortion. Because it is the subtle physical, you can quite easily remember what you have

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seen. Very often, in the middle of the night, I take care of you (I don't want to boast about it!) and I remember many things that are of some importance—I don't remember everything because it is not worth burdening the memory with a lot of useless things. And I have noticed that several of you are able to remember, but the thing takes place in your consciousness with a slight distortion—it wasn't exactly the same.

Some people can see me vitally, some people can see me psychically (this is quite rare), some people can see me mentally and some people can see me in the subconscious and, in certain conditions, in the unconscious; but that is rare.

Others may have a revelation about me and see me as I am, but not many can do that.

*What is the way to take rest before going to sleep?*

There are many methods, but I will give you one. First, your body must be comfortable, on a bed, in an easy-chair—anywhere so long as it is comfortable. Then you learn how to relax your nerves one after the other, until you achieve complete relaxation. You should relax all your nerves—you can relax them all together, but perhaps it is easier to relax them one after the other, and this becomes very interesting. And when that is done, you must make your brain quiet and silent and at the same time keep your body like a rag on the bed. You must make the brain so still and absolutely quiet that it is not aware of itself. And then, don't *try* to sleep, but pass very gently from this state into sleep without being aware of it. When you wake up the next morning you will be full of energy. But if you go to bed very tired and without even trying to relax, to calm down, you will fall into a heavy, dull and unconscious sleep and the vital will lose all its energy. Perhaps this won't have any immediate effect, but it is better to try it than to plunge into sleep when you are very tired.

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If you relax very gently before going to sleep, you will feel great pleasure in going to sleep. If you manage to relax the nerves, even of only one arm or leg, you will see how pleasant it is. If you go to sleep with your nerves tense, you will have a very restless sleep and change position very often during the night. That kind of rest is no good.

*I have noticed that if I go to sleep on one side, I wake up on the other. Is it always like that?*

No, not necessarily. There is no rule. If you think it is like that, it will be like that!

*I have noticed that if an interesting dream wakes me up, I can go back to sleep and continue the same dream.*

Yes, this can be done and it means that you are partially conscious of your night activities.

*I used to know someone who went on having the same dream all the time, until he could no longer distinguish between dream and reality.*

It sometimes happens that when you go out of your body, when you exteriorise yourself during sleep and are conscious in the vital world, you can live a vital life that is just as conscious as the physical life. I have known people—not many have this capacity of going out of their body—but I have known people who had such a strong interest in their experiences in the vital world that in the end they refused to return to their body, they went on sleeping almost indefinitely.

If you are conscious and self-controlled in the vital world and have a certain power there, the things that happen are wonderful, infinitely more varied and magnificent than in the

### Words of the Mother—III

physical world. It is true that some regions in the vital world are wonderful.

Now I will tell you how this happens. When you are very tired and in need of rest and if you know how to exteriorise yourself, if you go out of your body and enter consciously into the vital world, there are regions there, in the vital world, which are like a marvellous virgin forest, with all the splendour of a rich and harmonious vegetation, and beautiful, mirror-like pools. And the atmosphere is filled with the living vitality of plants, with every shade of green reflected in the water... And there you feel so much life, so much beauty, so much richness and plenitude that you wake up full of energy. And all this is so objective! I have been able to take people there, without telling them anything at all about how it would be, and they were able to describe the place exactly as I can myself, and they had exactly the same experience. They were absolutely exhausted before going to sleep and they woke up with an absolutely marvellous feeling of plenitude, of force and energy. They had stayed there only a few minutes.

There are regions like that — not many, but they exist. On the other hand, there are many unpleasant places in the vital world and it is better not to go there. Leaving aside those who are so attached, so rivetted to their bodies that they don't even want to leave them, those who can easily learn to go out of their bodies ought to do so with great care. I haven't been able to teach this to many people, for that would mean exposing them, sometimes without protection — when they do it alone, without my presence — to experiences which can be extremely harmful to them.

The vital world is a world of extremes. If, for example, you eat a bunch of grapes in the vital world, you can go for thirty-six hours without feeling hungry — fully nourished. But you can meet with certain things, enter certain places that drain all your energy in a trice, and sometimes leave you with illnesses and after-effects that belong to the vital world.

1 February 1951

I used to know a woman who was absolutely wonderful from the occult point of view. She was absolutely conscious of herself, of all the regions of her being; she could go from one region to another — in short, she was marvellous. Well, she had an accident in the vital world. She was fighting some beings from the vital world in order to save someone whom she was very fond of, and she got a blow on the eye. And when I met her, she had lost an eye. Many people have these accidents in the vital world, and they keep traces of these accidents for hours after they wake up. That is why you can't tell just anyone, "Learn to go out of your body", for there are many requirements before you can do it safely. If you have any affinities with the forces of falsehood and violence, it is better to stay in your physical body.

*12 November 1952*

### THE STEPS OF THE SOUL

The human individual is a very complex being: he is composed of innumerable elements, each one of which is an independent entity and has almost a personality. Not only so, the most contradictory elements are housed together. If there is a particular quality or capacity present, the very opposite of it, annulling it, as it were, will also be found along with it and embracing it. I have seen a man brave, courageous, heroic to the extreme, flinching from no danger, facing unperturbed the utmost peril, truly the bravest of the brave; and yet I have seen the same man cowering in abject terror, like the last of poltroons, in the presence of certain circumstances. I have seen a most generous man giving things away largely, freely, not counting any expenditure or sacrifice, without the least care or reservation; the same person I have also found to be the vilest of misers with respect to certain other considerations. Again, I have seen the most intelligent person, with a clear mind, full of light and understanding, easily comprehending the logic and implication of a topic; and yet I have seen him betraying the utmost stupidity of which even an ordinary man without education or intelligence would be incapable. These are not theoretical examples: I have come across such persons actually in life.

The complexity arises not only in extension but also in depth. Man does not live on a single plane but on many planes at the same time. There is a scale of gradation in human consciousness: the higher one rises in the scale the greater the number of elements or personalities that one possesses. Whether one lives mostly or mainly on the physical or vital or mental plane or on any particular section of these planes or on the planes above and beyond them, there will be, accordingly, differences

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in the constitution or psycho-physical make-up of the individual personality. The higher one stands, the richer the personality, because it lives not only on its own normal level but also on all the levels that are below it and which it has transcended. The complete or integral man, some occultists say, possesses three hundred and sixty-five personalities; indeed it may be much more. The Vedas speak of the three and thirty-three and thirty-three hundred and thirty-three thousand gods that may be housed in the human vehicle—the basic three being evidently the triple status or world of Body, Life and Mind.

What is the meaning of this self-contradiction, this division in man? To understand that, we must know and remember that each person represents a certain quality or capacity, a particular achievement to be embodied. How best can it be done? What is the way by which one can acquire a quality at its purest, highest and most perfect? It is by setting an opposition to it. That is how a power is increased and strengthened—by fighting against and overcoming all that weakens and contradicts it. The deficiencies with respect to a particular quality show you where you have to mend and reinforce it and in what way to improve it in order to make it perfectly perfect. It is the hammer that beats the weak and soft iron to transform it into hard steel. The preliminary discord is useful and needs to be utilised for a higher harmony. This is the secret of self-conflict in man. You are weakest precisely in that element which is destined to be your greatest asset.

Each man has then a mission to fulfil, a role to play in the universe, a part he has been given to learn and take up in the cosmic Purpose, a part which he alone is capable of executing and none other. This he has to learn and acquire through life-experiences, that is to say, not in one life but in life after life. In fact, that is the meaning of the chain of lives that the individual has to pass through, namely, to acquire experiences and to gather from them the thread—the skein of qualities and attributes, powers and capacities—for the pattern of life he has

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to weave. Now, the inmost being, the true personality, the central consciousness of the evolving individual is his psychic being. It is, as it were, a very tiny spark of light lying in normal people far behind the life-experiences. In grown-up souls this psychic consciousness has an increased light—increased in intensity, volume and richness. Thus there are old souls and new souls. Old and ancient are those that have reached or are about to reach the fullness of perfection; they have passed through a long history of innumerable lives and developed the most complex and yet the most integrated personality. New souls are those that have just emerged or are now emerging out of the mere physico-vital existence; they are like simple organisms, made of fewer constituents related mostly to the bodily life, with just a modicum of the mental. It is the soul, however, that grows with experiences and it is the soul that builds and enriches the personality. Whatever portion of the outer life, whatever element in the mind or vital or body succeeds in coming into contact with the psychic consciousness—that is to say, is able to come under its influence—is taken up and lodged there: it remains in the psychic being as its living memory and permanent possession. It is such elements that form the basis, the groundwork upon which the structure of the integral and true personality is raised.

The first thing to do then is to find out what it is that you are meant to realise, what is the role you have to play, your particular mission, and the capacity or quality you have to express. You have to discover that and also the thing or things that oppose and do not allow it to flower or come to full manifestation. In other words, you have to know yourself, recognise your soul or psychic being.

For that you must be absolutely sincere and impartial. You must observe yourself as if you were observing and criticising a third person. You must not start with an idea that this is your life's mission, this is your particular capacity, this you are to do or that you are to do, in this lies your talent or genius, etc. That will carry you away from the right track. It is not the liking or

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disliking of your external being, your mental or vital or physical choice that determines the true line of your growth. Nor should you take up the opposite attitude and say, "I am good for nothing in this matter, I am useless in that one; it is not for me." Neither vanity and arrogance nor self-depreciation and false modesty should move you. As I said, you must be absolutely impartial and unconcerned. You should be like a mirror that reflects the truth and does not judge.

If you are able to keep such an attitude, if you have this repose and quiet trust in your being and wait for what may be revealed to you, then something like this happens: you are, as it were, in a wood, dark and noiseless; you see in front of you merely a sheet of water, dark and still, hardly visible—a bit of a pond imbedded in the obscurity; and slowly upon it a moonbeam is cast and in the cool dim light emerges the calm liquid surface. That is how your secret truth of being will appear and present itself to you at your first contact with it: there you will see gradually reflected the true qualities of your being, the traits of your divine personality, what you really are and what you are meant to be.

One who has thus known himself and possessed himself, conquering all opposition within himself, has by that very fact extended himself and his conquest, making it easier for others to make the same or a similar conquest. These are the pioneers or the elite who by a victorious campaign within themselves help others towards their victory.

## 5 February 1956

### *How can suffering be overcome?*

The problem is not as simple as all that. The causes of suffering are innumerable and its quality also varies a great deal, although the origin of suffering is one and the same and comes from the initial action of an anti-divine will. To make this easier to understand, one can divide suffering into two distinct categories, although in practice they are very often mixed.

The first is purely egoistic and comes from a feeling that one's rights have been violated, that one has been deprived of one's needs, offended, despoiled, betrayed, injured, etc. This whole category of suffering is clearly the result of hostile action and it not only opens the door in the consciousness to the influence of the adversary but is also one of his most powerful ways of acting in the world, the most powerful of all if in addition there comes its natural and spontaneous consequence: hatred and the desire for revenge in the strong, despair and the wish to die in the weak.

The other category of suffering, whose initial *cause* is the pain of separation created by the adversary, is totally opposite in nature: it is the suffering that comes from divine compassion, the suffering of love that feels compassion for the world's misery, whatever its origin, cause or effect. But this suffering, which is of a purely psychic character, contains no egoism, no self-pity; it is full of peace and strength and power of action, of faith in the future and the will for victory; it does not pity but consoles, it does not identify itself with the ignorant movement in others but cures and illumines it.

It is obvious that in the purity of its essence, only that which is *perfectly divine* can feel that suffering; but partially, momentarily, like flashes of lightning behind the dark clouds of egoism,

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it appears in all who have a vast and generous heart. However, most often, in the individual consciousness it is mixed with that mean and petty self-pity which is the cause of depression and weakness. Nevertheless, when one is vigilant enough to refuse this mixture or at least to reduce it to a minimum, one soon realises that this divine compassion is based on a sublime and eternal joy which alone has the strength and the power to deliver the world from its ignorance and misery.

And this suffering too will disappear from the universe only with the total disappearance of the adversary and all the effects of his action.

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### MEMORY OF PAST LIVES

If one were to say things truly, one would have to say everything, in full detail. For among the innumerable experiences that I have had in the course of eighty years, many were of such a variety and apparently so contradictory that one might say: after all, everything is possible. So then, if I tell you something about past lives without presenting the thread running through everything, that would be opening the door to dogmatism. You will say one day, "Mother has said this, Mother has said that." And that is how dogmas, alas, are made.

Given then the multitude of experiences and the impossibility that I should pass my life in talking and writing, you must tell yourself that everything is possible and not be dogmatic. I may, however, give a few general indications.

Only when one is consciously identified with one's divine origin, can one in truth speak of a memory of past lives. Sri Aurobindo speaks of the progressive manifestation of the Spirit in the forms in which it dwells. When one reaches the summit of this manifestation, one has a vision that plunges down upon the way traversed and one remembers.

But this memory is not a thing of the mental kind. Those who claim to have been such a baron of the Middle Ages or such a person who lived at such a place and such a time, are fanciful, they are simply victims of their own mental imagination. In fact, what remains of past lives are not beautiful pictures in which you appear as a mighty lord in a castle or a victorious general at the head of an army—that is only romance. What remains is the memory of those instants when the psychic being emerged from the depths of your being and revealed itself to you—that is to say, the memory of those instants when you

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were wholly conscious. That growth of consciousness is progressively effectuated in the course of evolution, and the memory of past lives is generally limited to the critical moments of evolution, to the decisive turns that marked the progress of your consciousness.

At the time when you live such moments of your life, you do not care at all about remembering that you were Mr. X, such a person, living at such a place and in such an epoch; it is not the memory of your civic status that remains. On the contrary, you lose all consciousness of these petty external things, accessories and perishables, so that you may be wholly in the flare of the soul revelation or of the divine contact. When you remember such instants of your past lives, the memory is so intense that it seems to be still very close, still living, and much more living than most of the ordinary memories of our present life. At times, in dreams, when you come into contact with certain planes of consciousness, you may have memories of such intensity, such vibrant colour, so to say, even more intense than the colours and things of the physical world. For these are the moments of true consciousness, and everything then puts on an extraordinary brilliance, everything is vibrant, everything is imbued with a quality that escapes the ordinary eye.

These minutes of contact with the soul are often those that mark a decisive turn of our life, a forward step, a progress in consciousness, and that frequently corresponds with a crisis, an extremely intense situation when there comes a call in the whole being, a call so strong that the inner consciousness pierces the layers of unconsciousness covering it and is revealed all luminous on the surface. This call of the being, when very strong, can also bring about the descent of a divine emanation, an individuality, a divine aspect which joins with your individuality at a given moment in order to do a given work, win a battle, express one thing or another. The work done, the emanation very often withdraws. Then one may retain the memory of the circumstances that were around those minutes of revelation or inspiration: one

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sees again the scenery, the colour of the dress that one had put on, the colour of one's own skin, the things about you at that time — all that is fixed indelibly with an extraordinary intensity, because the things of the ordinary life revealed themselves then in their true intensity and their true colour. The consciousness that reveals itself in you, reveals at the same time the consciousness that is in things. At times, with the help of these details you may reconstitute the age in which you lived or the action that you did, find out the country where you were; but it is very easy also to make a romance and take imagination for reality.

Yet you must not believe that all memories of past lives are those of moments of great crisis, of important mission or of revelation. Some times they are moments very simple, transparent, when an integral, a perfect harmony of the being was expressed. And that may correspond to altogether insignificant external situations.

Apart from the things that were in your immediate surrounding at that moment, apart from that moment of contact with your psychic being, nothing remains. Once the privileged moment passes, the psychic being plunges into an inner somnolence and the whole outer life melts into a grey monotony which does not leave any trace. Besides, it is almost the same phenomenon as what happens in the course of the life that you lead at present: apart from those exceptional moments when you are at the summit of your being, mental or vital or even physical, the rest of your life seems to melt into a kind of neutral colour which has no great interest, when it matters little whether you were at such a place instead of being at another, whether you did this thing or that. If you try to look at your life all at once, in order to gather, as it were, its essence, the twenty or thirty or forty years behind you, you will see rise up spontaneously two or three images which were the true moments of your life; the rest is effaced. A kind of spontaneous choice works in your consciousness and there is a tremendous elimination. This will give you a little idea of what happens in regard to past lives: the

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choice of a few select moments and an immense elimination.

It is very true that the earliest lives are very rudimentary; very few things subsist out of that, scattered memories few and far between. But the more one progresses in consciousness, the more the psychic being is consciously associated with the outer activities; the memories grow in number and become more coherent and precise. But still, here also, the memory that remains is that of the contact with the soul and at times that of things which were associated with the psychic revelation—not the civic status or the changing scenes around. And this will explain to you why the so-called memories of past animal lives are the most fantastic: the divine spark in them is buried much too deep down to be able to come up consciously to the surface and be associated with the outer life. One must become a wholly conscious being, conscious in all its parts, totally united with one's divine origin before one can truly say that one remembers his past lives.

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### INNER REALISATION IS THE KEY TO OUTER REALISATION

When the adverse forces want to attack those who are around me and when they do not succeed in making them openly hostile to Sri Aurobindo's work or in turning them against me personally, they proceed in the matter always in the same way, with the same argument: "You may have all the inner realisations you like," they say, "the most beautiful experiences possible within the four walls of the Ashram, but on the outer plane your life is spoiled, wasted. There is an abyss that you will never fill between the inner experience and the concrete realisation in the world."

This is the number one argument of the adverse forces. I know it. For millions of years I have heard the same thing repeated and each time I have unmasked it. It is a falsehood—it is *the* falsehood. Everything that tends to establish a divorce between earth and the Spirit, is good for them, everything that separates the inner experience from the divine realisation in the world. But it is the contrary that is true: it is the inner realisation that is the key to the outer realisation. How can you expect to know the true thing which you have to realise in the world so long as you do not possess the truth of your being?

*30 May 1958*

#### THE ANTI-DIVINE

I have noticed one thing, that in at least ninety-nine cases out of a hundred this [attack by adverse forces] is an excuse which people give to themselves. I have seen that practically almost all who write to me: "I am violently attacked by adverse forces", give this as an excuse. It is because there are many things in their nature which do not want to surrender, so they put all the blame on the adverse forces.

In reality I am turning more and more towards something where the role of the adverse forces will be reduced to that of an examiner; that is to say, they are there to test the sincerity of your spiritual seeking. These things have their reality in the action and for the work—and it is a great reality—but when you have gone beyond a certain region, all that reaches a point where it is no longer so distinct and clear-cut. In the occult world, or rather, if you look at the world from the occult point of view, these adverse forces are very real, their action is very real, completely concrete, and their attitude towards the divine realisation is positively hostile. But as soon as you pass beyond this domain and enter into the spiritual world where there is nothing other than the Divine, who is everything, and where there is nothing that is not divine, these "adverse forces" become a part of the total play and they can no longer be called adverse forces. It is only a posture that they have taken; to speak more exactly, it is only a posture that the Divine has taken in his play.

This also forms part of the dualities of which Sri Aurobindo speaks in *The Synthesis of Yoga*, the dualities that are reabsorbed. I do not know if he has spoken of this particular one

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—I do not think so—but it is the same thing; it is just a way of seeing. He has spoken of the dualities Personal-Impersonal, Ishwara-Shakti, Purusha-Prakriti. There is one more: the Divine and the Anti-Divine.

*19 July 1958*

### EATING THE FRUIT

A peach should ripen on the tree; it is a fruit that is to be plucked when the sun is there upon it. At the time when the sun falls upon it, you come, pluck it and bite into it. Then it is absolutely heavenly!

There are two fruits like this: the peach and the golden greengage. It is the same for both: you must take them warm from the tree, bite them, and you are filled with an Edenic taste.

Each fruit should be eaten in a special way.

Fundamentally, this is the symbol of earthly Paradise and of the tree of Knowledge: in eating of the fruit of Knowledge, you lose your spontaneity of movement and you begin to objectify, to learn, to discuss; thus, when they had eaten of the fruit they became full of sin.

I say each fruit should be eaten in its own way. A being living according to its own nature, its own truth, should spontaneously discover its own way of using things. When you live according to the truth of your being, you have no need to learn things, you do them spontaneously, according to the inner law. When you follow your nature spontaneously and sincerely, you are divine. As soon as you think, see yourself doing and begin to discuss, you are full of sin.

It is man's mental consciousness that has filled all Nature with the idea of sin and all the misery which it brings! Animals are not unhappy in the way we are, not at all, not at all, except, as Sri Aurobindo says, those that have been corrupted. The corrupted ones are those that live with men. Dogs have the sense of sin and guilt. It is because their whole aspiration is to become like man — man is god — and then, dissimulation,

### Words of the Mother – III

falsehood. Dogs do lie. Men admire that; they say, “Oh! How intelligent they are!”

They have lost their divinity.

The human species, in the spiral ascent, is truly at a point which is not pretty.

*But isn't a dog more conscious than a tiger, more evolved, and higher in the spiral, that is to say, nearer to the Divine?*

To be conscious is not the point. Man is more evolved than the tiger, there is not the shadow of a doubt, but the tiger is more divine than man. You must not confuse things: the two things are quite different.

You see, the Divine is everywhere, in everything. You should never forget that, not for a second should you forget it. He is everywhere, in everything; and unconsciously, but spontaneously and therefore sincerely, everything that is below the mental manifestation is divine without mixture, that is to say, spontaneously, by its very nature. It is man with his mind who has introduced the idea of guilt. Naturally he is much more conscious! That is not to be disputed, it is well understood, because what we call consciousness (what “we” call, that is to say, what man calls consciousness) is the power to objectify and mentalise things. It is not the true consciousness, but it is what men call consciousness. So in this human way, it is understood that man is much more conscious than the animal. But with man comes sin and perversion, which do not exist outside the state that we call “conscious”, but which is not truly conscious, which simply consists in mentalising things, in having the capacity to objectify them.

It is a curve of ascent, but that curve moves away from the Divine, and one must rise much higher to find again, naturally, a higher Divine, for it is a conscious Divine, whereas the others are

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divine without being conscious, spontaneously and instinctively. And our whole moral notion of good and bad, we have thrown all that upon the creation with our deformed and perverted consciousness. It is we who have invented it.

We are the deforming intermediary between the purity of the animal and the divine purity of the gods.

*21 July 1958*

### DO NOT WASTE ENERGY

Human beings do not know how to preserve energy. When something happens, an accident or an illness, they ask for help and a double or triple dose of energy is administered. They feel that they are receptive and they receive it. This energy is given for two reasons: to repair the disorder caused by the accident or illness, and to give a power for transformation in order to mend, to change what was the true cause of the illness or accident.

Instead of utilising energy in that way, immediately, immediately they throw it out. They begin to move about, they begin to be active, they begin to work, they begin to speak, they begin... they feel themselves full of energy and throw everything out! They can keep nothing. Then naturally, since the energy was not meant to be wasted like that, but for an inner use, they fall quite flat. And this is universal. They do not know, they do not know how to make this movement: to go within, to utilise the energy—not to keep it, it cannot be kept—to utilise it to mend the damage done to the body and to go deep down to find out the reason for the accident or the malady, and there, to change that into an aspiration, an inner transformation. Instead of this, people begin immediately to chatter, to move about, to act, to do this, to do that!

Indeed, the great majority of human beings feel that they are alive only when they waste energy; otherwise it does not look like life.

Not to waste energy means to utilise it for the purposes for which it was given. If the energy is given for transformation, for the sublimation of the being, it must be used for that; if the energy is given to set right something that has been disorganised in the body, it must be used for that.

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Naturally, if someone is given a special work and if he is given the energy to do that work, it is all right, it is used for its own purposes, and it was given for that.

As soon as a man feels energetic, he rushes immediately into action. Or else, those who have not got the sense to do something useful, gossip. Worse still, those who have no control over themselves become intolerant and begin to dispute! If their will is contradicted, they feel themselves full of energy and take it as holy wrath!

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*Why, and through what mechanism, does mental formulation dissipate an experience, cause it to lose the major part of its power for action on the consciousness?*

If, for example, you want to get rid of a wrong movement and, as the result of a grace, the force is sent out for this purpose, this force begins to act on the consciousness. Then, if you draw it towards you, so to speak, in order to formulate it, naturally you decentralise it, disperse and dissipate it.

But this is not all: the simple fact of speaking to another person opens you automatically to whatever may come from him; an interchange always occurs. In this way his curiosity, his obscurity, his good-will and also at times his ill-will intervenes, modifies, deforms.

On the other hand, if you want to speak of your experience to your Guru and he agrees to listen to you, it means that he adds his force, his knowledge and his experience to the working of the force and he helps to bring about the result.

*But doesn't the harm caused by the formulation still exist?*

Yes, but he repairs it.

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### THE SENSE OF BEAUTY

To do this yoga, one must have, at least a little, the sense of beauty. If one does not, one misses one of the most important aspects of the physical world.

There is this beauty, this dignity of soul — a thing about which I am very sensitive. It is a thing that moves me and evokes in me a great respect always.

Yes, this beauty of soul that is visible in the face, this kind of dignity, this harmony of integral realisation. When the soul becomes visible in the physical, it gives this dignity, this beauty, this majesty, the majesty that comes from one's being the Tabernacle. Then, even things that have no particular beauty put on a sense of eternal beauty, of *the* eternal beauty.

I have seen in this way faces that pass from one extreme to the other in a flash. Someone has this kind of beauty and harmony, this sense of divine dignity in the body; then suddenly there comes the perception of an obstacle, a difficulty, and the sense of fault, of indignity — and then, a sudden deformation in the appearance, a kind of decomposition of the features! And yet it is the same face. It was like a flash of lightning, and it was frightful. That kind of hideousness of torment and degradation — what has been translated in religions as “the torment of sin” — that gives you a face indeed! Even features that are beautiful in themselves become horrible. And it was the same features, the same person.

Then I saw how horrible the sense of sin is, how much it belongs to the world of falsehood.

*10 October 1958*

#### THE WORSHIP OF THE SUPREME IN MATTER

In all religious and particularly in occult initiations, the ritual of the different ceremonies is prescribed in every detail; each word uttered, each gesture made has its importance and the least infraction of the rule, the least mistake committed can have disastrous consequences. It is the same with the material life, and if one were initiated into the true way of living, one would be able to transform physical existence.

If the body is considered as the tabernacle of the Lord, then medical science, for example, becomes the initiatory ritual for service of the temple and doctors of all categories are the priests who officiate in the different rituals of the worship. Thus, medicine is truly a priesthood and should be treated as such.

The same thing may be said of physical culture and of all the sciences dealing with the body and its working. And if the material universe is regarded as the external robe and manifestation of the Supreme, then it can be said, generally, that all the physical sciences are rituals of worship.

So we always come back to the same thing: the absolute necessity of a perfect sincerity, a perfect honesty, and a sense of the dignity of what one does, so that one does it as it should be done.

If one could know all the details truly, perfectly, all the details of the ceremony of life, of the worship of the Lord in physical life, it would be wonderful — to know and not to make more mistakes, never make any more mistakes. One performs the ceremony with the perfection of an initiation.

## 4 November 1958

*Do the gods of the Puranas and the gods of Greek and Egyptian mythology have any real existence?*

Between the gods of the Puranas and the gods of Greek and Egyptian mythology, all kinds of similarities are found; it could be an interesting subject for study. To the modern Western world, all these divinities — the Greek gods and other “pagan” gods, as they call them — are simply a product of human imagination and correspond to nothing real in the universe. But this is a gross error.

To understand the mechanism of universal life, even that of terrestrial life, one has indeed to know that all these are real and living beings, each in its own realm, and have an independent reality. They would exist even if men did not exist. The majority of these gods existed before man existed.

In a very old tradition, probably dating before the Chaldean and Vedic traditions, which are its two branches, the history of creation is narrated not from the metaphysical or psychological point of view, but from an objective point of view, and this history is as real as our history of historical epochs. Of course, this is not the only way of looking at the thing, but it is quite as legitimate as any other; and in any case it recognises the concrete reality of these divine beings.

These are beings who belong to the progressive creation of the universe and have themselves presided over its formation, from the most ethereal or subtle to the most material regions; it is a descent of the divine creative Spirit. And they descended progressively, through realities more and more — one cannot say dense, because it is not dense, one cannot even say material, because matter as we know it does not exist on those planes — through realities more and more concrete.

### Words of the Mother—III

According to traditions and occult schools, all these zones of realities, these planes of realities have got different names; they have been classified in a different way, but there is an essential analogy, and if you go back far enough into the traditions, you see only the words changing according to the country and the language. Even now, the experiences of Western occultists and those of Eastern occultists offer great similarities. All who set out on the discovery of these invisible worlds and make a report of what they saw, give a very similar description, whether they be from here or there; they use different words, but the experience is very similar and the handling of forces is the same.

This knowledge of the occult worlds is based on the existence of subtle bodies and of subtle worlds corresponding to those bodies. They are what the psychological method calls “states of consciousness”, but these states of consciousness really correspond to worlds. The occult procedure consists then in being aware of these various inner states of being or subtle bodies and in becoming sufficiently a master of them so as to be able to go out of them successively, one after another. There is indeed a whole scale of subtleties, increasing or decreasing according to the direction in which you go, and the occult procedure consists in going out of a denser body into a subtler body and so on again, up to the most ethereal regions. You go, by successive exteriorisations, into bodies or worlds more and more subtle. It is somewhat as if every time you passed into another dimension. The fourth dimension of the physicists is nothing but the scientific transcription of an occult knowledge. To give another image, one can say that the physical body is at the centre — it is the most material, the densest and also the smallest — and the inner bodies, more subtle, overflow more and more the central physical body; they pass through it, extending themselves farther and farther, like water evaporating from a porous vase and forming a kind of steam all around. And the greater the subtlety, the more the extension tends to unite with that of the universe: one ends by universalising oneself. And it is

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altogether a concrete process which gives an objective experience of invisible worlds and even enables one to act in these worlds.

There are, then, only a very small number of people in the West who know that these gods are not merely subjective and imaginary — more or less wildly imaginary — but that they correspond to a universal truth.

All these regions, all these domains are filled with beings who exist, each in its own domain, and if you are awake and conscious on a particular plane — for instance, if on going out of a more material body you awake on some higher plane, you have the same relation with the things and people of that plane as you had with the things and people of the material world. That is to say, there exists an entirely objective relation that has nothing to do with the idea you may have of these things. Naturally, the resemblance is greater and greater as you approach the physical world, the material world, and there even comes a time when the one region has a direct action upon the other. In any case, in what Sri Aurobindo calls the overmental worlds, you will find a concrete reality absolutely independent of your personal experience; you go back there and again find the same things, with the differences that have occurred during your absence. And you have relations with those beings that are identical with the relations you have with physical beings, with this difference that the relation is more plastic, supple and direct — for example, there is the capacity to change the external form, the visible form, according to the inner state you are in. But you can make an appointment with someone and be at the appointed place and find the same being again, with certain differences that have come about during your absence; it is entirely concrete with results entirely concrete.

One must have at least a little of this experience in order to understand these things. Otherwise, those who are convinced that all this is mere human imagination and mental formation, who believe that these gods have such and such a form because men have thought them to be like that, and that they have certain

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defects and certain qualities because men have thought them to be like that—all those who say that God is made in the image of man and that he exists only in human thought, all these will not understand; to them this will appear absolutely ridiculous, madness. One must have lived a little, touched the subject a little, to know how very concrete the thing is.

Naturally, children know a good deal if they have not been spoilt. There are so many children who return every night to the same place and continue to live the life they have begun there. When these faculties are not spoilt with age, you can keep them with you. At a time when I was especially interested in dreams, I could return exactly to a place and continue a work that I had begun: supervise something, for example, set something in order, a work of organisation or of discovery, of exploration. You go until you reach a certain spot, as you would go in life, then you take a rest, then you return and begin again—you begin the work at the place where you left off and you continue it. And you perceive that there are things which are quite independent of you, in the sense that changes of which you are not at all the author, have taken place automatically during your absence.

But for this, you must *live* these experiences yourself, you must see them yourself, live them with sufficient sincerity and spontaneity in order to see that they are independent of any mental formation. For you can do the opposite also, and deepen the study of the action of mental formation upon events. This is very interesting, but it is another domain. And this study makes you very careful, very prudent, because you become aware of how far you can delude yourself. So you must study both, the dream and the occult reality, in order to see what is the *essential* difference between the two. The one depends upon us; the other exists in itself; entirely independent of the thought that we have of it.

When you have worked in that domain, you recognise in fact that once a subject has been studied and something has been learnt mentally, it gives a special colour to the experience; the

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experience may be quite spontaneous and sincere, but the simple fact that the subject was known and studied lends a particular quality. Whereas if you had learnt nothing about the question, if you knew nothing at all, the transcription would be completely spontaneous and sincere when the experience came; it would be more or less adequate, but it would not be the outcome of a previous mental formation.

Naturally, this occult knowledge or this experience is not very frequent in the world, because in those who do not have a developed inner life, there are veritable gaps between the external consciousness and the inmost consciousness; the linking states of being are missing and they have to be constructed. So when people enter there for the first time, they are bewildered, they have the impression they have fallen into the night, into nothingness, into non-being!

I had a Danish friend, a painter, who was like that. He wanted me to teach him how to go out of the body; he used to have interesting dreams and thought that it would be worth the trouble to go there consciously. So I made him "go out" — but it was a frightful thing! When he was dreaming, a part of his mind still remained conscious, active, and a kind of link existed between this active part and his external being; then he remembered some of his dreams, but it was a very partial phenomenon. And to go out of one's body means to pass gradually through *all* the states of being, if one does the thing systematically. Well, already in the subtle physical, one is almost de-individualised, and when one goes farther, there remains nothing, for nothing is formed or individualised.

Thus, when people are asked to meditate or told to go within, to enter into themselves, they are in agony — naturally! They have the impression that they are vanishing. And with reason: there is nothing, no consciousness!

These things that appear to us quite natural and evident, are, for people who know nothing, wild imagination. If, for example, you transplant these experiences or this knowledge to

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the West, well, unless you have been frequenting the circles of occultists, they stare at you with open eyes. And when you have turned your back, they hasten to say, "These people are cranks!"

Now to come back to the gods and conclude. It must be said that all those beings who have never had an earthly existence — gods or demons, invisible beings and powers — do not possess what the Divine has put into man: the psychic being. And this psychic being gives to man true love, charity, compassion, a deep kindness, which compensate for all his external defects.

In the gods there is no fault because they live according to their own nature, spontaneously and without constraint: as gods, it is their manner of being. But if you take a higher point of view, if you have a higher vision, a vision of the whole, you see that they lack certain qualities that are exclusively human. By his capacity of love and self-giving, man can have as much power as the gods and even more, when he is not egoistic, when he has surmounted his egoism.

If he fulfils the required condition, man is nearer to the Supreme than the gods are. He can be nearer. He is not so automatically, but he has the power to be so, the potentiality.

If human love manifested itself without mixture, it would be all-powerful. Unfortunately, in human love there is as much love of oneself as of the one loved; it is not a love that makes you forget yourself.

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### EXPERIENCE OF 5 NOVEMBER 1958

#### *New Year Message for 1959*

*At the very bottom of the unconscious most hard and rigid and narrow and stifling I struck upon an almighty spring that cast me up forthwith into a formless limitless Vast vibrating with the seeds of a new world.*

Here is the origin of this message:

Last evening in the class,<sup>1</sup> I noticed that the children, who had a whole week to prepare questions on the text we are reading, did not find a single one. A terrible somnolence! A total lack of interest! When I had finished my reading, I said to myself, "But what is there in these brains that does not take interest in anything but their small personal affairs? After all, what is happening inside there, behind these forms?"

Then during the meditation, I began going down into the mental atmosphere of the people around me, in order to find there the small light, the thing that responds. And I was literally dragged down to the bottom, as if into a hole.

In this hole I saw what I am still seeing. I went down into a fissure, as it were, between two steep rocks, rocks made of something harder than basalt, black, metallic at the same time, with edges so sharp that you had the impression that were you simply to touch them, you would be flayed. It was something that seemed to have no bottom and no end, and it became narrower and narrower like a funnel, so narrow that there was almost no room left even for the consciousness to pass. The bottom

<sup>1</sup> Mother's weekly "Wednesday class", held at the Ashram Playground.

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was invisible, a black hole, and that went down and down and down, without air, without light, only a kind of glimmer, like a reflection at the peak of the rocks, a glimmer that came from beyond, from something that could be the heavens, but something invisible. I continued to slide down the fissure and I saw the edges, the black rocks, cut with scissors, as it were, shining like a fresh cut, the edges so sharp that they were like knives. Here was one, there another, there another, everywhere, all around. And I was dragged, dragged, dragged down,—I went down, down, down and there was no end to it, it became more and more oppressive, stifling, suffocating.

Physically, the body followed, it participated in the experience. The hand that was on the arm of the chair slipped down, then the other hand, then the head bent down in an irresistible movement. Then I said to myself, “But this must stop, for if it continues, my head will be down on the ground!” (The consciousness was elsewhere, but I was looking at my body from outside.) And I asked myself, “But what is there at the bottom of this hole?”

Hardly had I formulated the question when it was as if I had touched a spring that was there at the very bottom of the hole, a spring I had not noticed yet, which acted at once with a tremendous force and at one bound shot me up straight into the air; I was cast out of the fissure into a limitless, formless vast which was infinitely comfortable—not exactly warm, but it gave a comfortable impression of inner warmth. After this painful enough descent, it was a kind of super-comfort, an ease, an ease at its maximum. And my body immediately followed the movement, the head at once became straight again. And I lived all this without objectifying it at all; I was not taking stock of what it was, I did not look for any explanation of what was happening; it was what it was, I lived it and that was all. The experience was absolutely spontaneous.

It was all-powerful, infinitely rich; it had no form at all, no limit—naturally I was identified with it and that is why I

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knew that it had neither limit nor form. It was as if—I say “as if” because it could not be seen—as if this vast was made up of countless imperceptible points, points that did not occupy any place in space (there was no space, you see), points that were a deep warm gold; but this was only an impression, a translation. And all that was absolutely *living*, living with a power that seemed infinite. And yet it was immobile, with an immobility so perfect that it gave a feeling of eternity, but with an unbelievable inner intensity of movement and life—it was inner, self-contained—and immobile, immobile in relation to the outside, if there was an outside. And it had a boundless life—it may be spoken of as infinite only by way of image—and an intensity, a strength, a force, a peace, the peace of eternity, a silence, a calm, a power capable of everything.

And I did not think it, I did not objectify it, I lived it comfortably, very comfortably. This lasted for a very long time—for the rest of the meditation.

It was as if that contained all the wealth of possibilities. And all that though it had no form, had the power to become forms.

After a moment I asked myself, “What is this, to what does it correspond?” Naturally I found out afterwards, and finally this morning I told myself, “Well, it is just to give me my message for the coming year.” Then I transcribed it—naturally, you cannot make a description, it is indescribable. It was a psychological phenomenon and the forms were nothing but a way of describing the psychological state to oneself. And this is what I noted, obviously in a mental way. I have described nothing, I have only stated a fact:

*“At the very bottom of the unconscious most hard and rigid and narrow and stifling I struck upon an almighty spring that cast me up forthwith into a formless limitless Vast vibrating with the seeds of a new world.”*

Generally the unconscious gives the impression of something

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amorphous, inert, formless, neutral and grey — formerly, when I entered into the zones of inconscience, that was the first thing that I met; but in my experience yesterday, it was an inconscience hard, rigid, coagulated, as if coagulated for a resistance. It was a mental inconscience; all efforts make no impression on it, nothing can penetrate it. And this inconscience is much worse than a purely material inconscience. It was not the original inconscient; it was, if one may say so, a mentalised inconscient. All this rigidity, hardness, narrowness, fixity, opposition come from a mental presence in the creation: this is what the mind has brought into the inconscient. When the mind had not manifested, the inconscient was not like that: it was formless and had the plasticity of formless things. That plasticity has disappeared.

The beginning of the experience is a very expressive image of the action of mind in the inconscient; it has made the inconscient aggressive — it was not like that before — aggressive, resisting, obstinate. That was precisely the starting-point of my experience. I was in fact trying to look into the mental inconscience of people, and this mental inconscience *refuses* to change, while the other did not; the purely material inconscience has no mode of being, it does not exist, it is not organised in any way. While this one is an organised inconscience, organised through the beginning of a mental influence — and it is a hundred times worse! It has now become a much greater obstacle than before. Before, it did not even have the power to resist, it had nothing, it was truly inconscient. Now it is an inconscience organised in its refusal to change! So I wrote, “most hard and rigid and narrow” — the idea is of something which presses you, presses you — “most stifling”.

Then I wrote, “I struck upon an almighty spring.” That means precisely this: in the deepest depths of the inconscient, there is a supreme spring that enables us to touch the Supreme. Because at the very bottom of the inconscience there is the Supreme. It is the Supreme who enables us to touch the Supreme. This is the “almighty spring”.

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It is always the same idea that the highest height touches the deepest depth. The universe is like a circle; it is represented by a serpent that bites its own tail. That means that the supreme height touches the most material matter without any intermediary. I have said this many times, but here it was an experience of the thing as I had it.

Finally I said, “a formless limitless Vast vibrating with the seeds of a new world”. This does not refer to the primordial creation, but to the supramental creation; so this experience does not correspond to a return to the supreme origin of all. I had altogether the impression that I was projected into the origin of the supramental creation: it is something of the Supreme that has already been objectified precisely for the sake of the supramental creation.

There was in fact this entire impression of power, of warmth and of gold. It was not fluid, but like a powdery mist. And each one of these things (they cannot be called particles or fragments or even points, unless point is taken in the mathematical sense, a point that does not occupy any place in space) was like living gold, a powdery mist of warm gold — one cannot call it bright, nor can one call it dark; neither was it light: a multitude of small points of gold, nothing but that. One could say that they touched my eyes, my face... and with a tremendous force! At the same time, there was the feeling of a plenitude, of an all-powerful peace — it was rich, it was full. It was movement at its maximum, infinitely more swift than anything that one can imagine, and at the same time it was absolute peace, perfect stillness.

And this almighty spring was a perfect image of what happens, is bound to happen and will happen *for everybody*: all at once you shoot up into the vast.

The experience that I have just described was followed by another which was also noted down at the time.<sup>2</sup>

<sup>2</sup> See the following talk of 15 November 1958.

## 15 November 1958

### EXPERIENCE OF 13 NOVEMBER 1958

To tell the truth, you are never freed from hostile forces until you come out for good into the Light, above the lower hemisphere. And there the phrase “hostile forces” loses its meaning; only the forces of progress are there in order to compel you to progress. But you must come out of the lower hemisphere in order to see things in that way; because below, they are very real in their opposition to the divine plan.

It was said in the old traditions that one could not live more than twenty days in that higher state without leaving one’s body and returning to the supreme origin. Now that is no longer true.

It is precisely this state of perfect harmony, beyond all attacks, that will become possible with the supramental realisation. It is that which will be realised for all who are destined for the supramental transformation. The adverse forces know quite well that in the supramental world they will automatically disappear: having no more use, they will be dissolved without the need to do anything, simply through the presence of the supramental force. That is why they rush about in a rage, negating everything, everything.

But the link between the two worlds has not yet been built — it is in the course of being built. That was the meaning of the experience of February third,<sup>1</sup> namely, to establish a link between the two worlds. For the two worlds are there in fact — not one above the other: one within the other, in two different dimensions — but there is no communication between the two. They overlap each other without being joined together. In the experience of February third, I saw some of those from here and

<sup>1</sup> The Mother commented on this experience in her talk of 19 February 1958, *Questions and Answers 1957–58*, CWM, Vol. 9, pp. 271–283.

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elsewhere who already belong to the supramental world in one part of their being; but there is no connection, no junction. The moment has come just now in the history of the universe when that link must be established.

The experience of November fifth was a new step in the construction of the link between the two worlds. I was indeed projected into the very origin of the supramental creation: all that warm gold, that living tremendous power, that sovereign peace. I saw once again that the values which govern in this supramental world have nothing to do with our values here below, even the values of the wisest, even those values which we consider most divine at the time we live constantly in the divine Presence. It is altogether different.

Not only in our state of worship and surrender to the Lord, but even in our state of identification, the quality of the identification is different depending on whether we are on this side, progressing in this hemisphere below, or have passed over to the other and emerged into the other world, the other hemisphere, the higher hemisphere.

The quality or the kind of relation that I had with the Supreme at that moment was quite different from that which we have here, and even the identification had a different quality. With regard to the lower movements one understands very well that they are different, but that was the summit of our experience here, that identification by which it is the Supreme who rules and lives. Well! He rules and lives quite differently when we are in this lower hemisphere and when we are in the supramental life. And at that moment<sup>2</sup> what gave intensity to the experience was that I came to perceive, vaguely, these two states of consciousness at the same time. It is almost as if the Supreme himself is different, that is to say, the experience we have of him. And yet in both cases there was contact with the Supreme. Well, probably what differs is what we perceive of

<sup>2</sup> The experience of November 13.

### Words of the Mother—III

him or the way in which we translate it; but the quality of the experience is different.

There is in the other hemisphere an intensity and a plenitude which expresses itself through a power different from the one here. How to explain it? You cannot. The quality of the consciousness itself seems to change. It is not something higher than the summit to which we can rise here, it is not one step *more*: here, we are at the end, at the summit. It is the quality that is different, the quality, in the sense that there is a plenitude, a richness, a power. This is a translation, in our manner, but there is something that escapes us — it is truly a new reversal of consciousness.

When we begin to live the spiritual life, a reversal of consciousness takes place which is for us the proof that we have entered the spiritual life; well, another reversal of consciousness occurs when one enters the supramental world.

Besides, perhaps each time that a new world opens up, there will again be a new reversal of this kind. Thus even our spiritual life — which is such a total reversal in relation to ordinary life — is and appears to be, in relation to the supramental consciousness, the supramental realisation, something so totally different that the values of the two are almost opposite.

One can put it in this way (but this is very imprecise, more than diminished — deformed): it is as if our entire spiritual life were made of silver whereas the supramental is made of gold, as if the whole spiritual life here below were a vibration of silver, not lustreless, but merely a light, a light that goes up to the summit, a light quite pure, pure and intense; but in the other life, the supramental life, there is a richness and a power that makes all the difference. This whole spiritual life of our psychic being and our present consciousness, which appears so warm, so full, so wonderful, so sparkling to the ordinary consciousness, well, all this splendour appears poor in relation to the splendour of the new world.

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The phenomenon can be very well explained in this way: a series of reversals bringing about, step by step, an ever new richness of creation so that whatever has preceded it appears poor in comparison. What for us, in relation to our ordinary life, is a supreme richness, appears a poverty in relation to this new reversal of consciousness. This was my experience.

Last night when I tried to understand what was lacking so that I might be able to bring you completely, truly out of your difficulties, the effort reminded me of what I told you the other day about the Power, the power of transformation, the true power of realisation, the supramental power. Once you enter there, rise into that state, then you see that it is truly the All-Power in relation to what we are here. So once more I perceived, I felt the two states at the same time.

But as long as this realisation is not an accomplished fact, it will still be a progression—a progression, an ascension: you gain, you gain ground, you climb up and up; as long as it is not the new reversal, it is as if everything needed to be done over again. It is the repetition of the experience here below—it is reproduced up there.

And each time, you have the impression that you have lived on the surface of things. It is an impression that is repeated and repeated. At each new conquest you have the impression: “Until now I had lived only on the surface of things—on the surface of things—on the surface of realisation, the surface of surrender, the surface of power—it was merely the surface of things, the surface of experience.” Behind the surface there is a depth, and it is only when you enter into the depth that you touch the true thing. And each time it is the same experience: what appeared as a depth becomes a surface, a surface with all that it means, something inaccurate, artificial, an artificial transcription, something that gives one the impression that it is not truly living: it is a copy, an imitation—it is an image, a reflection, not the thing itself. You pass into another zone and you have the impression that you have discovered the Source

### **Words of the Mother—III**

and the Power, the Truth of things; and then, this source, this power and this truth become in their turn an appearance, an imitation, a transcription in relation to the new realisation.

Meanwhile, we must indeed recognise that we have not got the key yet; it is not within our hands. Or rather we know quite well where it is, and we have only one thing to do: the perfect surrender of which Sri Aurobindo speaks, the total self-giving to the Divine Will, whatever happens, even in the midst of the night.

There is the night and there is the sun, the night and the sun, again the night, many nights; but one must cling to this will to surrender, cling to it as in a tempest, and give up everything into the hands of the Supreme Lord, until the day when the Sun will come for ever, the total victory.

*22 November 1958*

## KARMA

This sort of fatality that one sometimes feels weighing heavy on one's life, which is called Karma in India, is the result of past lives; indeed, it is something that has to be exhausted, something that weighs on one's consciousness.

This is how things happen: the psychic being passes from one life to another, each life on earth being the occasion and means for a further progress, for a further growth. But it can happen that the psychic takes birth with the intention of going through a certain experience, of learning a certain thing, of developing a certain faculty through a definite experience. Then, in that life, in the life in which that experience has to be gone through, for one reason or another — there may be several — the soul does not fall exactly on the spot where it should: a displacement of some kind can occur, a set of contrary circumstances — it can happen — and in that case the incarnation miscarries totally and the soul goes away to wait for a better occasion. But in other cases, the soul simply does not find it possible to do exactly what it wants and finds itself dragged into untoward circumstances — untoward not merely from the objective point of view, but untoward for its own growth. And that makes it necessary to begin the experience again, often under much more difficult conditions.

And if — anything can happen, you see — if this second attempt is also a failure, if conditions make it impossible once again for what the psychic wants to do, if, for example, it is in a body with an inadequate will or a deformation in the thought or too tough an egoism and the attempt ends in suicide, then it is something frightful. I have seen it many times; it creates a dreadful Karma which may repeat itself life after life before the

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soul becomes capable of conquering and doing what it wants to do. And each time the conditions become more and more difficult, each time a considerably greater effort is demanded. It has sometimes been said that one cannot get out of it. Indeed, the subconscious memory of the past creates a sort of irresistible desire to avoid the difficulty and one begins again the same stupidity or an even greater stupidity, and to the difficulty already so great is added yet another. Also, there are moments—moments or circumstances—when nobody is there to help you, to instruct you, to guide you. You are all alone, not knowing what to hang on to. The situation then becomes so terrible, the circumstances are so abominable.

But if only once the soul has made an appeal, if once it has made contact with the Grace, then in the following life, one immediately finds oneself in conditions where everything can be swept away at one stroke. At that moment you need to have a great courage, a great endurance, though at times a true love is sufficient. And if there is faith—a little, a very very little is enough—then everything is swept away. But in most cases what you need is a great stoic courage, a capacity to endure and to hold out: the resistance, especially in the case of a previous suicide, resistance to the temptation to again begin this foolishness—because it makes a terrible formation. There is also this habit of not looking the difficulty straight in the face, which is translated by taking flight. When suffering comes, fly, fly, instead of absorbing the difficulty, instead of holding tight, that is to say, not stirring within, not yielding, yes, above all, not yielding when you feel within: “I cannot bear it any longer.” Hold your head as quiet as possible, do not follow the movement, do not obey the vibration.

That is what is needed, just that: faith in the Grace, perception of the Grace, or else, intensity of call, or better still, the response, the response, the knot opening, breaking, the response to this wonderful love of the Grace.

It is difficult without a strong will, and above all, above

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all, the capacity to resist the temptation which has been the fatal temptation through all the lives because of its accumulated power. Each defeat gives fresh force to it. A small victory can dissolve it.

The most terrible thing is when you do not have the strength, the courage, something indomitable. How often they come and tell me: "I want to die, I want to run away, I want to die." They get the answer: "Well, then, die to yourself! You are not asked to let your ego survive! Die to yourself since you want to die! Have that courage, the true courage to die to your egoism."

But because it is a Karma, you have to do something yourself. Karma is a construction of the ego; the ego must do something, everything cannot be done for it. The truth is this: Karma is the result of the actions of the ego, and it is only when the ego abdicates that Karma is dissolved. You can aid the ego, you can assist it, you can give it force and infuse it with courage, but it must use them.

There is such a gulf between what we truly are and what we are at present that it turns your head giddy at times. You must not yield to the giddiness. Do not move. Be still like a stone until the thing passes away.

Generally, when the time has come for a Karma to be conquered and absorbed by the Grace, there also comes the image or the knowledge or the experience of the exact facts that are the cause of the Karma, and then at that moment you can start the cleaning.

But it is just at the most painful point, there where the suggestions are the strongest, that you must bear the blow. Otherwise you will always have to start over again, always start over again.

One day a moment comes when the thing has to be done, when one must make the true inner gesture that liberates. To tell the truth, just now there is upon earth an opportunity which presents itself only after thousands of years, a conscious help with the necessary power. It was once believed that nothing had

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the power to wipe away the consequences of a Karma, that it was only by exhausting it through a series of purificatory acts that the consequences could be transformed, exhausted, effaced. But with the supramental power, this can be done without the need of going through all the steps of the process of liberation.

## *January 1960*

*I have read that the bodies of some saints, after their death, have disappeared and become flowers or just vanished into the sky. Can such a thing happen?*

Everything is possible, it could have happened, but I do not believe it did. We cannot always believe what is said in books. Nor is there a necessary connection between such phenomena and sainthood. Some “mediums”, as they are called, have an unusual capacity. They are put in a chair, tied to it, guarded by people, and the room is locked securely from outside. Then darkness is created in the room. After some time—longer or shorter according to the medium’s power—the knots are found untied, the chair is seen empty: the occupant has disappeared. Then, in an adjoining room, the person is found lying down in a deep trance. Through closed doors and thick walls the medium has passed. It is by a power of deconcentration and reconcentration of the physical substance.

Phenomena like these have taken place under the strictest scientific control. So they do genuinely occur in rare instances, but they are no sign of sanctity. There is nothing spiritual about them. What is at work is purely a capacity of the vital being. And often the mediums are people of very low character, with not a trace of anything saintly.

But to come back to the point. In connection with great or holy men all sorts of stories get started. When Sri Aurobindo had not left his body, there was circulated a story that he used to go out of the roof of his room—yes, physically—and move about in all kinds of places. It is even written down in a book. He told me about it himself.

*Some books say that Mirabai disappeared physically into*

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*the idol of Krishna and was never seen again.*

Don't other books tell other stories?

*It is also reported that you never write with a pen. The pen just writes for you.*

There you are!

*Undated: Before February 1960*

### THE TRUE REASON

Those who want to follow the true path will naturally be exposed to the attacks of all the forces of ill-will, which not only do not understand but generally hate what they do not understand.

If you are troubled, vexed, even discouraged by all the spiteful stupidities that people may say about you, you will not be able to advance much on the way. And these things come to you not because you are unlucky or because your lot is not a happy one, but because on the contrary the divine Consciousness and Grace take your resolution seriously and allow circumstances to become the touchstones on the way, to see if your resolution is sincere and you are strong enough to face the difficulties.

Therefore, if someone laughs at you, or says something which is not kind, the first thing to do is to look within yourself and see what is the weakness or imperfection which has allowed such a thing to happen, and not to be disconsolate or indignant or sad because people do not appreciate you for what you consider to be your proper value; on the contrary, you should thank the divine Grace for having pointed out to you the weakness or imperfection or deformation that you have to rectify.

So instead of being unhappy, you can be fully satisfied and take advantage, a great advantage, of the harm that someone wanted to do to you.

Besides, if you truly wish to follow the path and to do the yoga, you should not do it so that people will appreciate and honour you; you should do it because it is an imperative need of your being and because you can be happy only in that way. Whether people appreciate you or do not appreciate you has absolutely no importance whatever. You can tell yourself beforehand that the farther you are from the ordinary man, the

### **Words of the Mother—III**

more foreign to the way of the ordinary creature, the less you will be appreciated — quite naturally, for they will not understand you. And I repeat that this has no importance whatever.

True sincerity consists in following the way because you cannot do otherwise, in consecrating yourself to the divine life because you cannot do otherwise, in endeavouring to transform your being and emerge into the Light because you cannot do otherwise, because it is the very reason for which you live.

When it is like that, you can be sure that you are on the right path.

## 4 June 1960

*Why does one wake up tired in the morning, and what should one do to have a better sleep?*

If you wake up tired in the morning, it is because of tamas, nothing else, a formidable mass of tamas; I myself noticed it when I began to do the yoga of the body. It is inevitable so long as the body is not transformed.

You must lie flat on your back and relax all the muscles and all the nerves—it is an easy thing to learn—to be like what I call a rag on a bed: nothing else remains. And if you can do that with the mind also, you get rid of all those stupid dreams that make you more tired when you get up than when you went to bed. It is the cellular activity of the brain that continues without control, and that tires one much. So, a total relaxation, a sort of complete calm, without tension, in which everything is stopped. But this is only the beginning.

Afterwards, you make a self-giving as total as possible, of everything, from top to bottom, from outside to inside, and an eradication, as total as possible, of all the resistance of the ego. And you begin repeating your mantra—your mantra, if you have one, or any word which has a power for you, a word leaping forth from the heart spontaneously, like a prayer, a word which sums up your aspiration. After repeating it a certain number of times, if you are accustomed to do so, you enter into trance. And from that trance you pass into sleep. The trance lasts as long as it should and quite naturally, spontaneously, you pass into sleep. But when you come back from this sleep, you remember everything; the sleep was like a continuation of the trance.

Fundamentally, the sole purpose of sleep is to enable the body to assimilate the effect of the trance so that the effect may be received everywhere, and to enable the body to do its natural

### Words of the Mother—III

nocturnal function of eliminating toxins. And when you wake up, there is not that trace of heaviness which comes from sleep: the effect of the trance continues.

Even for those who have never been in trance, it is good to repeat a mantra, a word, a prayer before going into sleep. But there must be a life in the words; I do not mean an intellectual significance, nothing of that kind, but a vibration. And its effect on the body is extraordinary: it begins to vibrate, vibrate, vibrate... and quietly you let yourself go, as though you wanted to go to sleep. The body vibrates more and more, more and more, more and more, and away you go. That is the cure for tamas.

It is tamas which causes bad sleep. There are two kinds of bad sleep: the sleep that makes you heavy, dull, as if you lost all the effect of the effort you put in during the preceding day; and the sleep that exhausts you as if you had passed your time in fighting. I have noticed that if you cut your sleep into slices (it is a habit one can form), the nights become better. That is to say, you must be able to come back to your normal consciousness and normal aspiration at fixed intervals — come back at the call of the consciousness. But for that you must not use an alarm-clock! When you are in trance, it is not good to be shaken out of it.

When you are about to go to sleep, you can make a formation; say: "I shall wake up at such an hour" (you do that very well when you are a child). For the first stretch of sleep you must count at least three hours; for the last, one hour is sufficient. But the first one must be three hours at the minimum. On the whole, you have to remain in bed at least seven hours; in six hours you do not have time enough to do much (naturally I am looking at it from the point of view of sadhana) to make the nights useful.

To make use of the nights is an excellent thing. It has a double effect: a negative effect, it prevents you from falling backward, losing what you have gained — that is indeed painful — and a positive effect, you make some progress, you continue your progress. You make use of the night, so there is no trace of fatigue any more.

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Two things you must eliminate: falling into the stupor of the inconscience, with all the things of the subconscious and inconscient that rise up, invade you, enter you; and a vital and mental superactivity where you pass your time in fighting, literally, terrible battles. People come out of that state bruised, as if they had received blows. And they did receive them — it is not “as if”! And I see only one way out: to change the nature of sleep.

*18 July 1960*

Naturally, dates are put on these old talks, but nobody pays any attention to the dates. How can they be mixed up with the things of today, which are on an entirely different plane?

There is an experience where you are altogether outside time, that is to say, in front, behind, above, below, it is all the same. In this identification, at the moment of identification, there is no more past or present or future. And in truth, this is the only way of knowing.

As the experiences develop, these old talks give me the impression of someone who walks all around a garden telling about what is there within it. But there comes a time when you enter into the garden and then you know a little better what is there. And I am beginning to enter. I am beginning.

*18 July 1961<sup>1</sup>*

The question which introduces this talk is based upon Sri Aurobindo's aphorism: "Sin is that which was once in its place, persisting now it is out of place; there is no other sinfulness."

*What are the very first things that the Supramental Force intends to drive out, or is trying to drive out, so that everything may be in its place, individually and cosmically?*

Drive out? But will it "drive out" anything? If we accept Sri Aurobindo's idea, it will put each thing in its place, that's all.

One thing must necessarily cease, and that is the distortion, that is to say, the veil of falsehood upon Truth, because that is what is responsible for everything we see here. If this is removed, things will be completely different, completely. They will be what we feel them to be when we come out of this consciousness. When one comes out of this consciousness and enters into the Truth-consciousness, the difference is such that one wonders how there can be anything like suffering and misery and death and all that. There is a kind of astonishment in the sense that one does not understand how it can happen—when one has really tipped over to the other side. But this experience is usually associated with the experience of the unreality of the world as we know it, whereas Sri Aurobindo says that this perception of the unreality of the world is not necessary in order to live in the supramental consciousness—it is only the unreality of Falsehood, not the unreality of the world. That is to say, the world has a reality of its own, independent of Falsehood.

I suppose that is the first effect of the Supermind—the first effect in the individual, because it will begin with the individual.

<sup>1</sup> The question and first three paragraphs of this talk are also published in *On Thoughts and Aphorisms*, CWM, Vol. 10, pp. 107–08.

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It is probable that this state of new consciousness will have to become a constant state. But then a problem arises: how can one remain in contact with the world as it is in its deformation? Because I have noticed one thing: when this state is very strong in me, very strong, so strong that it is able to resist anything that comes to bombard it from outside, then when I say something, people do not understand at all, not at all; so this state inevitably does away with a useful contact.

Taking only the earth, for example, how could there be a little supramental creation, a nucleus of supramental action and radiation upon earth? Is it possible? One can conceive very well of a nucleus of superhuman creation and of supermen, that is to say, men who were men and who through evolution and transformation (in the true sense of the word) have succeeded in manifesting the supramental forces; but their origin is human and since their origin is human there is necessarily a contact; even if everything is transformed, even if the organs are transformed into centres of force, there remains nonetheless something human, like a colouring. It is these beings, according to the traditions, who will discover the secret of direct supramental creation, without passing through the process of ordinary Nature, and it is through them that the truly supramental beings will take birth, the ones who must necessarily live in a supramental world. But then how would the contact be made between these beings and the ordinary world? How is one to conceive of the transformation of Nature, a transformation sufficient to bring about the supramental creation upon earth? I do not know.

Naturally, for such a thing to happen, a considerably long time is needed, this we know; and there will probably be stages, steps, things which will appear, things which for the moment we do not know or do not conceive, and they will change the conditions of the earth — but that means seeing some thousands of years ahead.

There remains the problem: is it possible to make use of

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this notion of space, I mean the space on the terrestrial globe?<sup>2</sup> Is it possible to find a spot where one could create the embryo or seed of the future supramental world? The plan came in all the details, but it is a plan which in its spirit and consciousness does not at all conform to what is possible on earth at present; yet in its most material manifestation, it was based on terrestrial conditions. It is the concept of an ideal town which would be the nucleus of an ideal country, a town which would have contacts, purely superficial and extremely limited in their effect, with the outside world. One would therefore already have to conceive — but this is possible — of a power sufficiently strong to be at the same time a protection against aggression or ill-will (this would not be the most difficult protection to obtain) and against infiltration and admixtures. But if necessary, one can conceive of that. From the social point of view, from the point of view of organisation, from the point of view of the inner life, these are not problems. The problem is the relation with what is not supramentalised, to prevent the infiltration, the admixture: that is to say, to prevent the nucleus from falling back into an inferior creation — it is a problem about the period of transition.

All those who have given thought to the problem have always imagined something unknown to the rest of humanity, like a gorge in the Himalayas, for example, a place unknown to the rest of the world. But this is not a solution; it is not a solution at all.

No, the only solution is an occult power, but this already implies that before anything can be done, a certain number of individuals must have reached a great perfection of realisation. But one can conceive that if this can be done, one can have a spot which is in the midst of the outside world and yet isolated (without any contacts, you see), a spot where everything would be exactly in its place — as an example. Each thing is exactly

<sup>2</sup> Later, when asked about the meaning of this phrase, the Mother laughed and said: "I said that of the other side! — the side where the notion of space is not so concrete."

### Words of the Mother—III

in its place, each person exactly in his place, each movement exactly in its place—and in its place in an ascending progressive movement, without any relapse, that is to say, quite the contrary to what happens in ordinary life. Naturally, this presupposes a kind of perfection, this presupposes a kind of unity, this presupposes that the different aspects of the Supreme can be manifested and, of course, an exceptional beauty, a total harmony and a power strong enough to command obedience from the forces of Nature. For example, even if this spot were surrounded by forces of destruction, they would not have the power to act; the protection would be sufficient. All this requires the utmost perfection in the individuals who would be the organisers of such a thing.

(*Silence*)

Indeed, nobody knows how the first men were formed, the first mental realisation. One does not know whether they were isolated individuals or groups, whether this happened in the midst of others or in isolation. I do not know. But there may be an analogy with the future case of the supramental creation. It is not difficult to conceive that in the solitude of the Himalayas or in the solitude of a virgin forest an individual would begin to create around him his little supramental world. It is easy to conceive. But the same thing would be necessary: he would have to have reached such a perfection that his power would act automatically to prevent intrusion, so that automatically his world would be protected; that is to say, all contrary or foreign elements would be prevented from approaching.

Stories of the kind have been told, of people who lived in an ideal solitude. It is not impossible at all to conceive that. When one is in contact with this Power, at the moment it is in you, you see quite well that it is child's play; it is even possible to change certain things, to exert an influence on surrounding vibrations and forms, which automatically begin to be supramentalised. All

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that is possible, but it is on an individual scale. Whereas, take the example of what is happening here, the individual dwelling at the very centre of all this chaos: there lies the difficulty! Does it not follow from this very fact that it is impossible to reach a kind of perfection in the realisation? But then too, the other example, that of the solitary in the forest, does not at all prove that the rest of mankind will be able to follow; whereas what is happening here is already a much more radiating action. This is what must happen at a given moment, this must happen inevitably. But the problem remains: can this happen at the same time or before the other thing is realised — at the same time or before the individual, the one individual is supramentalised?

Evidently, the realisation under the conditions of community or the group is much more complete, integral, total and probably more perfect than any individual realisation, which is always, *necessarily*, on the external, material plane, absolutely limited, because it is only one mode of being, one mode of manifestation, one microscopic set of vibrations that is touched.

But from the point of view of the easiness of the work, I believe there is no comparison.

(*Silence*)

The problem remains. All people like Buddha and the others, had *first* realised and then entered into contact with the world: well, this is very simple. But with regard to what I have in view, is it not an indispensable condition, for the realisation to be total, that one remains in the world?

## *3 April 1962*

After several weeks of grave illness which threatened the Mother's life.

Just between 11:00 and 12:00 last night, I had an experience by which I discovered that there is a group of people — purposely their identity was not revealed to me — who want to create a kind of religion based on the revelation of Sri Aurobindo. But they have taken only the side of power and force, a certain kind of knowledge and all that could be utilised by Asuric forces. There is a big Asuric being that has succeeded in taking the appearance of Sri Aurobindo. There is only an appearance. This appearance of Sri Aurobindo has declared to me that the work I am doing is not his. It has declared that I have been a traitor to him and to his work and has refused to have anything to do with me.

There is in that group a man whom I must have seen once or twice, who is not with them in spirit, but only in appearance. But he is without knowledge, he does not know what kind of being is there. And he always hopes to make this being accept me, believing it is truly Sri Aurobindo. This being I saw last night. I won't tell all the details of the vision — it is not necessary. But I must say that I was fully conscious, aware of everything, knowing that an Asuric force was there — but not rejecting it because of the infinity of Sri Aurobindo. I knew that everything is part of him and I do not want to reject anything. I met this being last night three times, even apologised for sins that I have not committed and in full love and surrender. I woke at 12:00, remembering everything. Between 12:15 and 2:00 I was with the true Sri Aurobindo in the fullest and sweetest relation — there also in perfect consciousness, awareness, calm and equanimity. At 2:00 I woke and noted just before that Sri Aurobindo himself

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had shown me that still he was not completely master of the physical realm. I woke up at 2:00 and noticed that the heart had been affected by the attack of this group that wants to take my life away from this body, because they know that so long as I am in a body upon earth their purpose cannot succeed. Their first attack was many years ago in vision and action. I had it in the night and spoke of it to nobody. I noted down the date, and if I can come out of this crisis, I will find it and give it out. They would have liked me dead years ago. It is they who are responsible for these attacks on my life. Up till now I am alive because the Lord wanted me to be alive, otherwise I would have gone long ago.

I am no more in my body. I have left it for the Lord to take care of it, to decide if it is to have the Supramental or not. I know and I have said also that now is the last fight. If the purpose for which this body is alive is to be fulfilled, that is to say, the first steps taken towards the Supramental transformation, then it will continue today. This is the Lord's decision. I am not even asking what he has decided. If the body is incapable of bearing the fight, if it has to be dissolved, then humanity will pass through a critical time. What the Asuric Force that has succeeded in taking the appearance of Sri Aurobindo will create, is a new religion or thought, perhaps cruel and merciless, in the name of the Supramental Realisation. But everybody must know that it is not true, it is not Sri Aurobindo's teaching, not the truth of his teaching. The truth of Sri Aurobindo is a truth of love and light and mercy. He is good and great and compassionate and Divine. And it is He who will have the final victory.

Now, individually, if you want to help, you have only to pray. What the Lord wants will be done. Whatever He wills, He will do with this body, which is a poor thing.

Afterwards, when the transcript of this talk was read to the Mother, she commented:

The fight is within the body. This can't go on. They must be

### **Words of the Mother—III**

defeated or this body is defeated. All depends on what the Lord will decide.

It is the battlefield. How far it can resist, I don't know. After all, it depends on Him. He knows if the time has come or not, the time for the beginning of the Victory — then the body will survive; if not, in any case, my love and consciousness will be there.

## 13 April 1962

### EXPERIENCE ON THE NIGHT OF 12 APRIL 1962

After several weeks of grave illness which threatened the Mother's life.

Suddenly in the night I woke with the full awareness of what we could call the Yoga of the World. The Supreme Love was manifesting through big pulsations, and each pulsation was bringing the world further in its manifestation. It was the formidable pulsations of the eternal stupendous Love, only Love. Each pulsation of the Love was carrying the universe further in its manifestation.

And there was the certitude that what is to be done is done and that the Supramental Manifestation is realised.

Everything was impersonal, nothing was individual.

This was going on and on and on and on.

The certitude that what is to be done is *done*.

All the results of the falsehood had disappeared: death was an illusion, sickness was an illusion, ignorance was an illusion — something that had no reality, no existence. Only Love and Love and Love and Love — immense, formidable, stupendous, carrying everything.

And how to express it in the world? It was like an impossibility, because of the contradiction. But then it came: "You have accepted that the world should know the Supramental Truth... and it will be expressed totally, integrally." Yes, yes....

And the thing is *done*.

(*Long silence*)

The individual consciousness came back: just the sense of a

### **Words of the Mother–III**

limitation, a limitation of pain; without that, no individual.  
And we set out again on the way, sure of Victory.  
The skies are full of the songs of Victory.  
The Truth alone exists; it alone shall be manifested. Forward!  
Glory to Thee, Lord, Supreme Triumpher!

*(Silence)*

Now, to the work.  
Patience, endurance, perfect equality, and an absolute faith.

*(Silence)*

What I am saying is nothing, nothing, nothing, nothing but words if I compare it to the experience.

And our consciousness is the same, absolutely the same as that of the Lord. There was no difference, no difference.  
We are That, we are That, we are That.

*(Silence)*

Later I shall explain better. The instrument is not yet ready. This is only the beginning.

Afterwards Mother added:

The experience lasted for at least four hours.  
There are many things which I shall say later.

7 September 1963

### DIALOGUE WITH A MATERIALIST

*O Death, thou speakest Truth but Truth that slays,  
I answer to thee with the Truth that saves.*

*Sri Aurobindo, Savitri, Book X, Canto 3*

The other day, in dealing with a question of work, I had occasion to explain my position from the standpoint of the materialists' conviction. I do not know where they stand now, for I do not concern myself with that generally.

For them, all the experiences that men have are the result of a mental phenomenon — it is that. We have attained a progressive mental development. They would be quite unable to say why or how! — but in brief, it is Matter that has developed Life, and Life that has developed Mind, and all the so-called spiritual experiences of man are mental constructions — they use other words, but I believe that this is their idea. In any case, it is a negation of all spiritual existence in itself and a negation of a Being or of a Force or of Something higher which governs everything.

I repeat, I do not know where they stand now, but I was faced with a conviction like that.

And so I said: "But it is very simple! I accept your point of view. There is nothing else except what we see, humanity as it is, and all the so-called inner phenomena are due to a mental, a cerebral action; and when you die, you die — that is to say, when the phenomenon of agglomeration reaches the end of its life and dissolves, everything dissolves. It is all right."

Probably if things had been like that, life would have appeared so disgusting that I would have gone out of it long ago. But I must immediately say that it is not for a moral or even a spiritual reason that I disapprove of suicide. It is for me a

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cowardice, and there is something in me that does not like cowardice, and therefore I would not... I would never run away from the problem.

That is point number one.

And then, once you are here, you ought to go to the end, even if the end is nothingness—you go till the end, and it is better to go in the best way possible, that is to say, the way most satisfactory to you. It happens that I had some philosophical curiosity and studied a little about all these problems. I found myself in the presence of Sri Aurobindo's teaching, and what he says is for me the most satisfactory of all. What he has taught (I should say revealed, but not to a materialist) is, among the systems formulated by man, by far the most satisfactory for me, the most complete, answering in the most satisfactory way all the questions that can be put, the one that helps me most in life to have the feeling that it is worth something. Therefore I try to conform entirely to what he teaches and to live it integrally in the best possible way to live—best for me. It is all the same to me if others do not believe in it—whether they believe in it or not makes no difference for me. I do not need to be supported by the conviction of others; my own satisfaction is enough. Well, there is nothing more to say.

The experiment lasted for a long time. In complete detail, to all problems I answered like that. And when I had ended, I told myself, "But this is marvellous as an argument!" Because all the elements of doubt, ignorance, incomprehension, ill-will, negation, all those things that come—immediately they go away with that argument; they are annulled, they have no effect.

And afterwards, everything was securely grasped, solid.

What have you got to say?

(*Silence*)

It is much easier to reply to materialists who are uncompromising, convinced, sincere (that is to say, sincere within the limits

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of their consciousness) than to people having a religion — much easier!

But naturally, from the intellectual point of view, all human convictions have an explanation and a place. There is nothing men have thought which is not the deformation of a truth. The difficulty is not there, but rather in the fact that for religious people there are things which it is their duty to believe and it is a sin to let the mind discuss them — and so they shut themselves up, naturally, and they can never make any progress. Whereas the materialists, on the contrary, are supposed to know everything, explain everything: they explain everything rationally. And thus (*Mother laughs*) by the very fact that they explain everything, they can be led to wherever one wants to go.

*With religious people nothing can be done.*

Yes.

But after all, that also is not good. If they have been clinging to a religion, it is because that religion has helped them in one way or another, it has helped in them precisely something which wanted to have a certitude, not to have to search but to be able to rest on something solid without being responsible for the solidity — somebody else is responsible (*Mother laughs*) and it goes on like that. It is a lack of compassion to want to pull them out of that — it is better to leave them where they are. I never dispute with someone who has a faith — let him keep his faith! I take care not to tell him anything that might shake his faith, because it would not be good — they are not capable of having another.

But to a materialist: “I do not dispute, I accept your standpoint; only, you have nothing to say — I have taken my position; you take yours. If you are satisfied with what you have, keep it. If it helps you to live, it is quite all right.

“But you have no right to blame me or criticise me, because it is on your own basis. Even if all that I imagine is simply an imagination, I prefer my imagination to yours.”

There!

*24 December 1966*

### TO CHOOSE THE TRUTH

*What is the Truth? What do you mean when you speak of "the Truth"?*

You want a mental definition of the Truth. The Truth cannot be expressed in mental terms. Yes, it is so. And all the questions put are mental questions.

The Truth cannot be formulated, it cannot be defined — it is to be *lived*.

And one who is wholly consecrated to the Truth, who wants to live the Truth, serve the Truth, will know at each moment what must be done: it will be a kind of intuition or revelation (most often without words, but sometimes also expressed in words) which will make you know at every minute what is the truth of that minute. And it is this that is so interesting. You want to know "the Truth" as a thing well defined, well classified, well established, and after that you are at rest: there is no need to seek any more! You take it up, you say: "Here, this is the Truth" and then it is fixed. This is what all the religions have done. They have established their truth as a dogma. But it is not the Truth any more.

The Truth is something living, moving, expressing itself at each second, and it is *one* way of approaching the Supreme. Each one has his way of approaching the Supreme. There are perhaps some who are able to approach him from all sides at the same time, but there are those who approach through Love, those who approach through Power, those who approach through Consciousness and those who approach through Truth. But each of these aspects is as absolute, imperative and undefinable as the supreme Lord himself is.

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The supreme Lord is absolute, imperative and undefinable, unseizable in his action, and his attributes have this same quality.

Once one knows this, he who puts himself at the service of one of these aspects will know (it is expressed in life, in time, in the movement of time), will know at each moment what Truth is, and will know at each moment what Consciousness is, and will know at each minute what Power is, and he will know at each minute what Love is. And it is a multiform Power, Love, Consciousness, Truth that expresses itself innumerably in the manifestation, even as the Lord expresses himself innumerably in the manifestation.

## 11 May 1967

You see, in the present condition of the world, circumstances are always difficult. The whole world is in a condition of strife, conflict, between the forces of truth and light wanting to manifest and the opposition of all that does not want to change, which represents in the past what is fixed, hardened and refuses to go. Naturally, each individual feels his own difficulties and is faced by the same obstacles.

There is only one way for you. It is a total, complete and unconditional surrender. What I mean by that is the giving up not only of your actions, work, ambitions, but also of all your feelings, in the sense that all that you do, all that you are, is exclusively for the Divine. So, you feel above the surrounding human reactions—not only above them but protected from them by the wall of the Divine's Grace. Once you have no more desires, no more attachments, once you have given up all necessity of receiving a reward from human beings, whoever they are—knowing that the only reward that is worth getting is the one that comes from the Supreme and that never fails—once you give up the attachment to all exterior beings and things, you at once feel in your heart this Presence, this Force, this Grace that is always with you.

And there is no other remedy. It's the only remedy, for *everybody* without exception. To all those who suffer, it is the same thing that has to be said: all suffering is the sign that the surrender is not total. Then, when you feel in you a "bang", like that, instead of saying, "Oh, this is bad" or "This circumstance is difficult," you say, "My surrender is not perfect." Then it's all right. And then you feel the Grace that helps you and leads you, and you go on. And one day you emerge into that peace that nothing can trouble. You answer to all the contrary forces, the contrary movements, the attacks, the misunderstandings, the

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bad wills, with the same smile that comes from full confidence in the Divine Grace. And that is the *only* way out, there is no other.

This world is a world of conflict, suffering, difficulty, strain; it is made of it. It has not yet changed, it will take some time before changing. And for each one there is a possibility of getting out. If you lean back on the presence of the Supreme Grace, that is the *only* way out. That I have been telling you since two or three days, like that constantly.

Now?

*What to do?*

What? For your work there is nothing to say. You are doing it perfectly well, exactly as it has to be done; it is all right. Your work is quite all right.

*That is what I wanted to ask: whether this work is in any manner needed or not? Why should I go on doing it?*

Excellent, go on doing it. You do it perfectly well. Don't expect human appreciation—because human beings don't know on what grounds to appreciate something, and, moreover, when there is something that is superior to them, they don't like it.

*But where to get such a strength?*

Within you. The Divine Presence is in you. It is in you. You look for it outside; look inside. It is in you. The Presence is there. You want the appreciation of others to get strength—you will never get it. The strength is in you. If you want, you can aspire for what seems to you the supreme goal, supreme light, supreme knowledge, supreme love. But it is in you—otherwise you would never be able to contact it. If you go deep enough

### **Words of the Mother – III**

inside you, you will find it there, like a flame that is always burning straight up.

And don't believe that it is so difficult to do. It is because the look is always turned outside that you don't feel the Presence. But if, instead of looking outside for support, you concentrate and you pray — inside, to the supreme knowledge — to know at each moment what is to be done, the way to do it, and if you give all you are, all you do in order to acquire perfection, you will feel that the support is there, always guiding, showing the way. And if there is a difficulty, then instead of wanting to fight, you hand it over, hand it over to the supreme wisdom to deal with it — to deal with all the bad wills, all the misunderstandings, all the bad reactions. If you surrender completely, it is no more your concern: it's the concern of the Supreme who takes it up and knows better than anybody else what is to be done. The only way out, only way out. There, my child.

*One thing is that whatever I do there, it is not liked by my own people.*

Your own people are all mixed up, as everybody is.

*But my feeling is so strong — not only strong but it is as clear as daylight, as if I am just sitting in your presence — that I do not do anything myself. This is such a great, clear experience to me for all these years. Whatever is being done by me, it is being done by some Force and not by me at all. And it gets it done, but then the...*

What! You expect the world to understand that?

*No. They may not understand, I don't want any credit for that. But you see, the obstacles and the...*

If you consider this: that I can understand and know, then you

11 May 1967

have my full support. I never told you that you were doing wrong, did I? Now, once and for all you must understand that unless people are true yogis, out of the ego, completely surrendered to the Supreme, they can't understand. How could they? They see with all the exterior eyes and knowledge; they see exterior things and appearances. They don't see the inside. When we have stopped expecting appreciation from the outside, that is from human beings, we have no reason to complain. They appreciate, so much the better for them. They don't appreciate, it doesn't matter. It's their own look-out. We do things not to please them, we do things because we feel that that is to be done.

*I have never expected appreciation, Mother.*

Perhaps things are coming to compel you to take up that position — because that is the liberation, that is the true liberation.

*Not from ego, but I am a sadhu by nature. I don't need anything at all.*

That is all right, but also you must not need the appreciation of your own family.

*With all my failings and weaknesses, I don't need anything at all. I don't need any appreciation.*

Then you can't suffer. Because the only thing that you need is the support of the Divine, and you have it. Then you can't suffer.

*But I am suffering very much.*

Yes, there is a conflict in your being. One part of your consciousness knows but there is still one part that is the slave of circumstances.

### **Words of the Mother – III**

*(Silence)*

Perhaps all that has been coming upon you for the supreme and the total liberation. And if you take it as the expression of the Grace, you will see the result. Peace, a peace that nothing can disturb, perfect equanimity and a strength that never fails.

*(Long silence)*

Take it as a new birth today. The new life that is beginning.

## 15 August 1967

I took my seat, it was almost time, perhaps half a minute before, and all of a sudden, without preparation, like that, like a hammer blow: a descent so powerful—completely immobile—of something... It was as though Sri Aurobindo spoke to me at the same time (because the definition came at the same time as the experience: it was a vision that was not a vision, it was wholly concrete) and the word was: *golden peace*. But so strong! And then it did not move. During the whole half-hour, it did not move. It is something new that I had never felt before. I cannot say... It was perceived, but not like an objective vision. And spontaneously, other persons told me that as soon as they were seated for meditation (*gesture of massive descent*), something came down with a tremendous power, completely immobile, and a feeling of peace that they had never felt in their life.

Golden peace. And it is true, it gave the impression of the golden supramental light. But it was... a peace! Concrete, you know, not the negation of disorder and activity, no: concrete, concrete peace. I did not want to stop. The time was over, still I remained two minutes, three minutes. When I stopped, it was gone. And it has made a great difference for the body—the body itself—such a difference that when it had gone, I felt quite uneasy, I needed half a minute to regain my equilibrium.

It came and it went away. It came for the meditation and then it went away. For more than half an hour, thirty-five minutes.

And in the evening, at the balcony,<sup>1</sup> there was a crowd. I believe it was the biggest crowd that we have ever had: it spread

<sup>1</sup> On August 15, Sri Aurobindo's birthday, Mother gave Darshan by standing for several minutes on the balcony of her upstairs room and looking upon those assembled on the streets below.

### Words of the Mother – III

out into all the streets; as far as I could see, the streets were full of people. Then I came out, and as I came out, there arose from this crowd like a... something between an imploring, a prayer and a protest about the condition the world is in, particularly this country. And that rose up in waves. I looked at it, and then (it was extremely insistent) I said to myself: "It is not my day, it is Sri Aurobindo's day." I went like this (*gesture of withdrawal*) and I put Sri Aurobindo in front. And when he was put in front, standing in front he simply said, simply: "The Lord knows best what he is doing." (*Mother laughs*) Immediately, I began to smile (I did not laugh, but I began to smile) and there came the same peace as in the morning.

There you are.

"The Lord knows best what he is doing", with his most perfect sense of humour. And immediately everything became calm.

*25 May 1970*

What must be done to pull the country out of its difficulty? Sri Aurobindo has foreseen all the troubles and he has given the solution. Just now we are approaching his Centenary; it seems arranged, you know, divinely arranged, because this would be a wonderful occasion to spread his teaching all over the country: the teaching, the practical teaching, his teaching about India, how to organise India, the mission of India. It seems to me that taking the Centenary as an occasion, his teaching could be spread all over the country with a little more organising — so that his ideas get spread. Those people who are interested can take it up and teach it, hold meetings and give the light and the knowledge to the people. It is a wonderful occasion. And it is only this that gives a clue to all these difficulties.

About all that has happened and all that is happening now, he has said clearly that to go back to it is useless. We must give the country its true position, that is, the position of relying on the Divine. Naturally, this is at the other end of what people try to believe now. But Sri Aurobindo explains it in such a way that even those who are against it can agree. You understand? He has found a way of saying it which can be understood by everybody. That's the only solution, as far as I can see; it is the only solution. All the rest will mean complication, contradiction and fighting.

Just now we have two years in front of us to organise a kind of demonstration of what he was teaching. And this is above politics, you see. It is not a question of party, it's not that: because some are for it, others will naturally not be. It is above all politics. It is to organise the country beyond politics. And it is the only way. In politics it is always fight and ugly fight — ugly. And it has become so bad. He was telling me always that things would become worse and worse, because it is the *end* of this

### **Words of the Mother – III**

age. We are entering into an age where things must be organised differently. It is a difficult time because of that.

Because we know what will come, we can help to make it come sooner and with less turmoil. There is no hope in going backwards; it would make things last endlessly. We must go forward, absolutely, and go beyond, beyond party. And nobody can explain that better than Sri Aurobindo, because he was so much, so much beyond party; he saw the advantages and disadvantages of all parties and he stated them exactly.

If you read carefully what he has written — so much — you will find the answer to all these questions. And at the same time you will know that you will have the full support of the Divine Power. The Power that was behind him is behind this transformation. It is time for transformation. We can't cling to the past.

The best way to go beyond politics is to spread the message of Sri Aurobindo. Because he is no more a political element wanting to take power; there are only his ideas and ideals. And, of course, if people could understand and realise his programme, the country could be very strong, very strong.

Those who understand the teaching can take up the work of organising and spreading it.

*But Mother, unless Mother's children come into the government...*

(Mother laughs) They will break. And they themselves will feel so restricted.

If there is a man who feels like going in for politics, that is different; but I think the others will be stronger without being inside.

*But the government will be there in any case. If Mother...*

But they must be political people in temperament.

25 May 1970

Politics is always limited by party, by ideas, by duties also — unless we prepare a government that has no party, a government that admits all ideas because it is above parties. Party is limitation; it is like a box: you go into the box (*Mother laughs*). Of course, if there were some people who had the courage to be in the government without a party — “We represent no party! We represent *India*” — that would be magnificent.

Pull the consciousness up, up, above party.

And then, naturally, certain people who couldn’t come into political parties — that! that is truly working for tomorrow. Tomorrow it will be like that. All this turmoil is because the country must take the lead, must go above all these old political habits. Government without party. Oh, it would be magnificent!



## *Note on the Texts*

Most of the texts in this volume were first published between the 1930s and 1970s in books and journals put out by the Sri Aurobindo Ashram or groups associated with it. The remaining texts first appeared in 1980 in the first edition of this volume. About two-thirds of the short written statements comprising Part One were written in English, the rest in French. About three-fourths of the conversations comprising Part Two were spoken in French, the rest in English.

The conversations in Part Two were transmitted in various ways. The six conversations of 1950 and 1951 were taken down in shorthand. The conversation of 3 April 1962 was noted from memory. The manner of transcription of two conversations is not known—those of 1958 (1) and January 1960. All the other conversations were tape recorded. Most of them were spoken in French; those spoken in English are: 1958 (1), January 1960, 3 April 1962, 13 April 1962 (first half only), 11 May 1967 and 25 May 1970.

The volume has been divided into six parts, each part having a number of sections. Each section does not necessarily contain all of the statements that could be placed there. Each statement has been put only in one section, though it might have been put in more than one. Statements that appear in other volumes have not, as a rule, been reproduced here.

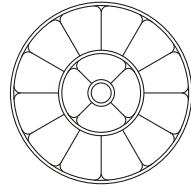
Quotations from the works of Sri Aurobindo and the Mother are occasionally cited in the text and footnotes. The sources of these works are the Sri Aurobindo Birth Centenary Library (SABCL) and the second edition of the Collected Works of the Mother (CWM).

The text of this second edition is the same as that of the first edition, apart from the correction of some typographical errors and the revision of a few English translations.



## Some Answers from the Mother





*The Mother*

## Some Answers from the Mother

Sri Aurobindo Ashram, Pondicherry

VOLUME 16  
COLLECTED WORKS OF THE MOTHER

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The Mother in 1970



## *Publisher's Note*

This volume contains the Mother’s correspondence with fourteen persons; all but one of them were members of the Sri Aurobindo Ashram. The material covers a forty-five year period, from 1927 to 1972. The earliest items are letters of the Mother to her son; the latest are brief thoughts and prayers written in a young disciple’s notebook. Each of the correspondences is presented in chronological order, with the exception of Series Six, which is arranged by theme. Two correspondences were written in English; twelve were written wholly or partly in French and appear here in translation. Further information is provided in the Note on the Texts.



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# Some Answers from the Mother

## Series One



## *Series One*

### Letters from the Mother to Her Son

Our community is growing more and more; we are nearly thirty (not counting those who are scattered all over India); and I have become responsible for all this; I am at the centre of the organisation, on the material as well as the spiritual side, and you can easily imagine what it means. We already occupy five houses, one of which is our property; others will follow. New recruits are coming from all parts of the world. With this expansion, new activities are being created, new needs are arising which require new skills.

*16 January 1927*

\*

I think I told you about our five houses; four of them are joined in a single square block which is surrounded on all sides by streets and contains several buildings with courtyards and gardens. We have just bought, repaired and comfortably furnished one of these houses and then, just recently, we have settled there, Sri Aurobindo and myself, as well as five of the closest disciples.

We have joined the houses together with openings in some of the outer walls and outbuildings, so that I may walk freely in our little realm without having to go out into the street — this is rather nice. But I am busier than ever now, and I can say that at the moment I am writing to you in a hurry.

*16 February 1927*

\*

It is true that for a long time I have not slept in the usual sense of the word.<sup>1</sup> That is to say, at no time do I fall into

<sup>1</sup> Written in connection with a newspaper article in which it was stated that the Mother had not slept for several months.

## Some Answers from the Mother

the unconsciousness which is the sign of ordinary sleep. But I do give my body the rest it needs, that is, two or three hours of lying down in a condition of absolute immobility in which the whole being, mental, psychic, vital and physical, enters into a complete state of rest made of perfect peace, absolute silence and total immobility, while the consciousness remains perfectly awake; or else I enter into an internal activity of one or more states of being, an activity which constitutes the occult work and which, needless to say, is also perfectly conscious. So I can say, in all truth, that I never lose consciousness throughout the twenty-four hours, which thus form an unbroken sequence, and that I no longer experience ordinary sleep, while still giving my body the rest that it needs.

3 July 1927

\*

In this letter I am sending you a few photographs of the Ashram which will no doubt interest you since they will give you an idea, however incomplete and imprecise, of the surroundings in which I live; in any case they will give a very limited impression, for the Ashram at present consists of seventeen houses inhabited by eighty-five or ninety people (the number varies as people come and go).

I am also sending you conversations 14 and 15. I hope that you have received, in several instalments, the complete series of the first thirteen; I had them mailed to you as they were published.<sup>2</sup>

25 August 1929

\*

I shall not endeavour to reply to your opinion on the "conversations" although there are certain points which you do not seem to have fully grasped; but I suppose that a second reading later

<sup>2</sup> These fifteen "conversations" are published in *Questions and Answers 1929–1931*, CWM, Vol. 3, pp. 1–120.

### Series One – To Her Son

on, at your leisure, will enable you to understand those parts which eluded you at first glance. Moreover, these “conversations” make no claim to exhaust their subjects or even to deal with them thoroughly. Rather they are hints whose purpose is more pragmatic than didactic; they are a kind of moral stimulus meant to goad and spur on those who are on the way. It is true that in my answers many aspects of the question have been neglected which could have been examined with interest—that will be for another time.

21 October 1929

\*

The Ashram is becoming a more and more interesting institution. We have now acquired our twenty-first house; the number of paid workers of the Ashram (labourers and servants) has reached sixty or sixty-five, and the number of Ashram members (Sri Aurobindo's disciples living in Pondicherry) varies between eighty-five and a hundred. Five cars, twelve bicycles, four sewing machines, a dozen typewriters, many garages, an automobile repair workshop, an electrical service, a building service, sewing departments (European and Indian tailors, embroideresses, etc.), a library and reading-room containing several thousand volumes, a photographic service, general stores containing a wide variety of goods, nearly all imported from France, large gardens for flowers, vegetables and fruits, a dairy, a bakery, etc., etc.!—you can see that it is no small affair. And as I am taking care of all this, I can truly say that I am busy.

23 August 1930

\*

I have also received the *Grande Revue*<sup>3</sup> and I read the article you mention. I found it rather dull, but apart from that not too bad. But the Mukerjee quoted there must have lived for many years

<sup>3</sup> A literary monthly published in France until 1939.

## Some Answers from the Mother

outside India (in America, I believe) and has become completely westernised; otherwise he would not give Gandhi and Tagore as the two most popular figures *in India*. On the contrary it is outside India that they are most popular; and for foreigners these two men seem to be the only ones who represent Indian genius. This is very far from the truth, and if they are so well known in Western countries, it is probably because their stature does not go beyond the understanding of the Western mind.

India has far greater geniuses than these and in the most varied fields, scientific, literary, philosophic, spiritual. It is true that the young people from Shantiniketan come out refined, but without any force or energy for realisation. As for Gandhi's young people, they may have more energy and power of action, but they are imprisoned within the four walls of a few narrow ideas and a limited mind.

I repeat, there is better, far better in India, but this India does not care for international glory.

4 August 1931

\*

Just a word about your remark that having children is the only way to perpetuate the human race. I have never denied this, but I wish to add that there is nothing to fear in this respect; if it is Nature's plan to perpetuate the human race, she will always find as many people as she needs to carry out her plan. The earth will surely never suffer from a dearth of men.

28 September 1931

\*

The things that are awaited... they alone can remedy the sorry state of affairs you mention in your letter of October 9th; and it is certainly not confined to the small states of central Europe. What you have described is pretty much the state of the whole world: disorder, confusion, wastage and misery.

### Series One – To Her Son

It is no use lamenting, however, saying: Where are you headed! The final collapse, the general bankruptcy seems obvious enough... unless... There is always an “unless” in the history of the earth; and always, when confusion and destruction seem to have reached their climax, something happens and a new balance is established which extends, for a few centuries more, the life of declining civilisations and human societies in delirium.

Do not start thinking I am a pessimist. I certainly do not like things as they are. I do not believe, however, that they are worse than they have been many times before. But I want them to be different, I want them to be more harmonious and more *true*. Oh, the horror of falsehood spread everywhere on earth, ruling the world with its law of darkness! I believe that its reign has lasted long enough; this is the master we must now refuse to serve. This is the great, the only remedy.

3 November 1931

\*

After a very long time I was happy to receive your letter of January 5th, especially since you think of Pondicherry as an ideal resting place. True, I think that it could provide a perfect place of cure for the restless — even if one seeks diversions there are none; on the other hand the sea is beautiful, the countryside is vast and the town is very small: a five minute drive and you are out of it; and, at the centre of it all, the Ashram is a condensation of dynamic and active peace, so much so that all those who come from outside feel as if they were in another world. It is indeed something of another world, a world in which the inner life governs the outer, a world where things get done, where work is carried out not for a personal end but in a selfless way for the realisation of an ideal. The life we lead here is as far from ascetic abstinence as from an enervating comfort; simplicity is the rule here, but a simplicity full of variety — a variety of occupations, of activities, of tastes, tendencies, natures; each one is free to organise his life as he pleases, the discipline is reduced

## Some Answers from the Mother

to the minimum that is indispensable to organise the existence of 110 to 120 people and to avoid movements that would be detrimental to the achievement of our yogic aim.

What do you say to this? Isn't it tempting? Will you ever have the time or the possibility to come here? Once you did let me hope for a visit.

I would like to show you our "establishment". It has just acquired four houses which I bought in my name to simplify the legal technicalities; but it goes without saying that *I do not own them*. I think I have already explained the situation to you and I want to take advantage of this opportunity to remind you of it. The Ashram with all its real estate and moveable property belongs to Sri Aurobindo, it is his money that enables me to meet the almost formidable expenses that it entails (our annual budget averages one "lakh" of rupees, which at the present rate of exchange corresponds approximately to 650,000 francs); and if my name sometimes appears (on bank accounts, purchase of houses, of automobiles, etc.), it is, as I already told you, a matter of convenience for the papers and signatures, since it is I who "manage" everything, but not because I really own them. You will readily understand why I am telling you all this; it is so you can bear it in mind just in case.

10 February 1933

\*

Your last letter refers to current events and betrays some anxiety which is certainly not unfounded. In their ignorant unconsciousness men set moving forces they are not even aware of and soon these forces get more and more out of their control and bring about disastrous results. The earth seems to be shaken almost entirely by a terrible fit of political and social epilepsy through which the most dangerous forces of destruction do their work. Even here, in this poor little nook, we have not escaped the general malady. For three or four days the forces at work were ugly and could justifiably cause anxiety, and a great confusion

## Series One – To Her Son

was beginning to set in. I must say that under the circumstances the Governor (Solmiac) showed great kindness and resolve at the same time. His goodwill is beyond all praise. Finally, it all ended quite well, considering the difficult circumstances. But now more than 14,000 workers are out of work. The largest factory is closed, no one knows for how long, and the other one was burned down.

The sign of the times seems to be a complete lack of common sense. But perhaps we see it this way simply because nearness makes us see all the details. From a distance the details fade and only the principal lines appear, giving a slightly more logical aspect to circumstances.

It may be that life on earth has always been a chaos — whatever the Bible may say, the Light has not yet made its appearance. Let us hope that it will not be long in coming.

23 August 1936

\*

A small booklet is being published in Geneva, containing a talk I gave in 1912, I think. It is a bit out-of-date, but I did not want to dampen their enthusiasm. I had entitled it “The Central Thought”, but they found this a little too philosophical, so it has been changed to “The Supreme Discovery”.<sup>4</sup> Rather pompous for my taste, but...

24 April 1937

\*

Speaking of recent events, you ask me “whether it was a dangerous bluff” or whether we “narrowly escaped disaster”. To assume both at the same time would be nearer to the truth. Hitler was certainly bluffing, if that is what you call shouting and making threats with the intention of intimidating those to whom one is talking and obtaining as much as one can. Tactics

<sup>4</sup> Published in *Words of Long Ago*, CWM, Vol. 2, pp. 40–46.

### Some Answers from the Mother

and diplomacy were used, but on the other hand, behind every human will there are forces at work whose origin is not human and which move consciously towards certain ends. The play of these forces is very complex and generally eludes the human consciousness; but for ease of explanation and understanding, they may be divided into two main opposing tendencies: those that work for the fulfilment of the Divine work upon earth, and those that are opposed to this fulfilment. The former have few conscious instruments at their disposal. It is true that in this matter quality compensates by far for quantity. As for the anti-divine forces they have only too many to choose from, and always they find wills which they enslave and individuals whom they turn into docile but nearly always unconscious puppets. Hitler is a choice instrument for these anti-divine forces which want violence, upheaval and war, for they know that these things retard and hamper the action of the divine forces. That is why disaster was very close even though no human government consciously wanted it. But at any cost there was to be no war and that is why war has been avoided — for the time being.

*22 October 1938*

## Series Two



## *Series Two*

### Letters to a Sadhak

*To the sadhak in charge of the Sri Aurobindo Ashram Building Department during the 1930s and early 1940s.*

Sin belongs to the world and not to yoga.

\*

By his way of thinking, feeling, acting, each one emanates vibrations which constitute his own atmosphere and quite naturally attract vibrations of similar nature and quality.

\*

So long as you are capable of beating somebody, you open the door to the possibility of being beaten yourself.

\*

You are expecting those who are working with you to be *geniuses*. It is not quite fair.

\*

I have seen your chit for washing soap. You got the last one on the 22nd of March. This makes only 16 days, while a soap must last 30 days. It is quite evident that your coolie is stealing the soap, and I have no intention of providing him with washing soap. Some device must be found to check him; words are of no use.

(This time I have sanctioned the soap.)

\*

### Some Answers from the Mother

X has started a new notebook; but it seems to me that he had not finished the previous one.

I do not see at all the need of changing the notebook every month. Will you see if indeed the previous book is finished or not, and act accordingly.

In future I will be obliged to ask for the finished notebook before I can sanction a new one. That is to say, each time that a notebook is to be renewed the *finished notebook* must be sent up to me at the same time as the chit for the new one.

I do not see the need of leaving a blank page at the beginning.

\*

Y is complaining that cement dust falls in the cattle-feed when it is prepared on the verandah.

Perhaps this is what makes the bullocks ill. One of these poor creatures has grown terribly thin. I saw it this morning.

Please see whether some better arrangement can be made.

\*

(*About increasing the size of a bathroom*)

It seems to me quite sufficiently big. They have no intention of using their bathroom as a ballroom, I suppose.

\*

How is it that you have not spoken to me about the bakery kneading table for two days? If it is not repaired at once, we shall have no bread to eat. The work must be done immediately.

\*

I am not feeling comfortable about the dining room. It is not by merely saying: "nothing will happen" that an accident can be avoided. Your mental formation may be strong, but the contrary formation is at least as strong as yours — and we must never tempt the adverse forces.

## Series Two – To a Sadhak in the Building Department

I ask you to discard all obstinacy and to be *perfectly sincere*.  
Go and see with no preconceived idea.

Go and see honestly, carefully, all round the place; consider that thirty people or so are taking their meals there and if anything happened what a horrible thing it would be — and, with the sense of your full responsibility, come tomorrow morning, with a final and definite answer — I shall trust your word.

P.S. Naturally I am not expecting you to go tonight but tomorrow morning.

14 December 1931

\*

*At Cycle House a teakwood bench broke, bringing down a mason who was standing on a plank resting on that bench. The mason was not injured. The incident reminded Z that 1:30 to 3:30 P.M. on Thursdays is Rāhukāl.<sup>1</sup>*

It is always better NOT to remember such superstitions. It is the *suggestion* that acts in these cases — most often a suggestion in the subconscious mind; but it is made stronger by becoming conscious.

9 June 1932

\*

*Four bats were found in the north end of the west roofbeam. Two of them got drenched with solignum.<sup>2</sup>*

What a pity! The bats eat the white ants!

14 June 1932

\*

*During the spraying of solignum the mason got a jet of it in his eyes.*

<sup>1</sup> Rāhukāl: an inauspicious period each day, according to local superstition.

<sup>2</sup> Solignum: a wood preservative that deters white ants (termites).

## Some Answers from the Mother

Precaution, *much precaution* should be taken so that such a thing may *not happen*. Do you realise our responsibility and **WHAT IT MEANS** if something serious happens?

The lack of precaution is a part of the movement of hurry and impatience.

\*

*I have noticed that even in cases where Mother knows our needs, She waits to be asked before granting them.*

Not exact in all cases and especially not with everybody.

\*

*My explanation, based on my own experience, is this: I feel a reserve while asking something from Mother. But in fact, there should be no reserve in our dealings with Mother; all movements should be movements of joy, including the movement of asking. As this is lacking, Mother is training us by making us ask with joy.*

It is not quite that. In each case there is, probably, a special reason. What is constant is a difference of appreciation in the urgency of the needs and the importance attached to their fulfilment. I attach also some value to the power of imagination, adaptability, utilisation or invention developed by the necessity of overcoming some material difficulty.

\*

*The cause of reserve in asking is that a person is full of desires. If he expresses all his demands—which he believes to be needs—he will be disillusioned. He prefers not to mention them rather than to be disillusioned.*

Yes, so long as there are desires, no true intimacy can be established.

15 June 1932

\*

## Series Two – To a Sadhak in the Building Department

*(Regarding the misuse of “gris entretien”, maintenance grey paint) A stool used by the Mother has been painted with “gris entretien”. I had informed the stores not to issue gris entretien except for Sri Aurobindo’s room.*

But who is responsible for *having given the paint?* Was not the fact that the “gris entretien” must be kept for the doors and windows in Sri Aurobindo’s room only, told to those in charge?(!)

Why was my stool at all painted with gris entretien? I did not ask for the grey paint as far as I remember.

\*

*In this case the paint slipped out because it was asked for Mother’s stool.*

A rule is a rule and I do not see why *my* stool escaped the rule, unless a chit *signed by me* could be produced.

\*

*“To turn towards Thee, unite with Thee, live in Thee and for Thee, is supreme happiness, unmixed joy, immutable peace.... Why do men flee from these boons as though they fear them?”<sup>3</sup>*

I still wonder why and I can find no answer except that stupidity rules the world.

25 June 1932

\*

*For the last few days, my mind has dwelt upon the scenes and incidents of days long past. It takes pleasure in comparing how different I am now from what I was then.*

<sup>3</sup> Extract from the Mother’s *Prayers and Meditations*, 18 June 1913.

## Some Answers from the Mother

It is good sometimes to look backwards for a confirmation of the progress made, but only if it is used as a lever to encourage one in the efforts towards the progress still to be made.

27 June 1932

\*

*On the outside cover of a notebook used by X, there was a table of Rāhukāl, giving the inauspicious hours for each day of the month. I have pasted a blank piece of paper over it.*

*I pray for a gracious word from You to strike at the root of this superstition.*

Do you believe it is so easy to strike at the root of a stupidity? Stupidities are always rooted deep down in the subconscious.

1 July 1932

\*

*“Every moment all the unforeseen, the unexpected, the unknown is before us.”<sup>4</sup> What is the remedy?*

Be plastic and vigilant, attentive and alert — receptive.

18 July 1932

\*

By the way, I have seen the painter sand-papering the salon table and was horrified! He was rubbing violently and in any direction with one or the other hand, while he was looking at anything and everything *except at what he was doing*; poor table, what a treatment!! I prefer not to think of what will come out of so much unconsciousness and carelessness.

20 July 1932

\*

<sup>4</sup> *Prayers and Meditations*, 11 January 1914.

## Series Two – To a Sadhak in the Building Department

*“One single drop of Thy divine love can transform this suffering into an ocean of delight!*

*Oh! Let all tears be wiped away, all suffering relieved, all anguish dispelled, and let a calm serenity dwell in every heart.*

*I am sad, have pity on me.*

*O Thou who relievest all suffering and dispersest all ignorance, O Thou the supreme healer, have pity on me.*

*Break this resistance which fills me with anguish.  
Why, why this night?”<sup>5</sup>*

I could give many explanations; the how and the why can easily be described — but is it really necessary? This is not what heals. Healing comes not from the head but from the heart.

To *understand* is good, but to *will* is better.

Self-love is the great obstacle.

Divine love is the great remedy.

20 July 1932

\*

*I am weeping without knowing why.*

Weep if you like, but do not worry. After the rain the sun shines more bright.

\*

*I am rolling in my bed in the hope of getting sleep.*

Peace, peace, my child; do not torment yourself.

\*

<sup>5</sup> The sadhak's prayer is composed of extracts from several prayers of the Mother in *Prayers and Meditations*,: paragraph one, 29 November 1913; two, 7 January 1914; four, 8 March 1914; five, 7 April 1914 and 18 April 1914.

## Some Answers from the Mother

*But what was this darkness? I could not recognise myself during the last four hours. I was stiff, I was burning with heat, all was gloom.*

The exact symptoms of an attack from adverse forces.

\*

*I was imagining that Mother will throw away this book in disgust, or that Sri Aurobindo will write two pages asking me to quit the Ashram or at least to stop work from tomorrow. Mother will say: this is the effect of indulging himself so much in the morning! He deserves to be kicked out. And so on.*

The usual nonsense.

By the way, I don't find that the Hostile Forces have much imagination; they are always repeating the same old tricks! They ought to be worn out by this time.

\*

*O Sweet, Sweet Mother, Thy Peace is in me, Thy Peace is in me, Thy Peace is in me.*

Sleep, child, sleep, with sweet Mother in your heart!

Awake, child, awake, with sweet Mother in your heart!

21 July 1932

\*

*"O Love, Divine Love, in a fecund silence I bow to Thee"...*

I open myself to Thee and I would obey Thee with an absolute faithfulness.

28 July 1932

\*

<sup>6</sup> *Prayers and Meditations*; first phrases, 16 August 1913; last phrase, 17 August 1913.

Series Two – To a Sadhak in the Building Department

True greatness, true superiority lies in *kindness and goodwill*.

I trust that X is not truly provoking. I would not like it at all. Each one has his faults and must never forget it when he deals with others.

29 July 1932

\*

It is always better not to show too much what I have written, as I am not dealing with everybody in the same way, and what I can say to one I would not say to another.

Guard against all individual decision (which can be arbitrary).

30 July 1932

\*

“To Thee all the fervour of my adoration.”<sup>7</sup>

It is adoration expressing itself in work — all the more precious.

31 July 1932

\*

*I thirst for Thy consciousness, O Sweet Mother, I become one with Thee.*

This thirst shall be quenched when this (“O Sweet Mother, I become one with Thee”) is psychologically realised.

2 August 1932

\*

*This evening when Y informed me that Z was ill, I exclaimed that she must have revolted against Mother. He asked me whether it was my belief that the cause for sickness is always a revolt or wrong attitude. I said Yes. He asked me to give a concrete example. I described an incident in which Mother found defects in my work,*

<sup>7</sup> *Prayers and Meditations*, 29 January 1914.

## Some Answers from the Mother

*which led to a subdued revolt in me and consequent illness. He pointed to his fingers and said that he was not conscious that any revolt or wrong attitude was the cause of the pain in his fingers.*

The wrong attitude can be in the *body consciousness* itself (lack of faith or of receptivity) and then it is very difficult to detect as it does not correspond to any wrong *thought* or *feeling*, the *body consciousness* being most often and in almost everybody *subconscious*.

\*

*Is it good to talk about one's experiences, as in the above conversation?*

No general rule can be made for this, each case is different. The important point is the attitude behind the talk. It is only what is said as a pure and sincere offering on the altar of Divine Truth that can have a real value.

6 August 1932

\*

*There was lightness, mirth and joy in Your expressions this morning, as if to counteract the graveness I was feeling.*

This was to remove all possibility of a feeling of scolding or reproach in what I was saying, because there was nothing of the kind in my intention. I was giving expression to an amused observation about the ways of the world and how it cannot but misunderstand our own ways, *we who are too sincerely seeking for the Truth expression to be easily understood by ordinary people*. It is this seeking which gives the impression of hesitation, uncertainty, unsuccessful attempts, etc.

10 August 1932

\*

Series Two – To a Sadhak in the Building Department

*“Grant that we may effectuate Thy Victory”<sup>8</sup> if the time has come... but it is for You to answer, O Sweet Mother.*

It is by the concentration of our will and the intensity of our aspiration that we can hasten the day of victory.

13 August 1932

\*

*Beloved Mother,*

*As to my belief in the efficacy of prayer, I believe in its efficacy only when it is addressed to the Mother. I mean that Mother in that room who is there in flesh and blood. If you refer your prayer to some unknown or unknowable or invisible god, I do deride it as mere philosophy.*

I find your answer quite good. But X is quite free to expect more help from an invisible and silent Mother (who never contradicts you openly) if he likes.

15 August 1932

\*

*Why do I do something in dream which I would not do in the waking consciousness?*

The movement comes from a subconscious layer which is not allowed to express itself in the daytime.

\*

*Is it because there is no mental control in the dream state and hence the vital being is free to act as it likes?*

<sup>8</sup> *Prayers and Meditations*, 19 June 1914.

## Some Answers from the Mother

No true and constant control is established in that part as yet.

\*

*An experiment: This morning while supervising work, I prayed with concentration that each workman might become conscious that he was working for Mother and feel the joy of it. After concentrating like this for about an hour, I felt fatigued and imperceptibly the concentration frittered away. What is the cause of this feeling of fatigue? What is the difficulty in keeping such a concentration for all the 24 hours?*

The physical being is always fatigued when it is asked to keep a lasting concentration.

The concentration can be kept constantly but not by mental decision.

It must be a divine decision.

16 August 1932

\*

*Which activity will most fully utilise all the energies?*

The one that is done in the most perfect spirit of consecration.

20 August 1932

\*

*A reservation: Mother said this morning that it would take one and a half months to finish the bathroom. I said Yes. In fact, I expected it to be finished within a month. Two conflicting thoughts passed rapidly through my mind when I said Yes: (1) When Mother says that it will take one and a half months, naturally that should be correct; there may be some delays I cannot foresee. (2) But why should I not say that according to my estimate, it is 30 days' work?*

## Series Two – To a Sadhak in the Building Department

It is good, it is indispensable that you should *think* that the work will take only 30 days; otherwise it would extend over more than two months!

But I want it to be good rather than quick.

\*

*I pray to Mother that there may be no unforeseen delays.*

I hope so also — but I have seen that the work takes *always* longer than your estimate and we are pushed on and on week after week. I like better to count largely and not to be disappointed.

\*

*Mother, what is the proper attitude? If I hear suggestion (1), I feel I am keeping a reserve. If I hear suggestion (2), I feel I am contradicting Mother. What should I do?*

There is no contradiction in stating what you *think*. I am not expecting you to be a *prophet* and that your thought should be always right.

25 August 1932

\*

*Mother,*

*Yesterday I told You, "All have gone." In fact I saw that the carpenter was going, not gone, and I calculated that by the time I came out and closed the door, he should be gone. So I replied, "Yes, Mother, the last man has gone." And lo, there he is, arranging the polishing stones! If I had drawn back for only a second before hastening to reply, I would have given a more precise reply. I feel a little uneasy about it.*

Nothing to be uneasy about. The spontaneous answers of the external consciousness are always vague and somewhat incorrect.

## Some Answers from the Mother

It needs a great vigilance to correct that — and a very firm resolution too. This incident may be meant to raise in you the resolution.

5 September 1932

\*

*Mother divine,*

*I am feeling tired today. I have not exerted myself, nor have I economised on sleep or rest. I was also getting mild suggestions of vomiting, but they have stopped by now.*

I am not astonished. You have reached a point of inner progress when you can no more get into fits of anger without feeling the results of it. You must, once for all, take the resolution — and keep it: NEVER LOSE YOUR TEMPER.

I told you already that far from diminishing, your hold upon the workmen can but increase by it.

26 September 1932

\*

It is better simply to be sincere than to be clever.

31 October 1932

\*

To love the Divine is to be loved by Him.

2 November 1932

\*

Because of the sudden rain we wanted to close the windows and found, with some discomfort, that *not a single one is closing properly*. Unless you are a Hercules and a wrestler you have no hope of closing them at all. They keep closed through goodwill, I suppose, but this goodwill would certainly not stand any strong gust of wind!

## Series Two – To a Sadhak in the Building Department

Repairs are urgently needed. Tomorrow morning I shall show you the state of affairs.

9 November 1932

\*

*Sweet Mother,*

*X told me this morning, “Do you see the plaster work done by Y? How nice it is! The work we have done is not so nice.” I replied: “I know at least one reason. It is because you are not with the workmen all the time. This morning you were missing from your post from 9:30 to 10:30.” X said, “But Y also takes off sometimes.”*

I told you already that if someone refuses to be conscientious in his work, what can I do? It is true that the work suffers, but he suffers still more, for no amount of meditation can replace sincerity in the service of the Divine.

3 December 1932

\*

*Sweet Mother,*

*“One must know how to soar in an immutable confidence; in the sure flight is perfect knowledge.”<sup>9</sup> I don’t understand this sentence. How can one soar? What is the figurative sense of this word?*

It simply means to rise (soar into the air) above the ordinary consciousness, into a higher consciousness from which one can see things from above, and thus see them more profoundly.

9 December 1932

\*

If you try to hide something from the Divine, you are sure to fall flat on your nose, plop! like that...

10 December 1932

\*

<sup>9</sup> *Prayers and Meditations*, 15 June 1914.

## Some Answers from the Mother

Joy lies in having *absolute trust* in the Divine.

2 January 1933

\*

Why, when you get into trouble, do you no longer ask for the help of the Divine Grace? Yet you know from experience that the result is unfailing and marvellous!

16 January 1933

\*

*Sweet Mother,*

*I still cannot make a clear distinction between a desire and a need for the work. So this is the method I have adopted: When I think I need something (anything), I wait. If the inconvenience caused by not having this thing comes up again or increases, I ask for it.*

Then the desire gets exacerbated and the request is made with a kind of sour rage.

\*

*I sometimes think of adopting a diametrically opposite method: asking for a thing as soon as I think I need it, without thinking or putting it off—but I don't dare adopt this method.*

There is still another method, far more interesting than these two: ask for nothing at all and see what happens.

\*

*Give me an infallible method.*

I don't have one.

26 March 1933

\*

Series Two – To a Sadhak in the Building Department

*Sweet Mother said, “There is still another method.” I was a bit perplexed as to how to apply Sweet Mother’s words to the letter. I started following Her advice. I didn’t ask for anything, even on April 1st,<sup>10</sup> and that is another reason for my perplexity.*

I am afraid that in trying too hard to stick to the “letter”, you have lost the “spirit”. I was not referring to the things given at the “stores”, and I was most surprised to see that you did not ask for anything on the first. You would do well to ask strictly for *the things you need*.

5 April 1933

\*

Because others are mean is no reason to be mean yourself.

24 April 1933

\*

*Sweet Mother,*

*The old servant X wants a job for her young son (who is less than eight years old, I think). Can he be employed to clear the rubble at Ganapati House?*

It is impossible to put a child of under eight to work. It would be criminal.

9 June 1933

\*

We want to be faithful workers for the Great Victory.

26 June 1933

\*

<sup>10</sup> On the first of the month, the sadhaks received from the Ashram stores the material items which they previously requested.

## Some Answers from the Mother

*Sweet Mother,*

*The carpenter Y has taken ten days' leave in order to get married again. He wants Rs. 40 advance, to be paid back at the rate of Rs. 8 per month. I have already told him that Mother approves neither of marriage — far less of remarriage — nor of loans to encourage marriages.*

*He insists on asking Sweet Mother.*

*Your orders please, Mother wonderful!*

What can we do? He is a good and regular worker, isn't he? I hope this new marriage will not make him irregular.

Should we give him the money? If you think it is necessary, I shall not say No.

6 July 1933

\*

*Sweet Mother,*

*The measuring tape: mere common sense shows that the tape is not indispensable. But there is a dissatisfaction somewhere in my being. I can't pinpoint this recalcitrant spot. Is it my mind? Isn't it the mind that shows the absurdity of this request?*

It is a *mental formation* prompted by a desire of the vital, which protests and rebels because it cannot be fulfilled. These formations are *autonomous entities*. That is why, once they are made, the conscious will loses nearly all control over them unless a *counter-formation is made to destroy them*. Something like this, for example: "I do not want to receive a measuring-tape. I earnestly hope that Mother will not disgrace me by giving me one, for it would cover me with shame and embarrassment. Such ignorant and obstinate desires are unworthy of a child of the Mother."

12 September 1933

\*

Series Two – To a Sadhak in the Building Department

*Sweet Mother,*

*The blacksmith: an iron shaving got into his eye. Is there any connection between the fact that I gave him the job of making rods for X's embroidery frame without first having spoken to You about it and the accident that occurred later? When the blacksmith came to see me after the accident I wondered whether there was any connection, and when You said that You had doubts about this type of long frame my uneasiness doubled. Enlighten me, Sweet Mother.*

These movements spring from desire and ignorance (X's desire for a frame without any exact knowledge of *how* the frame has to be made) and they develop without harmony, in disorder and confusion, sometimes producing the most unfortunate results as in this case. I will explain: the *idea* of a big frame is excellent but difficult to execute. If the *desire* had not been there *insisting on immediate realisation*, the project could have been examined carefully before being carried out and its execution would have been more harmonious.

13 September 1933

\*

*(About constructing a braced frame to support a swinging sieve)*

Do you know what a swing is?

It is a plaything I enjoyed very much when I was small. It is made of wood, and the plank you swing on is suspended by strong ropes from rings fixed to a bar above. The supporting posts are securely set in the ground. I was thinking that something similar could be made for the sieve.

19 September 1933

\*

*O Mother divine,  
I have started examining the details of the work with*

## Some Answers from the Mother

*a critical eye and everything goes to prove that in reality I know nothing, I can do nothing, I am good for nothing. Having recognised this, I have lost all joy in action.*

Simply welcome the fact that you have become aware of a lack of thoroughness, since this awareness allows you to *make further progress. Indeed, making progress, overcoming a difficulty, learning something, seeing clearly into an element of unconsciousness*—these are the things that make one *truly happy.*

22 September 1933

\*

*Sweet Mother,*

*How can people insult me so easily, I wonder. Is it that my features are lacking in vigour? Is it that I am scornful of others and therefore others treat me scornfully? I try again and again, but I can't find any satisfactory explanation.*

It may be that physical appearance has something to do with it, but truly speaking it does not count for much. I believe rather in the influence of atmospheres. Each one has around him an atmosphere made of the vibrations that come from his character, his mood, his way of thinking, feeling, acting. These atmospheres act and react on each other by contagion; the vibrations are contagious; that is to say, we readily pick up the vibration of someone we meet, especially if that vibration is at all strong. So it is easy to understand that someone who carries in and around himself peace and goodwill, will in a way impose on others at least something of his peace and goodwill, whereas scorn, irritability and anger will arouse similar movements in others. The explanation of many events may be found along this line—although, of course, it is not the only explanation!

30 October 1933

\*

Series Two – To a Sadhak in the Building Department

*Sweet Mother,*

*This morning at pranam a prayer leapt up from my heart towards You: "May this day bring me an opportunity to remain calm even in the face of provocation." It was a very spontaneous prayer.*

Now that is indeed an imprudent prayer! It is as if you were deliberately attracting an unpleasant experience to yourself.

\*

*(The sadhak then related his heated conversation with someone.) I regret having lost my temper while pronouncing these last sentences. I have noticed that even when I am conscious, if I open my mouth I lose my self-control. I get angrier and angrier from one sentence to the next.*

The conclusion is therefore obvious: it would be better not to open your mouth. In certain cases, as in this one, it is wiser to *turn your back* than to *open your mouth*.

3 November 1933

\*

*Sweet Mother,*

*Regarding the partition-cupboard in Y's room: I made the shelves of this cupboard out of small pieces of wood. A large quantity of old planks were thus used up. But Y expressed his dissatisfaction when he saw the shelves.*

Yes, here everyone thinks only of spending, spending, spending as much as he can; no one thinks of saving and avoiding waste. It is the triumph of egoism. You may show this to them and add that it is I who gave the order to make all possible use of the old pieces of wood.

13 November 1933

\*

## Some Answers from the Mother

*Important — Aroum  (the Kitchen)*

I forgot to enquire about an important point. Since the vessels used for cooking are very *large*, the top of the fire-places should not be much higher than ground level. This must be checked while the kitchen is being repaired. The top of the fire-places should not be more than fifty centimetres above ground, so that the vessels can be raised and lowered without danger.

5 December 1933

\*

*(The sadhak outlined his work-schedule.) All this leaves me little time — not enough for a tour of all the centres. What should I do, Sweet Mother? I call for Your help.*

You must be calm and concentrated, *never utter an unnecessary sentence* and have faith in the divine help.

12 December 1933

\*

*Sweet Mother,*

*An exercise: If you notice that your voice is rising, stop speaking immediately; call upon Sweet Mother to make you aware of the hidden deformation. Is it all right, Sweet Mother?*

It is quite all right.

All my compliments for this appreciable progress.

9 February 1934

\*

*“Attila, King of the Huns in 434, devastated the cities of Gaul but spared Lutetia after being diverted by Saint Genevieve.” I don’t understand the phrase “diverted*

## Series Two – To a Sadhak in the Building Department

*by Saint Genevieve". Did Saint Genevieve divert Attila from Lutetia, which he spared?*

Attila was compelled to spare Lutetia because of the occult action of Saint Genevieve who, by the ardour of her prayers, obtained the intervention of the Divine Grace. This prompted Attila to alter the route of his troops, and so he gave the city a wide berth.

11 February 1934

\*

*Sweet Mother,*

*I have had a pain in the right side of my chest and in the left side of my back for the past three or four days. I decided to be brave and not tell You about it, but the pain has grown sharper since yesterday.*

It was not at all clever to have said nothing about it. If you had told me immediately, you would already have been cured.

13 February 1934

\*

*(The sadhak recounted his conversation with Mr. Z, a local French official. The conversation ends:)*

*Mr. Z: I have heard that Sri Aurobindo can communicate at a distance. Is it true?*

*Sadhak: That is nothing. He isn't interested in occult powers; it isn't His aim.*

*Mr. Z: But even so, can He communicate with someone in Calcutta?*

*Sadhak: Yes, if the other person is receptive. Suppose I have difficulties in my work. There is no way of communicating with Mother. I can't find the solution. I concentrate on Mother, ask Her to guide me and find the solution. This is not unusual. It has happened several times.*

## Some Answers from the Mother

*Mr. Z: Does Sri Aurobindo give talks?*

*Sadhak: No, we meditate with Mother.*

*Mr. Z: On what do you meditate?*

*Sadhak: Each one on his own aspiration, and Mother guides us. She gives us experiences and revelations.*

*Mr. Z: You don't say!*

*Sadhak: Yes, we are not all under a hallucination!*

*Mr. Z: Are you sure it isn't a hallucination?*

*(The Mother underlined most of the remarks above in red pencil.)*

It would have been better not to say the things I have marked in red pencil. This falls under the “powers” that it would be better not to mention. Either the person you are speaking to does not understand at all and takes you for a fool suffering from hallucinations, or else he understands and then gets frightened, which is always dangerous.

If someone asks you about Sri Aurobindo’s *powers*, it is always better to say: “I don’t know. He doesn’t tell us about these things.”

And don’t speak about me unless it is *unavoidable*. I am putting a copy of the *Conversations* in the tray for Mr. Z.

27 March 1934

\*

*Sweet Mother,*

*When I read a novel or anything in print I clearly understand, say, eighty per cent. But when someone speaks, I have great difficulty in following him. I miss more than half.*

Does this imply that the report of your conversation with Mr. Z is inaccurate? This is very serious — you should not put words into his mouth which he didn’t say. You must report things

Series Two – To a Sadhak in the Building Department

exactly as you heard them, and when you are not sure you must say so.

2 April 1934

\*

*Sweet Mother,*

*A prayer: Teach me the unfailing way to receive from Sweet Mother a healing and comforting kiss.*

Why do you want an outward sign of my love? Are you not satisfied with knowing it is there?

16 April 1934

\*

*Sweet Mother,*

*I admit that I have much to learn from X. I bow to Sweet Mother in X. Make our relationship one through which I may benefit and come to know you.*

I appreciate this attitude and this effort. It proves the sincerity of your aspiration. But I did not have that particular point in mind — I was speaking in a much more general way. All of you, in your relationships with one another, have much to change and much to learn.

20 April 1934

\*

It seems that the notice about the holidays has been circulated only in French. I don't think you should do this, for it would amount to imposing the study of French on all those who work in the Building Department, which is impossible.

For instance, Y once asked me whether it was indispensable to learn French and I told him No. Others too are in the same position. In my opinion you should add an English version to the French and circulate both together.

4 May 1934

\*

## Some Answers from the Mother

Z has asked whether we could give double pay for the extra working hour from six to seven in the evening. I have said Yes. For surely you must know that in France all the extra hours in the evening are paid double, and this seems reasonable.

4 May 1934

\*

*Sweet Mother,*

*I have a confession to make. My mind is flooded with contradictions and doubts. I have struggled against this onslaught desperately, but still I haven't found peace.*

*Last night I made an effort. I made an estimate of the expenditures and workers needed for our project, as well as I could with my short and limited foresight. I was completely dejected. What should I do?*

These things need to be considered carefully, not lightly as one discusses a play or the pronunciation of French.

As soon as the project is completely ready, when you have worked everything out and can answer my questions, I shall call you one morning alone with X into my little room, and we shall discuss the matter quietly. *When will you learn not to lose courage and confidence* at the slightest setback, when things are not, *by my own doing*, exactly as you had planned? I think it is high time you learned this and I find that you give me very little credit, less perhaps than you would give an ordinary building contractor who, in your eyes, seems to know his job and have some common sense.

\*

*(The sadhak then gave several examples of difficulties with his workers and work projects.)*

All that you say is quite true and there are still many other things you have not said, but which I know. The trouble might be summed up thus:

## Series Two – To a Sadhak in the Building Department

- 1) Too many workers.
- 2) Too many different projects undertaken at the same time.
- 3) Lack of consciousness in some of the supervisors.

Naturally, No. 2 could be set right by increasing the number of supervisors, provided, of course, that they are sincere and honest, which would also be the remedy for No. 3. But perhaps of all the remedies, this one (I mean being honest, sincere and conscientious) is the most difficult to achieve.

Several times we have spoken in a general way about reducing the number of workers. I have always said Yes, and I would be very happy to cut down expenses as much as possible.

But when we came to the details of carrying this out, we always found ourselves confronted with the same difficulty: whom to dismiss? And according to your answers the difficulty seemed insurmountable.

Now I propose this — to put up a notice which X could draft along the following lines:

“The ill-will of the local residents has obliged me to stop buying houses; consequently there is no longer enough work to keep all the workers busy. I am very sorry about this, but I am obliged to part with a certain number of them (you give the number), and since they have all been hardworking and faithful, I am at even more of a loss to make a selection. Therefore I am giving them three weeks’ advance notice: as of July 1st the number of workmen will be reduced by... (give the exact figure). That will give them time to look for work elsewhere. Those who have found work should let us know.”

Before displaying the notice you will speak to the workers (masons, carpenters, painters, coolies, etc.) whom you *positively want to keep* and tell them that the notice which is going to be put up is not meant for them and that *in any event we want to retain their services*, so they do not have to look for work elsewhere. To avoid any possible misunderstanding, it would be best if X or Y speaks to them in your presence.

And from July 1st we shall also have to think about reducing

## Some Answers from the Mother

the number of projects undertaken at one time, in order to meet the difficulty of supervision.

This is what I see most clearly at the moment.

5 June 1934

\*

*Sweet Mother,*

*All the pain I have felt till tonight comes from my reservations with regard to Sweet Mother. Is my diagnosis correct? If so, how can I do away with these reservations without seeming to contradict or embarrass Sweet Mother?*

I am going to begin by telling you a very little story. Then I shall answer you.

You must have seen the new clock which is supposed to run for six months. When it was first set going, it ran very fast. Z tried to figure out how to adjust it and found a sort of screw which is used to lengthen or shorten the pendulum. I looked at the clock with my *inner sight* and told Z, "To make it go slower, you have to shorten the pendulum." He looked at me in bewilderment and explained that in mechanics the longer the pendulum is, the slower the movement. (I knew that very well — but this is not an ordinary pendulum since it works by rotary movement.) I answered, as I always do, "Do as you think best." He lengthened the pendulum and the clock started going even faster. After observing it for a day, he agreed to shorten the pendulum and now the clock is working perfectly all right.

I believe in the superiority of the inner vision over the outer vision and this belief is based not merely on theoretical knowledge but on the thousands of examples I have come across in the course of a life which is already long. Unfortunately I am surrounded by people who, though they are here to practise yoga, are still convinced that "a cat is a cat", as we commonly say in French, and that one can rely only on one's physical eyes

## Series Two – To a Sadhak in the Building Department

for seeing and observing, on one's physical-mental knowledge for judging and deciding, and that the laws of Nature are *laws* — in other words, any exception to them is a miracle. This is false.

This is what is at the root of all the misunderstandings and reservations. You already know, and I mention it only to remind you, that an experiment made in a spirit of reserve and doubt is not an experiment, and that outer circumstances will always conspire to justify these doubts, and this for a reason which is very easy to understand: doubt veils the consciousness and the subconscious sincerity, and into the action some small factors creep in which may seem unimportant, but which are just sufficient to alter all the factors of the problem and to bring about the result that one had anticipated by doubting.

I have nothing else to add except this. When the question of distempering X's rooms arose, I looked very carefully several times with the inner eye and I saw this: brush the walls with a metal brush so that whatever is loose falls off and cover the rest with a thick layer of distemper which by its very thickness will be enough to conceal any irregularities. The process was supposed to be simple, rapid and fully satisfactory. I put forth all the necessary force for it to become an effective formation charged with the power of realisation, and I said that the work could proceed, adding in a few words how it was to be done. (This was long ago — the first time it was decided to distemper the walls of X's apartment, perhaps more than a year ago.) My formation was so living, so real, so active, that I made the mistake of not reminding you about it before the work began. I have an unfortunate tendency to believe that the consciousness of those around me is, at least partially and in its limited working, similar to mine. I shall explain. I know that each of you has a very small and limited consciousness compared with mine, but within its limits, I have the illusion that its *nature* is similar to mine, and that is why there are many things I do not say, because to me they are *so obvious* that it would be utterly pointless to mention them. It is here that on your side a freedom of movement and speech

## Some Answers from the Mother

arising from an affectionate confidence must come in: if there is something you are unsure of, you must ask me about it; if you do not *very clearly see my intention*, you must enquire about it; if you do not grasp my formation in a very precise way, you must ask me to explain it to you. When I do not do so, it is because I think you are receptive enough for the formation to act and fulfil itself without my needing to speak about it, and in fact this often happens — it is only when the mind and vital get in the way, for one reason or another, that the working becomes defective.

Read this carefully, study it, and when you come today I will ask you to read it from the place I have marked with a red cross, for I think it may be useful to everyone there. I shall probably ask you to translate it into English, to make sure that you have fully understood.

May Peace be with you — I bless you.

7 June 1934

\*

*O Sweet Mother,  
I am thirsting, thirsting for Your love!*

You have only to open your heart and your thirst will be quenched, for the waters of love never run dry.

3 July 1934

\*

Sleep well and rest yourself beneath the protective shade of my blessing.

11 July 1934

\*

*Sweet Mother,  
This morning You said that when one has a feeling of  
danger, it is because there is a hidden reason somewhere.*

That is not exactly what I said. I said that a feeling of danger should always be taken seriously when one is *responsible* for

Series Two – To a Sadhak in the Building Department

the state of things, and that one should not say, “*It is nothing*” unless one is *ten times sure* it is nothing.

22 August 1934

\*

*Sweet Mother,*

*While inspecting the stores I found that the principle of keeping all materials without throwing anything away is not above reproach. The good materials get spoiled under a pile of useless things, because one cannot take care of them.*

*If only the good materials had been kept, it would have been easier to take care of them. Am I right, Sweet Mother?*

I think so. But more than anything, it is the lack of organisation and order which causes all this waste. Certainly, if there is not enough room to keep things in order and *separate*, the good things on one side and the bad on the other, it is better to get rid of the bad things. But this should be done with great care so as not to go to the other extreme and throw away things that may be useful.

20 September 1934

\*

*Sweet Mother,*

*X sent me a mason with a dismissal note this morning. Later, I learnt from X that the mason had laughed when X told him he was not satisfied with the work he had done. How should one determine a worker's fate in this and similar cases?*

One really cannot dismiss a man because he laughed. He should be given some other work and advised to be polite in the future.

24 October 1934

\*

## Some Answers from the Mother

*Sweet Mother,*

*I heard that one can know all the qualities of any material by identification of consciousness. Is this true? Is it possible? For example, if there are cracks in a roof, I want to know the exact cause. How can I identify myself with the roof? Is there a definite method? Is this method easier and more certain than the mental process of reasoning which is based on acquired experience?*

In theory, it is true that *everything can be known by identification*, but in practice it is rather difficult to apply. The whole process is based on the power of concentration. One has to concentrate on the object to be known (in this case the roof) until all the rest of the world disappears and the object alone exists; then, by a slight movement of will, one can succeed at identification. But it is not very easy to do and there are other means of knowing besides reasoning — intuition, for example — which are also effective.

*November 1934*

\*

*O Sweet Mother,*

*I sing Your praises. I will never forget how You respond when one calls You with intensity, nor the marvel of Your presence which changes the attitude of others too.*

This statement is quite true.

\*

*I bow to You, Sweet Mother. Be present in me always and for ever.*

Yes, I am always with you, but you must never forget to call me, for it is by calling me that the presence becomes effective.

*15 December 1934*

\*

Series Two – To a Sadhak in the Building Department

*Sweet Mother,*

*I know that I was not obliged to give Y an explanation for my decision. In his expression, the question was there, but I could easily have ignored it. Why did I show this weakness? O Sweet Mother, how should one act in such cases?*

Y's will is strong and he knows how to impose it on others. The only solution is to have a will stronger than his and to use it with great calm, but also with great determination.

25 December 1934

\*

*Sweet Mother,*

*Listen to these two accounts of inner suggestions. (Two instances are given.) From these two accounts You will see that there were good grounds for the first suggestion, whereas the second one was importunate. How can one distinguish between these two types of suggestions?*

It is only by long experience, tested many times very carefully, that one can discriminate between various types of suggestions by the vibration that accompanies them.

12 January 1935

\*

*Sweet Mother,*

*Please forgive me for my ambiguous reply to Z. I bow to You, full of remorse.*

Remorse is of no use; you have to feel the joy of the possibility of making further progress.

26 February 1935

\*

## Some Answers from the Mother

*(The sadhak suffered a headache after contact with a fellow-worker.) I don't understand these two completely different movements in me: (1) one which decides to avoid all contact with X, direct or indirect, and (2) the other which sees any harmonious dealings between us as a sure sign of victory—but how can this be done without getting a headache, Sweet Mother?*

It may be the contradiction between these two movements which is the cause of the headache. No. 1 wants peace with *a minimum of effort*. No. 2 wants to conquer the difficulty, not run away from it. I suggest that for the time being you avoid contact with X as far as possible. But if contact is established, beware of subconscious reactions and be very vigilant.

3 May 1935

\*

*(A fellow-worker violated the established work-procedure.) When I saw Y coming out of the workshop I was struck by two suggestions: (1) If he has done something without my knowledge, why should I interfere? and (2) Since I know all about it, I cannot remain indifferent; I must tell him that it is not right. I followed the second suggestion.*

What you did was good, in principle at least, for really so much depends on one's choice of words and tone of voice.

15 May 1935

\*

*Sweet Mother,*

*What does "listening to the voice" mean? Is it like listening to words that are pronounced? A ready-made sentence, "Write down what is there in the estimate", wanted to disturb my mind. I don't know where it came*

Series Two – To a Sadhak in the Building Department

*from. Was it my own thought expressed in words, or was it what is known as a “voice”? How can these things be distinguished, Sweet Mother?*

It was obviously an inner voice. One rarely hears the *sound* of the words, but rather the message is expressed as words in the mind or sometimes merely as a feeling in the heart.

23 May 1935

\*

*Sweet Mother,*

*I have decided to adopt the following attitude towards Z. If I have any suggestion or remark to make about the work, I shall do it very simply. If he accepts, very good. If he doesn’t, I shall keep silent, without arguing, and let him do as he likes. Is this attitude correct?*

No, it is not correct — and I see that you have not understood the implications of my remark the other day. If you see something that should be done in a certain way, you should simply say: “This is how I think it should be done.” If he contradicts you and gives a different opinion, you should simply answer: “All right. We shall both submit our views to Mother and *she will decide.*”

In this way there can be no clash of personalities between him and you. It is only a matter of obedience to me.

6 June 1935

\*

*Sweet Mother,*

*You have made me aware of the subconscious movements governing my action. Whenever a similar opportunity arises, will You please make me more and more aware. Do not withdraw from me when You see me sad. O Sweet Mother, I assure You, I promise You, that with Your Grace I will be myself again within a short time.*

## Some Answers from the Mother

*I aspire for the blessed day when the conflict, the momentary lack of faith, will cease forever and You will use me even as You use Your feet, O Sweet Mother.*

*I bow to You in joyful gratitude.*

I am very happy about the way you have taken this matter. When I speak to you so frankly, I am giving you a great proof of confidence.

My blessings are with you.

16 July 1935

\*

*(The sadhak refused to remove some nails in the wall of someone's room, and wrote to the Mother explaining his decision.)*

Yes, it is correct as an analysis, but a thing ought not to be done for any of these personal considerations. The thing to be done should be considered in itself, independent of all personal questions. If the thing is right and good, one should do it. If not, one should refrain from doing it.

It is precisely because your refusal had *no real cause* that it did not have the power to dominate the other man's will.

So you should have the nails removed.

17 July 1935

\*

*Sweet Mother,*

*Yesterday X asked me whether the nails in his wall would be removed. In the absence of any definite orders on this point I said, "Ask Mother." Later it was Sweet Mother who decided not to have them removed.*

Yes, I hoped that his will could be made to yield on this point, because I thought it was *absolutely true* that removing the nails would damage the wall. But it was only *very relatively true*,

## Series Two – To a Sadhak in the Building Department

and so the formation did not have a power of truth sufficient to dissolve X's counter-formation. (This is true "occultism".)

\*

*I don't think I can be the judge to decide whether the thing is good or not, because my vision is limited.*

I never said that *you should be the judge*. I agree to be the judge in all cases, because I recognise that it is very difficult to know whether a thing is right and good, unless one can see the law of Truth behind things.

\*

*If You had said to me, "Removing the nails is nothing, is it?", I would have replied, "Nothing much." And if You had said, "What! Removing the nails for nothing and damaging the wall?", I would have replied, "Senseless."*

This is not right. When I ask a question, I ask it in order to get *exact* and *objective* information. I have said this many times. I have no preconceived idea, no preference, no opinion about things. If I could move about and see everything physically for myself, I would not need to get information from anyone. But this is not the case, and this is why I consult the people around me, because they are able to move about. I do not want them to answer me by echoing what they imagine — *wrongly* — to be what I think. I want them to use their powers of observation and their technical knowledge to give me as precise and exact information as they can. And on that information I base my decision.

18 July 1935

\*

*Sweet Mother,*

*You wrote to me, "It is precisely because your refusal had no real cause that it did not have the power to dominate the other man's will. So you should get the*

## Some Answers from the Mother

*nails removed." This is the sentence that upset me. Why was there no real cause? Won't the holes spoil the wall?*

It all depends on what you mean by *spoil*. I had understood from what you told me that it would cause *extensive damage*. From what X wrote, I understood that the nails were loose and that a little scraping and pulling would be enough to ease them out. After averaging these two interpretations I saw that the argument I gave X to make him accept the nails was not true enough to have the power to overcome the hostility of his attitude.

\*

*Did I invent this for some other motive?*

Look into your heart, in all sincerity, and you will see that if someone you liked had asked you to remove the nails, you would not have found it so difficult and you would not have put it in the same way.

\*

*I thought that my refusal was ineffective because it was not supported by Sweet Mother, and I firmly believe that nothing whatever can hold true or be effective unless it is supported by Sweet Mother.*

When we are in the presence of hostile forces, only the purity of an absolute truth can conquer them.

\*

*This is the argument, almost word for word, that upset me, and I still haven't found the answer to this problem. Enlighten me, Sweet Mother.*

Your argument seems right, but since its starting-point is wrong it no longer holds. Reread what I have written, carefully and

Series Two – To a Sadhak in the Building Department

several times if necessary; ponder every word so that you *understand exactly* what I am saying and nothing else.

20 July 1935

\*

*When someone makes a remark, why does Sweet Mother blame me without even asking me for an explanation?*

Always the same mistake — you think that I judge by what people tell me! Whenever I am confronted with a fact, either directly or indirectly, I look and judge for myself without the intervention of anyone's opinion.

1 September 1936

\*

*In the case of the Arogya House cupboard, when Y told me that he didn't want it painted I was surprised, and I revealed that Z had asserted that it was he, Y, who wanted it done.*

As a general rule, it is better not to repeat to someone what someone else has said, for there is always a risk of creating confusion and increasing the difficulties.

11 December 1936

\*

O Sweet Mother,

*“Penetrate all my being, transfigure it till Thou alone livest in us and through us.”*<sup>11</sup>

The main door of your being is open, but certain other doors are still not open. You must open them all, for I am there and I am waiting.

With my blessings.

1 April 1936

\*

<sup>11</sup> *Prayers and Meditations*, 7 March 1914. The sadhak has substituted “my” for “our”.

## Some Answers from the Mother

X has just written that he has recognised his mistake in having given up the work and that he will return to work this morning. So you should behave as if nothing had happened and welcome him back. I hope that Y too will not make any unnecessary remarks.

23 September 1936

\*

*Perhaps Sweet Mother is displeased with me about something? I have no peace.*

I am not at all displeased. But what a strange idea to let yourself be upset by such little things! What about the Yoga?

You must shake all that off and return to a better state of consciousness.

Blessings.

8 July 1937

\*

*Sweet Mother,*

*I don't know why I have lost my self-control and peace.*

It is a pity! Perhaps you are a bit tired. I hope you are sleeping well. I would like you to go to bed earlier. Is all this work after meditation (discussions, accounts, etc.) really indispensable? To keep one's self-control, one needs to have time enough to rest, enter into oneself and find calm and quiet.

19 October 1938

\*

*Sweet Mother,*

*I would like to take part in all the shattering and building work without offending anyone. How should I go about it? How can I wash away the past?*

## Series Two – To a Sadhak in the Building Department

Once and for all, wash away the feeling that you are “superior” to others—for no one is superior or inferior before the Divine.

6 December 1938

\*

*Sweet Mother,*

*For the past few days, every time I meet X, he wards me off. I looked inside myself to see if I have recently done something to displease him, but I can't find anything. Please tell me if I have done something wrong.*

I know nothing about the matter. X has not written to me.

But one thing is certain: you give *far too much importance* to the way people treat you. This hypersensitivity is the cause of most of the misunderstandings.

March 1939

\*

*O Sweet Mother,*

*In spite of all my efforts at friendly collaboration with X, I have failed. I pray that you tell me in detail the defects which prevent this achievement. I promise You that I will make a sincere effort to get rid of them, and with Your help I am sure to succeed.*

*I had dreamed that X and I would discuss both the work in hand and the work to be done and exchange opinions—I mean, just as Y and I speak together. But I am sorry to say that X keeps me at a distance and remains aloof, and when he does speak I find him rather difficult.*

*This state of things stirs up reactions of revolt in me, and the efforts I make to remain peaceful and calm seem beyond my capacity.*

I am afraid it is a lack of affinity in the vital and even in the

## Some Answers from the Mother

mind. These things are very difficult to overcome, for it requires that both of you open yourselves to a higher consciousness. This needs time and a continuous effort of sadhana from both of you.

In the present conditions I think it would be better not to persist in your attempt at friendly relations with him, for it only increases his sense of importance.

As for the need to exchange your views and opinions about the work, I am still not convinced of it. My impression is that one always says far more than is necessary and that it is not with words that good work gets done.

In any event, calm and patience are absolutely necessary — and you ought to have them since my blessings are with you.

10 October 1939

\*

A year of silence and expectation... let us find, O Lord, our entire support in Thy Grace alone.

1940

\*

*(The sadhak recounted several instances in which he got upset and depressed because a fellow-worker did not follow his advice.)*

The disease: a narrow and egoistic ambition in the mind expressing itself as a strong *vanity* in the vital, thus distorting your ideas of things and your reactions.

The remedy: surrender all that to "Sweet Mother" completely and definitively.

With my loving solicitude and my blessings.

5 March 1940

\*

I am happy that you have seen the light, but it doesn't surprise me; I was sure that one day you would understand.

**Series Two – To a Sadhak in the Building Department**

Let the light of a luminous consciousness enter into you;  
widen yourself into that vast consciousness so that every shadow  
may disappear for ever.

With my blessings.

*5 June 1940*

\*

It is very good, my child; I was quite sure that it would end this  
way, for I know the goodness of your heart.

My blessings are with you.

*15 October 1940*



## Series Three



## *Series Three*

### Letters to “My little smile”

To “My little smile”, one of the first children admitted to the Sri Aurobindo Ashram; she came at the age of fourteen. Little smile worked for many years embroidering clothes for the Mother and later became one of her personal attendants. She began writing to the Mother at the age of seventeen.

My dear little smile,

You must not lose patience or courage; everything will turn out all right.

The condition you were in while embroidering the “Silence” flower<sup>1</sup> cannot return as it was before, for in this world things never repeat themselves in exactly the same way — everything changes and progresses. But the state of mental peace you have known is nothing compared to the one — much deeper and completer — which you will come to know.

You must keep your aspiration intact and your will to conquer all obstacles; you must have an unshakable faith in the divine grace and the sure victory.

Sri Aurobindo is working for your transformation — how can there be doubt that he will triumph!

With all my love.

1931

\*

I simply meant to say that you were happy and confident as a child or an animal is confident and happy *without knowing why*. Now you must learn to be happy and confident while knowing

<sup>1</sup> Silence: the name given by the Mother to the Wild Passion-flower (*passiflora incarnata*).

## Some Answers from the Mother

why and understanding the deeper cause of your happiness and confidence.

1931

\*

My little smile,

For your smile to become truly "eternal", you must learn to speak to me as freely when you are near me as when you are in your room.

Also it would be better not to get angry, and if it happens, it is better to forget your anger quickly; and if that isn't possible, then you must tell me very simply what has happened so that I may remove the anger from the consciousness of my "little smile" and give her back the joy and peace I want her always to have.

With my most affectionate blessings.

1931

\*

I have seen the sari embroidered by my little smile and I find it *very pretty*, completely successful.

You should not listen to the criticism of people without taste or sufficient education.

Lovingly.

1931

\*

*Dear Mother,*

*I am sending You this rupee. Now I no longer need any pocket money.*

I accept the rupee and send to my dear little child, along with my blessings, my congratulations for the manner in which she has passed her French test.

Affectionately.

10 May 1932

\*

Series Three – To “My little smile”

My little smile,

I am very glad that you have written; I am sure that you are feeling much better now.

Do not attach too much importance to all these things; they are the imaginations of a child who knows nothing of life, of its misery and ugliness. For life is not as it is portrayed in novels; day-to-day existence is full of sufferings great and small, and it is only by identification with the Divine Consciousness that one can attain and preserve the true unchanging happiness.

Keep your confidence and your faith, my little smile, and everything will be all right.

With all my love.

1 August 1932

\*

*Dear Mother,*

*This subject was given for composition in our French class —*

*Develop this thought:*

*Consecration to the Divine is the secret of existence;  
a perpetual renewal of force comes from communion  
with the Infinite.*

My dear little smile,

It is very simple, as you will see.

1) The Infinite is the inexhaustible storehouse of forces. The individual is a battery, a storage cell which runs down after use. Consecration is the wire that connects the individual battery to the infinite reserve of forces.

Or

2) The Infinite is the river that flows without cease; the individual is the little pond that dries up slowly in the sun. Consecration is the canal that connects the river to the pond and prevents the pond from drying up.

## Some Answers from the Mother

With these two images, I think you will understand.  
Tender love.

28 August 1932

\*

*Mother,*

*Many times I have found that if I don't imagine stories, as they are called, I feel a sort of dullness; then I can't work, and even if I do I can't work fast. Today I spent the whole day in this state of dullness because I no longer imagine things as before.*

*Mother, I would like to know if everything I say about my dullness is true—if it is due to an absence of imagination.*

The dullness comes from “tamas”; imaginative activity was shaking off the tamas and thus ridding you of the dullness. But this is not the only way to get rid of it. Opening to the Light and Consciousness from above and allowing them to replace the tamas in the external consciousness, is a much better and surer way.

22 November 1932

\*

*Dear Mother,*

*I don't want tamas. Today I worked all day.*

*But my mind does not have tamas; it is always active and runs here and there like a madman.*

The mind always runs about like a madman. The first step is to detach one's consciousness from it and let it run by itself *without running with it*. Then it finds this less enjoyable and after some time it becomes quieter.

23 November 1932

\*

Series Three – To “My little smile”

*Dear Mother,*

*I have noticed that in X's presence I dare not do certain things, such as talk in a loud voice or other impolite things of this kind.*

It is good to observe yourself in order to see your weaknesses and be able to correct them.

26 November 1932

\*

*Dear Mother,*

*You know that the doctor asked me to look after Y. At the Ashram, I heard Z asking him something about Y and I also heard the doctor talking to him. Afterwards I asked the doctor, “Why do you speak to Z about Y?” He said, “Z was asking me what happened to Y. He no longer sees her at Pranam.” Then I replied, “But he has nothing to do with her and it is not good to talk about these things to people because they cannot do anything for her.” “Yes,” the doctor said, “I understand that he asked me about that just out of curiosity and I will say nothing to him.”*

My little smile,

Your reply to the doctor was very good and you are perfectly right. One should never talk about others — it is always useless — and least of all about their difficulties; it is uncharitable because it does not help them to overcome the difficulties. As for doctors, the rule is that they should not talk about their patients, and the doctor ought to know better. I hope you are not frightened by what happened to Y. Remain very calm, very quiet, and everything will be all right.

28 November 1932

\*

## Some Answers from the Mother

*Mother,*

*While You were playing the organ, I had the feeling that the others were listening to the Mother playing the organ for me, and it made me feel proud. I understood, even at that moment, that it was a wrong feeling and I didn't want it; but I don't know how to get rid of it.*

*Mother, I believe that if I stay all by myself, apart from everyone else, I will be very happy. I am very bad; I don't know when all these bad things will leave me.*

*Take pity on me.*

You must not exaggerate. Certainly there are movements of vanity — rather childish besides — but they are not the only ones. I am quite sure that while you were listening to the music, you could also feel the pure and simple joy of the music for its own sake, and that when you are near me, you also feel the simple and sincere joy of a child near to its mother.

The nature is complex, and always the true and the false, the good and the bad are mixed together. It is very useful to see one's faults and weaknesses clearly, but one should not see only them, for that too would be one-sided. One should also be aware of what is good and true in the nature and give it all one's attention, so that this good and true side can grow and ultimately absorb the rest and transform the nature.

5 December 1932

\*

*Mother,*

*When I saw You this morning at Pranam, it seemed to me that You were very serious.*

*I write to You whatever I think I ought to tell You, because I have promised to write about my thoughts and feelings and I don't want to deceive You. I have nothing good to tell You. I have a hoard of bad, ugly, foolish and naughty things to tell You. If there is something good, it*

Series Three – To “My little smile”

*is only that I work for You (Your sari): this is the only thing I can call good.*

*Today I was sad all day, I could not smile. You will receive many such things to read. But if You become serious, as You were this morning, I would rather put an end to the matter.*

*Today I worked for seven hours.*

No, my child, I was not “serious” and I smiled at you as usual; it was you who had such a sad little face and it is probably your own sadness that you saw reflected in my eyes. I know life too well for your confessions to make me “serious”. Besides, your confessions are not so terrible as all that, no matter what you may think of them. And as soon as you tell me all the things that are troubling you, you will see that they have disappeared and you will feel free and happy.

Keep your smile, little child; it is this that gives you your strength.

7 December 1932

\*

*Mother,*

*I don't know why, but for two or three days I have been feeling a bit sad.*

*Mother, sometimes when I am depressed, when I feel that maybe I won't be able to do yoga, my mind imagines: “Mother tells me that I cannot do yoga and asks me to go away from here, I have no one to go to and nowhere to stay; I will remain here even as a servant, but it is impossible for me to live elsewhere.”*

*Thinking of all this makes me feel even sadder than before.*

*My Mother, today it seems to me that my mind is not calm enough to write anything to You. Today I worked for nine hours on the sari.*

## Some Answers from the Mother

My dear little child,

You must not accept depression, never, and still less these suggestions, so stupid and false, that I could ask you to go away! How can you dream of such a thing? You are at home here— are you not my little daughter?— and you will always have a place by my side, in my love and protection.

9 December 1932

\*

*Mother,*

*I had an imaginary conversation in my head with X.  
I was not paying attention, but at one moment it came  
to me that I would have to write all this to Mother and  
suddenly the conversation stopped.*

*That is how I talk to people in my head; my mind  
puts the thoughts it likes, as it likes, into someone's  
mouth and this makes a noise in my head.*

*I am very tired of writing such bad and stupid things.  
I don't know when this distracted mind will become  
quiet.*

It is not so terrible — the mind likes to be busy with something always, and making up stories (even when one knows that these stories are not true) is one of the most innocent pursuits of this restless mind. Of course, it must become calm and quiet some day in order to receive the light from above; but in the meantime, you may surely tell me all these stories. I find them more amusing than silly and they interest me. So don't say: I won't tell Mother this or that, but rather say: I shall tell her everything quite frankly.

11 December 1932

\*

*Dear Mother,*

*I am never satisfied, even though You have given me*

Series Three – To “My little smile”

*a very rare chance. My vital being always wants more and more; it is never satisfied with what You give it.*

My child, I am going to reveal something that you will try to understand: you are dissatisfied not because I fail to give you all that you need, but because *I give you more, far more than you are able to receive. Open yourself, increase your receptivity by giving yourself more*, and you will see that all discontentment will disappear.

12 December 1932

\*

*Dear Mother,*

*Nowhere do I find any progress. Even in my work I am still not regular, so how can I hope for Your help?*

I don't understand what you mean. My help is always with you, as complete as it can be; it is up to you to open yourself and receive it. And it is certainly not by being rebellious and discontented that you will be able to do so.

\*

*So many times I have resolved to work regularly and so many times I have failed! So I thought that if I told You, I would have Your help and become regular in my work, but in vain.*

*How then can I continue my practice of writing to You in this state of depression and discontent?*

*But I don't blame You for this; it is me—I don't have a strong will, so how can I get rid of it?*

You don't need to have a strong will—you have only to use mine.

Be careful, child, do not open the door to depression, discouragement and revolt—this leads far, far away from consciousness and makes you sink into the depths of obscurity

## Some Answers from the Mother

where happiness can no longer enter. Your great strength was your smile; because you knew how to smile at life, you also knew how to work with courage and steadiness, and in this you were exceptional. But you have followed the example of other people, you have learned from them to be discontented, rebellious, depressed, and now you have let your smile slip away, and with it your faith and confidence in me; in this condition, if all the divine forces were to concentrate on you, it would be in vain — you would refuse to receive them.

There is only one remedy, and you must lose no time in accepting it: recover your smile, regain your faith, become once more the confident child you were, do not brood over your faults and difficulties — it is your smile that will chase them away.

16 December 1932

\*

*Dear Mother,*

*I have often noticed that when I wake up from sleep, there is a kind of noise in my head, as if many people were talking at once and I can understand nothing of what they say. And I feel as if this noise has been going on all night. It is like a bazaar, there is a lot of noise because people are all talking at once and one can understand nothing of it.*

In your sleep you are becoming conscious of the noises that the mechanical thoughts of the most material mind make in their own domain.

18 December 1932

\*

*Dear Mother,*

*... And as for X, now I think, "Why didn't I refuse him?" But what is the advantage of thinking afterwards!*

Series Three – To “My little smile”

There is an advantage in looking back after some time at what one has done; for at a distance, removed from the action, one sees more clearly and better understands what ought or ought not to have been done.

20 December 1932

\*

*Dear Mother,*

*If You want these imaginations to remain in me, let them remain, but if You don't want that, root them out.*

Once again, do not worry; what should disappear will disappear; only what is good will remain.

25 December 1932

\*

*Dear Mother,*

*I think this is the last thing I shall write to You. I should like to stop writing now, as I am feeling very tired.*

*I know that You will not like it, but I have to say that it is better to put me aside. I am quite hopeless. Again for the last few days I have become irregular in my work. You once said that to open myself to You is my work, because Your help is always with me. But I do not know when I will open myself to You. I am as hard as a stone. If I had known before that these things are so difficult, I should never have wished to come here. Mother, I wish You would not tell me that I am rebelling, I do not like to hear that.*

*I do not know, Mother, why I have written all these things. Mother, please do not be angry with me, I have nobody except You.*

Why this discouragement? Each one has his difficulties, yours

## Some Answers from the Mother

are no more insurmountable than those of others. You have only to remain confident and cheerful.

27 December 1932

\*

*Dear Mother,*

*"What should disappear will disappear; only what is good will remain."*

*You wrote this one day in my notebook. But all the things I have written about to You up to now have not disappeared. Perhaps they are all good! And perhaps this revolt, discontent, discouragement and bad temper are good too. Because they have remained in me, they have not disappeared. And the smile and working regularly and having confidence—all of these are bad perhaps. Because I see that they have disappeared, at least for the present.*

*And if there is nothing bad in me, why are we taking so much trouble? It would be better to remain quiet because "what should disappear will disappear; only what is good will remain."*

*Mother, I know that You will not like all these things I have written, but what can I do? I have to write all this to You.*

I am not angry because what you write here means nothing—I pity you, that's all. Did I tell you that it would disappear immediately, *instantaneously*, especially if you yourself are more inclined to keep it than to reject it?

28 December 1932

\*

*Dear Mother,*

*This morning after nine o 'clock X came to my room. He advised me to reject hostile suggestions and so on.*

Series Three – To “My little smile”

*He gave me a lecture. He did not say so but I think You asked him to come to my room.*

*But I must tell You that I don't like people to come and lecture me. Can't You tell me directly what is necessary? Am I not here with You? Am I so far away? Then why should I have to listen to the advice of others?*

It is your self-esteem and vanity that are in an exasperated state and prevent you from seeing affection where it is present.

\*

*I don't know whether You tell Y about what I write to You, but I would rather You didn't.*

Only Sri Aurobindo knows what you write to me.

\*

*You wrote to me once in this notebook (December 16th), with regard to Your help: “It is up to you to open yourself and receive it. And it is certainly not by being rebellious and discontented that you will be able to do so.”*

*And again You wrote to me (December 7th) in this notebook: “And as soon as you tell me all the things that are troubling you, you will see that they have disappeared and you will feel free and happy.”*

*So I tell You that even this revolt and this bad temper are troubling me.*

\*

*Of all things these are the worst.*

\*

## Some Answers from the Mother

*I think I have told You all the things that are troubling me.*

It is not enough to *tell* them, you must *want* them to disappear.

\*

*Mother, today I am sad. I don't know why but I even wept.*

And yet it is quite natural; how can you not be sad when you turn your back on your soul, and that simply out of pride!

\*

*Mother, rid me of this discouragement and this revolt, please. Will You not save me from them?*

With all my will I want to save you, but you must allow me to do so. *To revolt is to reject the Divine Love and only the Divine Love has the power to save.*

28 December 1932

\*

*Dear Mother,*

*Am I not Your child? Yes, I know that I am a naughty child, but what can I do? Naughty or not, in any case I am Yours.*

I don't think you are naughty and I know you are my child.

29 December 1932

\*

Series Three – To “My little smile”

*Dear Mother,*

*It seems to me that my mind (or rather myself) doesn't want to become quiet. Because if I wanted to become quiet, I would naturally have tried to make myself quiet, wouldn't I?*

In the psychological domain, only the patients who do not want to recover, do not recover. Perhaps it is the same for physical diseases?

*5 January 1933*

\*

*Dear Mother,*

*What is all this about psychological and physical diseases? I understand nothing of it.*

Psychological diseases are diseases of the thoughts and feelings, such as depression, revolt, sadness, etc. Physical diseases are those of the body.

*6 January 1933*

\*

*Dear Mother,*

*Yes, I know that You know that now I can hide nothing from You and that it is impossible for me to live without You, and this is why, Mother, You like to see me suffer as much as possible — isn't it so?*

I understand absolutely nothing of what you mean to say. You seem to be saying that I like to see you suffer; but this is so absurd that I cannot believe it is what you mean.

When with all my will I am working for the disappearance of suffering from the world, how could I want, much less like, one of my children to suffer! It would be monstrous.

*7 January 1933*

\*

## Some Answers from the Mother

*Dear Mother,*

*For the past two days I have felt a great despair and sadness—so much that I think if it goes on for a few days more, it may be very difficult for me to get rid of these things.*

*I don't know what is going to happen, but I can't help thinking that if I remain in this condition all the time and if I can't ever be happy, it will soon be impossible for me to live. During these two days, in this sadness and despair, I had the idea of committing suicide. (Don't be afraid, I won't commit suicide; I am only telling You about my condition in order to let You know about it.)*

There are thieves in the subtle world just as in the outer world. But you must close to them the doors of your thoughts and feelings as carefully as a prudent man bolts the doors of his house.

These suggestions of sadness, despair and suicide come from them (the thieves of the vital world), because it is when you are depressed that they are best able to rob you. You must not listen to them—you must reject the wicked suggestions and become yourself once again, that is to say, my “little smile”.

9 January 1933

\*

*Dear Mother,*

*You no longer call me “my child”? Am I so bad and unworthy?*

*Mother, I believe that I am doing all I can and if I still cannot be good, what is to be done? Yes, I know I am not what I was before.*

I did not mean anything by not writing “my child” on the little note I sent you this afternoon. I was in a big hurry and I wrote as few words as possible. Of course I miss the time

Series Three – To “My little smile”

when you were truly the *eternal little smile*, spontaneously and effortlessly, when you felt satisfied with your work, happy to be near me, and trusting and simple enough not to put a false interpretation on all I do. Who has poured this poison of doubt and dissatisfaction into your heart? Who has taken away at once your happiness, your simple joy of life and your beautiful smile which was a pleasure to see? I don't ask the question in order to get an answer from you, for I think that I know it; it is only so you may understand that I don't hold you responsible for this change *which has come over you from outside*. Now there is only one way open, the way of progress — since it is impossible to go backward, you must go forward and what was merely *instinctive* must now become *conscious* and *willed*.

And never doubt my affection, which is always with you to help you make this indispensable progress.

11 January 1933

\*

*Dear Mother,*

*You told me to write something to You every day. But now I find nothing to say and I don't know what to write. As for what I have written: since You told me that in order to become happy and good, I must want it with all my will and to work as before, I have started to do that.*

*But when I have nothing to write to You, what can I write (in order, as You said, to keep the contact with You)?*

*Mother, You will tell me.*

My little smile,

When you have nothing else to tell me, tell me at what time you got up — (like this, for example: this morning I woke up at such and such a time after having slept for so many hours; I

### Some Answers from the Mother

got up, washed and dressed, then I ate my breakfast and started working at such and such a time, etc. etc.). You can tell me all the people you met and whom you spoke to, what you told them, etc. It will be a very good exercise in French and at the same time will create a further intimacy between us.

13 January 1933

\*

*Dear Mother,*

*This morning I woke up at 5:45. I washed and dressed, then went to collect my notebook from X's window (I always go there). Then at about 6:30 I drank my phoscao, then started work at 6:45. At 7:30 I went for Pranam, then at 7:45 I started work again. At 9:30 I went to Y's house to get some work for Z, then sat down again to work until 11:30. Then I ate my lunch and rested for ten minutes. At 12:00 I went back to work; at 12:30 Z came to work and at about 2:00 she made some lime juice for us. I worked from 12:00 to 8:00. I have finished embroidering the crown.*

Well, it is a success! It is a good account with hardly any mistakes, and I am glad to know exactly how you spent your day. It will be good to continue like this.

14 January 1933

\*

*Mother, I always write to You about the same things: sleep, work and talk. Mother, do You like reading the same thing every day?*

Why not, my little smile? You can learn to say the same things in different ways; this is an excellent exercise to learn how to write and mould your style. It seems that at the moment

Series Three – To “My little smile”

you are practising calligraphy! Who has taught you to write so beautifully?

Your affectionate Mother.

25 January 1933

\*

*My dear Mother,*

*I have noticed that X has not stopped his bad habit.  
I hate him...*

That is quite a big word! It is said that hate is the reverse of love; at any rate it is a dangerous sentiment which leaves you always at the mercy of the one you hate: to hate means that you are still attached; the true attitude is one of complete indifference.

27 January 1933

\*

*My dear Mother,*

*Today I prayed to You with my body<sup>2</sup> for ten hours.  
Next time I see You, I shall explain how embroiderers fix the sari on the frame. The frame has to be as big as the sari.*

*Mother, couldn't I have a big frame like that, to embroider the saris really nicely?*

If I give you such a big frame, we shall have to build a room to fit the frame in!

13 February 1933

\*

<sup>2</sup> To pray with the body: to do one's work as an offering to the Divine. The Mother has written: “To work for the Divine is to pray with the body.” *Words of the Mother-II*, CWM, Vol. 14, p. 299.

## Some Answers from the Mother

*My dear Mother,*

*I worked on the sari for ten hours. I think I shall  
finish this sari before 24th April.*

*Mother, I have nothing new to tell You.*

You are a beautiful and skilful worker, my little smile, and I am proud of you and your work, which is so lovely. I see that you have written without making a single mistake!

14 February 1933

\*

*Dear Mother,*

*Today I prayed to You with my body for nine hours.  
Now I have become regular again in all my work as  
before.*

*Mother, what else?*

This is good, my little smile; balance of the being is based upon regular work.

27 February 1933

\*

Did you notice the date today — 3.3.33?

Do you know that this happens only once in eleven years? Eleven years ago, in 1922, in the month of February, it was possible to write 2.2.22 and eleven years from now, in the month of April, it will be possible to write 4.4.44, and so on. It is interesting, isn't it?

3 March 1933

\*

*My dear Mother,*

*"Supramental beauty in the physical"<sup>3</sup> — what does  
it mean? All these things — all the arts, the beautiful*

<sup>3</sup> The Mother's name for a light golden-orange Hibiscus.

Series Three – To “My little smile”

*work we do for the Divine — are they expressions of supramental beauty in the physical?*

No, all that is only the manifestation of a universal harmony which lies, as it were, at the very heart of creation. But the supramental beauty is something much higher and more perfect; it is a beauty untainted by any ugliness and it does not need the proximity of ugliness in order to look beautiful.

When the supramental forces descend into Matter in order to manifest, this perfect beauty will express itself quite naturally and spontaneously in all forms.

6 March 1933

\*

I am very happy when I wear your saris, but I also wish to keep them as carefully as one keeps works of art, and that is why I do not wear them very often.

9 March 1933

\*

*My dear Mother,*

*This morning You gave me a flower which signifies “Consciousness turned towards the supramental Light”.<sup>4</sup> What does this mean? I don’t understand.*

If you put “Divine” instead of “supramental”, does that make it clearer to you?

It means the consciousness that is not filled with the activities and influences of ordinary life, but is concentrated in an aspiration towards the divine light, force, knowledge, joy.

Now do you understand?

23 March 1933

\*

<sup>4</sup> The Mother’s name for a yellow-orange Sunflower (*Helianthus*).

## Some Answers from the Mother

*My dear Mother,*

*Have You seen my little roses on Your gown? Are  
they nice?*

They are absolutely charming! It is impossible to say which is the original and which the copy, and it may very well be that the copy is even more beautiful than the original. You saw that I was wearing the gown this evening when I went for a walk on the terrace.

*6 April 1933*

\*

*My dear Mother,*

*Today I prayed to You with my body for nine hours.*

*Mother, for the past two days I have been feeling a  
little tired, my hands have become a bit slow.*

Don't you think it would be a good idea for you to take a little rest? That is, either take a full day's rest or else work two hours less each day.

*13 April 1933*

\*

*My dear Mother,*

*No, I don't want to take a rest. Today I prayed to  
You with my body for ten hours.*

Then use Coué's method<sup>5</sup> and repeat, "I am not tired, I cannot be tired because I am protected!"

*14 April 1933*

\*

<sup>5</sup> Emile Coué (1857–1926), French doctor of Nancy who developed a system of cure by auto-suggestion (Couéism).

Series Three – To “My little smile”

*My dear Mother,*

*Yes, X told me today that the frame would be completely ready this evening.*

*Today I worked nine hours on the blouse.*

Little smile, you must not go on working to the point of fatigue.

10 June 1933

\*

*My dear Mother,*

*Not only do I work all day, but I want to work as much as I can, hoping that I won't get tired. If I don't work all day every day, how can I make so many big and beautiful things such as I want to make for my dear, dear Mother? How will my dreams be fulfilled if I waste my time?*

*Mother, do You know, I am going to embroider large curtains for Your room? You told me once that the Japanese cover the walls of their rooms with embroidered curtains.*

You are right; nothing is better than to realise our most beautiful dreams and nothing makes us stronger and happier!

11 June 1933

\*

*My dear Mother,*

*Mother, do You know, it is I who ironed these two blouses without spoiling them? This is the first time I have ironed a blouse. Mother, give me a “bravo” for this. Tomorrow I am going to start on the other grey blouse.*

This is worth far more than a “bravo”! This morning I was literally filled with admiration. It is magnificent — the birds are so beautiful and so very alive; I found their little heads with the

## Some Answers from the Mother

lovely little silver crests very beautiful, far more beautiful than in the original drawing. The little diamonds are also very fine, and in silver on the sari they will be magnificent. Where did you do the ironing? It is good that you are learning.

21 June 1933

\*

*My dear Mother,*

*This morning I cut a chemise for You — it is the first time I ever cut a chemise. X is going to stitch it and when it is ready, You will wear it and then tell me if it is well cut or not. Because if it is well cut, I can cut other things without any hesitation.*

*Today also I worked all day.*

I am very pleased that you have learned to do this too. What do you mean by "all day"? I hope it is not more than nine hours, because that was already a long stretch and ought not to be increased.

26 June 1933

\*

*Mother,*

*Since this morning I have some pain in the pupil of my left eye.*

You must wash your eye with *very warm boric water* thrice a day and do less embroidery for two or three days. Do just as I tell you and remember that your work depends almost entirely on your eyes. If your eyes were to get spoiled in any way, it would be the end of your beautiful embroideries! When you have pain, close your eyes for a few minutes and cover them with the palms of your hands (without pressing). You will find this very restful.

27 June 1933

\*

Series Three – To “My little smile”

*My dear Mother,*

*I think all the trouble I took for X was in vain. I spent nearly two hours this evening making her understand how to write things very clearly. But in vain.*

The trouble one takes like this for someone is *never in vain*. The result may not appear immediately, but one day or another a disinterested action bears its fruit.

*26 July 1933*

\*

*My dear Mother,*

*I shall tell You how I usually spend my evenings.*

*After seeing You go up to the terrace, I go and have my meal. Then I return home and write my letter to You, and then sometimes I wash our clothes (X's and mine; sometimes X washes them). Then I walk for an hour, then I usually prepare my lesson and go to bed.*

*But last night after my walk at 9:30, I helped X to sew with the sewing machine until 10:15. Then I worked with the sewing machine until 11:45; then I did a bit of lesson and at 12:30 I went to bed.*

*Today I worked on the blouse for three hours.*

You must not get into the habit of going to bed late like that. It is not good — you will quickly spoil your eyesight, and that would be the end of your beautiful embroideries. The nerves also get tired and then one no longer has the sure hand or the precise movement, one loses one's patience and calm and the work one does is no longer neat and trim; everything becomes an approximation and one has to give up all hope of achieving any kind of perfection. I don't think this is the result you want to obtain!

*31 July 1933*

\*

## Some Answers from the Mother

*My dear Mother,*

*Today, August 15th, I didn't work; I will start from tomorrow.*

I think you must have been proud today to see your *superb* sari — it is truly regal; and as for me, I was proud of my little smile and her beautiful work!

*15 August 1933*

\*

*My dear Mother,*

*I have started fixing the sari on the embroidery frame and tomorrow this work will be finished. Afterwards I shall start the embroidery.*

*I have nothing else to write to You. The only news I have to give You is about my work.*

You are very hardworking and painstaking, and if you have nothing to tell me except news of your work, I have to tell you of all my affection for my dear little smile.

*22 August 1933*

\*

*My dear Mother,*

*Today also I was busy fixing the sari on the frame, but I saw that the sari was not quite straight. So now I have only to undo this work — which took me three days — so as to do it better.*

It is rather tiresome for you, my dear little smile! But it is an exact image of life, where one must constantly undo what has been done in order to redo it better.

*24 August 1933*

\*

Series Three – To “My little smile”

*My dear Mother,*

*I do not feel that I am working; I just play like a child all day with the marvellous playthings my Mother has given me to play with all day. I don't know how to write in any other way and that is why I write to You “I worked” instead of “I played”.*

*Mother, I think the sari You wore today is my finest embroidery, don't You think so?*

It is a work of art. It is simply *splendid*. I feel as if I were *dressed in light*.

1 September 1933

\*

*My dear Mother,*

*I am working on the grey sari. What else? What can I write to You?*

Just a word is enough to keep the contact, and when you have something interesting to tell me, you must do so.

16 October 1933

\*

*My dear Mother,*

*You have a lot of work; I don't want to take up Your time...*

As you like, my little smile; I am very busy, it is true, but I could have managed to give you a few minutes. It is nice of you to think of not increasing my work unnecessarily; there are not many like you.

13 November 1933

\*

## Some Answers from the Mother

*Mother,  
Today I worked very little...*

You did quite the right thing!

A great promise came from above for you yesterday<sup>6</sup>, the promise that you will be delivered from all your difficulties and that your mind will become luminously peaceful and your heart quietly content. Did you feel anything?

25 November 1933

\*

*My dear Mother,*

*After the Darshan I was quiet and happy. At the Ashram I saw X and Y and we talked together happily. "How are you?" Y asked me. I had nothing to say, so I asked, "And how are you?" She told me, "This time I spent a lot of time; Sri Aurobindo put his hand on me for a long time" and so on. Then X also said, "This time I also spent a little more time, two or three minutes."*

*Then it was lunchtime, so we went to take our plates. I was first and I took my seat with a place on either side of me. I thought X would sit on one side and Y on the other. But then Z came and sat down beside me. I told her to sit somewhere else and she got angry with me. At that moment X and Y came and, seeing that Z was angry with me, they did not sit with me. I was very hurt because they did not sit with me.*

Do not torment yourself, my little smile; all this has come to teach you that on these occasions, after having had the joy of receiving Sri Aurobindo's blessing, it is better to remain concentrated and to keep one's joy locked inside oneself rather than to throw it out by mixing and talking with others. The experiences

<sup>6</sup> November 24th, a Darshan day. On the three (later four) Darshan days each year, the sadhaks went before Sri Aurobindo and the Mother to receive their blessings.

Series Three – To “My little smile”

we talk about evaporate and we lose the benefit they could have brought us.

26 November 1933

\*

Poor little X has become very sad... Are you so serious with her?

27 November 1933

\*

*Mother,*

*I am not angry with X. I always try to keep silent; so I speak only about important things, with her as well as with others; that is to say, if she asks me something I answer her and I show her the work to be done.*

*Mother, I want Your presence and I try to keep it at all times. I aspire towards You. I want You always, all day and all night. I want to live always in Your heart, where I can live constantly with X and with all who love You.*

*I have noticed that when I am concentrated, or rather when I try to concentrate, I cannot smile at anyone and if I try to smile I feel as if I were smiling superficially.*

*Mother, this morning I wanted to tell all this to X, but my lips refused; they didn't want to smile.*

*Mother, is it good or bad not to be able to speak like that? I want to know, because if it is not good I don't want it; I will go on speaking as before.*

It is very good to remain silent and concentrated in your aspiration; and I am sure that if you keep a deep affection for X in your heart, she will feel it and will no longer be sad. But, of course, if you feel you can explain to her kindly what is happening in you, it will be very good.

28 November 1933

\*

## Some Answers from the Mother

*Mother,*

*You keep promising me beautiful things and I keep resisting them. How then can I ever be happy?*

You must not worry — it does not help towards the realisation of the promises; and also you must be patient. In this physical world, things take time to get realised.

12 December 1933

\*

*Mother,*

*Once Sri Aurobindo wrote me something with some words that I couldn't read. I asked X to read them; then he said, "You are the Mother's child, not Sri Aurobindo's." (It was just a joke, because I can read Your handwriting but not Sri Aurobindo's.)*

Don't you believe that when one is a child of the Mother, one is at the same time a child of Sri Aurobindo, and vice-versa?

16 December 1933

\*

*My dear Mother,*

*Yesterday and today I worked all day on the "iris" sari. I love to work for You. Mother, I don't know what to write. I have nothing to say.*

That is enough; all I ask is that we exchange a little "*bonjour*"<sup>7</sup> every day. When you have something special or important or interesting to write to me, you will write.

Tender love.

18 December 1933

\*

<sup>7</sup> "Good day", the customary French greeting.

Series Three – To “My little smile”

*My dear Mother,*

*Today also I worked all day on the “iris” sari; I won’t tell You how many hours I work because if I write “I worked for ten hours”, You write to me, “It is amazing”!*

You are a courageous and energetic child.

Tender love.

19 December 1933

\*

*My dear Mother,*

*The “iris” flowers are very beautiful. Mother, what do they signify?*

“Aristocracy of beauty”. It is a noble flower which stands upright on its stalk. Its form has been stylised in the fleur-de-lis, emblem of the kings of France.

23 December 1933

\*

*Mother,*

*Today also I worked all day on the blouse.*

All my affection for my hardworking little smile.

29 December 1933

\*

*Mother,*

*What can I write? Today I worked on the sari.*

What can I say? — that I am always with you in your work and your rest, your sleep and your waking.

Affectionately.

3 January 1934

\*

## Some Answers from the Mother

*My dear Mother,*

*Yesterday while ironing the blouse I scorched it in a few places.*

I didn't notice it, so it can't be anything much. That is probably why you looked so grave at Pranam this morning. You should not torment yourself over such little things.

Tender love.

*11 January 1934*

\*

I shall always be with you, my dear little child, in the struggle and in the victory.

*13 January 1934*

\*

*Mother,*

*Today I worked on the sari for nine hours.*

Then the work must be proceeding very fast. You have a marvellous capacity for work, my dear little child.

*18 January 1934*

\*

My dear little child, why were you weeping so much this morning at Pranam? I was so sorry I could not comfort you. Won't you tell me about your sorrow so that I may remove it if possible? You know that all my love is always with you as well as my best will to help you out of your difficulties.

*24 January 1934*

\*

Series Three – To “My little smile”

*Mother,*

*Today also I worked all day on the sari. Sometimes  
I become a naughty child, don't I, Mother?*

Not *naughty*, poor little one, only a little sad, and that distresses me, for I would like to see you always full of light and joy.

26 January 1934

\*

*Mother,*

*I know that there are beautiful things in my little heart. There are bad things too, as You know, Mother — I have told You about them.*

*But this little heart is full of love. Mother, we are going to burn all the bad things in this little heart. Then in my heart there will only be a very, very sweet love for You alone.*

What you have written here is very beautiful and it is also very true. The beautiful things are far stronger than the ugly ones and they will surely win the victory. I am with you always, in the struggle and in the victory.

29 January 1934

\*

*Mother,*

*This morning X showed me the pink blouse she has embroidered with silver thread. This blouse is very, very beautiful. The sari too will be the most beautiful one in Your collection of saris embroidered by us.*

*Before seeing X's blouse I used to think that my bird-of-paradise<sup>8</sup> sari was very beautiful; but now that*

<sup>8</sup> The Mother's name for the Tiger-claw plant, *Heliconia metallica*.

## Some Answers from the Mother

*I have seen this blouse, I find that the bird-of-paradise sari is nothing compared to the one X is preparing.*

That is not true; each has its own particular beauty and style.  
The bird-of-paradise is a *very beautiful* sari.

*Her blouse is truly the most beautiful one.*

I cannot say whether it is *the most* beautiful or not. Each of the embroidered saris has its own beauty; but it is true that this blouse is very beautiful.

30 January 1934

\*

*Mother,*

*I once told You that if someone made something beautiful for You we ought to be happy, no matter who made it, myself or someone else; I mean that upon seeing a very beautiful thing someone has made for You, one ought to be very happy, and all those who love my sweet Mother will naturally be happy.*

*Do You know that when I saw X's blouse, I felt as if another person had made something more beautiful than I had.*

*Mother, I know why I felt like that. Up to now I have had in me a kind of pride in my work: "I make finer things than anyone else here", something like that. And that is why when I saw something very beautiful made by someone else, my pride received a good hard blow. Isn't that true? (Mother, here I recall a sentence I once heard Y telling someone: "Mother knows how to give blows.")*

I assure you that I do not deliberately give blows.

\*

Series Three – To “My little smile”

*Mother, why are these silly things in me? I don't want them. They have been in me long enough. Now I don't want them. I shall not rest until You come into my heart and live there eternally.*

*My Mother, give me purity and constancy in my aspiration.*

Certain conditions in us (and pride is one of them) automatically invite blows from the surrounding circumstances. And it is up to us to utilise these blows to make further progress.

You are right in wanting all this pettiness and stupidity to disappear. I am fully with you in this determination and I am sure that you will triumph.

31 January 1934

\*

*Mother,*

*Today I have nothing to write. As usual I worked all day.*

I hope that this new month will bring you the realisation you desire: a happy calm, an invariable peace, a luminous silence.

Such is my wish and my blessing.

1 February 1934

\*

*Mother,*

*I shall capture You in my heart. I don't need to think of peace and happiness. When You dwell in our hearts, these things are sure to be there.*

You will not have to go far to seize me, for I am already in your heart and as soon as your eyes are opened you will see me there; turn your faculty of feeling inward instead of letting it project

## Some Answers from the Mother

outward, and you will feel my presence as concretely (even more so) as you feel the cold and the heat.

2 February 1934

\*

*My beloved Mother,*

*You are already in my heart, it is true. But I don't know how to open my eyes; they are always open except when I sleep.*

I am speaking of your inner eyes, not the physical ones.

\*

*"Turn your faculty of feeling inward instead of letting it project outward." Mother, when I feel something I feel it in my heart (and I think everyone feels in his heart). I don't know how to feel outward. I don't understand what You mean by "outward".*

I mean that instead of living in the perceptions of the sense-organs, which are exclusively occupied with outward things, you should concentrate in the inner being, which has a life independent of the senses (sight, hearing, smell, taste, touch).

3 February 1934

\*

*Mother,*

*Why didn't You return the letter to me (the one You wrote to me) after I sent it to You this morning with my letter?*

*I want to lie on Your lap, Mother.*

Poor little one, I very gladly take you on my lap and cradle you to my heart to soothe this heavy sorrow which has no cause and to quell this great revolt which has no reason. Let me take you in my arms, bathe you in my love and wipe away even the

Series Three – To “My little smile”

memory of this unfortunate incident. I kept the letter to show it to Sri Aurobindo along with your letter of this morning. I am returning it to you in this notebook.

27 February 1934

\*

No, my dear child, I am sure I didn't tell you that you wanted to hide something from me. When you started crying under the pressure I was putting on you in meditation to calm the restlessness of your mind and vital, I thought that it might relieve you to tell me the cause of your sorrow, and when you didn't reply, I simply asked whether you wanted to speak, so as not to insist unnecessarily. You were mistaken if you thought I was showing displeasure.

Unfortunately, for some time now you have closed up inside yourself, and that is why I cannot help you as much as I would like to.

Affectionately.

7 July 1934

\*

My dear child, this is certainly a most unexpected way of interpreting this vision. I hadn't given it that meaning at all. The images in these visions are always symbolic and should be taken as such.

The rocks represent the material nature, hard and inflexible yet concealing in itself the stream of life. Because of the resistance of matter, this stream of life is freed only with difficulty and can hardly emerge into the light. But with a little concentration and insistence, the resistance of matter lessens and the life-forces are freed. This image applies to almost everyone, but in this case it concerned you because you were present, and I took it as a promise that your difficulties would give way and that you

## Some Answers from the Mother

would soon be able to emerge into a luminous, free and happy consciousness.

With my love.

11 July 1934

\*

*Mother,*

*Ten yards of cloth cost 25 rupees, 15 annas — that is, 2 rupees, 9 1/2 annas per yard. This evening X and I dyed the big ten-yard piece. But it was not successful: the dyeing is irregular: some places are dark and some are pale. You will see it tomorrow morning.*

My dear child, I didn't reply at once because I wanted to see the cloth first. There are irregularities, of course, but it seems to me that they can be put right.

I don't think it would be good to dye it again. It would become too dark. But we can take the irregularities as *movements of water* and underline them with a fine gold thread; then it will look as if it were done deliberately and it will be even lovelier. Next time I see you, I shall show you exactly what I mean. Don't worry, it will be quite all right. You may start your work right away.

6 September 1934

\*

*Mother,*

*Now I don't feel like doing the fishes. I shall do them in five years.*

*I would rather start on the green sari with gold and silver dragons, for 21 February 1935 — if You ask someone to do the drawing. Because the green cloth and the gold and silver thread are all ready.*

*I am disappointed, I cannot do the fishes now.*

Series Three – To “My little smile”

You can ask X if he would like to draw the dragons for you.

7 September 1934

\*

You are my little child and you will always be my little child — that is a sure fact.

But when little children prove to be unreasonable, it is very difficult to reason with them. Now if you want me to tell you what I think, it is this: Y has taken a lot of trouble and made a very beautiful drawing, a beautiful piece of cloth has been purchased at a cost of Rs. 30, you and Z have taken a great deal of trouble to dye it, and I tell you that I have found a way of utilising the irregularities of the dyeing to make a sari far more beautiful than we had thought, and yet without considering you write in a fit of bad temper: “I don’t want to do this sari any more, I will do another one.” Naturally I thought that now I would have to ask X to go to the trouble of making another drawing, and if by chance another difficulty crops up, this little child may once again say: “I am disappointed, I don’t want to do this sari,” and X will have worked for nothing. That is why I told you to ask him for the drawing yourself. He has just today sent me the design of the crown with fishes. It is very, very pretty. And if you want my opinion, I suggest that you first take up the crown — it will set you going on the sari itself; and you will see that everything will be all right, completely all right. I am sending you the design of the crown.

With my love.

8 September 1934

\*

Mother,

*Last night when I went to bed at about 9:30, I felt a sort of fear, as if someone were there or someone might come. I shut my eyes and after a moment, in my sleep, I felt a sort of fear. I opened my eyes, looked at the sky,*

## Some Answers from the Mother

*and then closed my eyes again. I saw something like a cloud coming slowly and I opened my eyes...*

My dear little smile,

You must not be afraid. If you see something that frightens you or you have an unpleasant feeling, you must call me and the thing will disappear. When you are awake, surely you are not afraid of an approaching thunder-cloud; why should it frighten you at night?

Put yourself in my arms without fear and be sure that nothing can harm you. My force and my protection are always with you.

With my tender love.

18 June 1935

\*

My dear little smile,

You are absolutely right, and I don't see why, instead of reading interesting things, you should start doing boring exercises.

To learn a language one must read, read, read — and talk as much as one can.

With all my love.

10 July 1935

\*

My dear little smile,

You have described your condition very well and since you are so conscious of it, I feel that soon you will be able to master it.

It goes without saying that our help is always with you to bring you peace and silence, and it is absolutely certain that peace and silence will be established in you some day never to leave you again.

Very affectionately.

8 August 1935

\*

Series Three – To “My little smile”

My dear little smile,

You are quite right. I much prefer a beautiful embroidered sari to a lace gown. It is not a question of number or of need. For years I was perfectly satisfied with two saris a year — but I am proud of the beautiful things my dear children make for me and I wear them with affection and joy.

My blessings and my love are always with you.

10 December 1935

\*

*Mother,*

*You told me that there is something closed in me which isn't open to You and this is why, even when I want to feel Your love in my heart (which You say is already there) I do not feel it. What is it that is closed? My heart? Or something else? I don't understand all this.*

*I want my heart to open to You and to feel Your love there always. But if it is really closed, how can I open it? What must I do to open it? For I really do want it to open to You and I want to feel happy for ever.*

My dear little smile,

I know of only one way: to give oneself — a complete consecration to the Divine. The more one gives oneself, the more one opens; the more one opens, the more one receives; and in the intimacy of this self-giving one can become conscious of the inner Presence and the joy it brings.

Tender love from your mother.

25 July 1936

\*

*Mother,*

*I shall tell You frankly when I don't feel happy: it is when someone joyfully tells me about his beautiful and happy experiences that I feel so poor; I feel then that I do not yet have in me what I should have.*

## Some Answers from the Mother

*And I always ask You for silence and peace (as I told You the other day) because I know that if one can always keep that silence and peace one never feels poor for any reason.*

*I don't want to be, I don't want to feel so poor.*

You have already had this experience of peace and silent joy; you know what it is and it is sure to come back stronger and steadier. Remain confident, do not torment yourself—in this way you will hasten its coming.

Tender love from your mother.

30 July 1936

\*

*Mother,*

*I find that I have lost everything. All that was good in me, all is lost. Previously I always felt that all I did was for You; in all the work I did, this feeling of "doing it for You" was always with me.*

*Now I find that I have lost this feeling.*

My dear little child,

Are you aware of any cause for this change? Surely there is one. Besides, these days when the Ashram is full of visitors,<sup>9</sup> there is a great confusion which often brings a clouding of the consciousness. You must not let this upset you too much, but simply aspire with calm and perseverance for the light to reappear. My love is always with you to help you go through this bad moment.

Affectionately.

30 August 1936

\*

<sup>9</sup> The period around August 15, Sri Aurobindo's birthday.

Series Three – To “My little smile”

*Mother,*

*Yes, I think I know the cause of this change. Isn't it the desire to be admired by people—ego? Or is it something else? If You know, You will let me know. I must know what it is in order to get rid of it.*

Yes, my dear little child, you have indeed found the cause; and weren't you a little annoyed that I didn't wear your embroidered saris all these days? It is certainly not because I dislike wearing them—quite the contrary. But they are rather heavy and warm and I prefer to keep them for wearing between November and January—at that time there are many visitors because of the vacations and I shall then wear the embroidered saris with the greatest pleasure since the season is a bit cooler.

It is true that you must get rid of these ignorant and petty movements; but at the same time, you may be sure that I appreciate and love your work immensely. I have great admiration for your embroidery, and for you, great love.

Your mother.

*31 August 1936*

\*

My little “Eternal Smile”

Must go on smiling, smiling still more when the difficulties come. Smiles are like rays of the sun, they dissolve the clouds... And if you want the radical remedy it lies in this: *frankness*, be absolutely frank; tell me fully all that is going on in you, and soon the cure will come, a complete and happy cure.

To my little smile very affectionately.

*6 September 1936*

\*

My child,

Don't pretend to be silly when you are not. Not only was I not angry, but I had not the slightest intention of looking angry.

### Some Answers from the Mother

I only looked straight into your soul, trying to reestablish the connection between it and your exterior consciousness. And I took your laughter for a sign of conversion!

Beware of false pride—it leads only to ruin. And do not belittle the Divine's love, because without it nothing is worth living for.

I know that you are too sensible and sensitive to ignore this truth.

Always lovingly.

*6 September 1936*

\*

Bonne Fête!

To [my little smile] whose precious help prevents my feet from being hurt by the stones on the way.

With my love and blessings that her aspiration may be realised this year.

*6 January 1963*

## Series Four



## *Series Four*

### *Letters to a Sadhak*

*To the sadhak in charge of the Sri Aurobindo Ashram's cows, bullocks and carts during the 1930s.<sup>1</sup>*

*Special new ropes for the bullocks have been prepared by the milkman. When the bullocks are working, it may be safer to use those ropes. As soon as the work is over, the ropes will be removed. Those ropes are not tight; they are loose, so it is no hardship to the bullocks.*

*Pray sanction them.*

I thought they have strongly refused to have the ropes put upon them. The ropes may not be tight, but most probably they will spoil the nose of the bullocks. There again it seems to me that it is a matter of training.

*8 May 1932*

\*

*I beg to submit some facts for your gracious consideration. The weakest and smallest of the bullocks used by X's cart-men are carrying more than 600 Dem of sand.*

How can you speak of that! Do you know how the cart-men here *kill* their bullocks in a few months or in even less time?

*11 May 1932*

\*

<sup>1</sup> This correspondence was written entirely in English.

### Some Answers from the Mother

Tomorrow is a holiday. The day after, these repairs can be made to the cart.

As there will be a *big crowd* tomorrow in town, you will have to be *very careful* when taking to and bringing back the bullocks from the Agricultural Garden.

13 July 1932

\*

*The coolie did not come last night. He simply put the feeding tubs before the bullocks and went away. He is not working satisfactorily. He does not keep things clean. As there is no better man I am trying to get on with him.*

The bullocks seem to like this man and this is the most important point.

For cleanliness it is a matter of supervision.

15 July 1932

\*

No wonder that Ojas<sup>2</sup> gave some trouble. These bullocks are quite intelligent enough to feel the change of people. This new man is not an expert and moreover he has something of a brute around him. You will have to look carefully after him, for I do not like his way of dealing with the bullocks.

I object strongly to his way of twisting the tails of the beasts. If somebody twisted one of his limbs like that, what would he say? And I am pretty sure that our bullocks are more sensitive than he is.

3 September 1932

\*

<sup>2</sup> A bullock.

#### Series Four – To a Sadhak

I have watched the thing from the roof, and saw with the inner sight also. There is absolutely no doubt about what is happening and once more I shall try to make you understand it.

*The bullocks are not mischievous.* On the contrary, they are very good and peaceful creatures, but very sensitive — unusually sensitive perhaps — (of this I am not sure as I have not followed other bullocks so closely). The truth is that they dislike and distrust the present driver, and *not without reason*. When they were working under the previous one they were happy and cheerful and worked well. Since this one is driving them they are sad and dejected and work reluctantly. I see no solution but to change the man and to find a better one.

The proposal to frighten them in order to master them is unacceptable. Some kind of submission can thus be obtained perhaps, but of the worst kind. The beasts lose more and more confidence and joy and peace and finally their strength and even their health goes.

What is the use of being a sadhak if, as soon as we act, we act like the ignorant ordinary man?

I can tell you this to finish with the subject, that from the roof I concentrated the power on the bullocks ordering them to yield and obey and I found them *quite receptive*. To use a *quiet, steady, unwavering conscious will*, that is the way, the only true way *really effective* and worthy of an aspirant for Divine Life.

I hope that this time I have made myself clear.

14 September 1932

\*

It seems to me that, at least for a time, it would be better not to try to turn out much work every day, as Ojas may truly need rest. I do not find the new man better than the previous one. He is far too nervous and restless. If he could be a little more quiet and peaceful in dealing with the bullocks they would surely work much more willingly.

22 September 1932

\*

### Some Answers from the Mother

I think that Chakki work<sup>3</sup> is very disgusting for the bullocks; it brings down their vitality because of that, and makes them become old very soon. That is why I do not wish them to be given that work.

11 January 1933

\*

*Saturday the 14th is cattle festival day. Generally in all the places, many things are observed on that day. Horns are painted in red and blue colour, no work is given and so on. I am not submitting all this to have permission to do like that for our cattle. But I am tempted to beg you for your kind gracious permission to use this kind of necklace which I am enclosing herewith for our darling Ra<sup>4</sup> on that day.*

Yes, the necklace is nice, you can put it on; but no painting of the horns; it is so ugly! And I think you must be careful not to take out Ra in the street that day as usually children run after the calves and frighten them very much; they even hurt them sometimes.

12 January 1933

\*

Is not 19 trips too much for the bullocks? It seems to me that they are not getting much rest.

8 June 1933

\*

What is this? If the cart-man made a mistake or misbehaved with the bullocks, I *must know* and will tolerate none of THESE MYSTERIES.

7 August 1933

\*

<sup>3</sup> Milling work.

<sup>4</sup> A bullock calf.

Series Four – To a Sadhak

*I will explain what happened. X was with the cart, but as he himself says, he was fully merged in solving a problem of chess play. So till the cart was turned over and touched the ground, he did not know.*

I do not see what a chess problem has to do either with work or with sadhana. Is X here to solve chess problems? He could do it just as well elsewhere.

26 August 1933

\*

*I am sorry to submit to Thee the following about X. For no reason he has beaten Ra with the back of his sandal in her shed at 5.10 p.m. I saw it from Ba's shed. He removed one sandal from his foot, took it into his hand, turned it over and beat on Ra's mouth and face. He had put two baskets, one of plantain peels and another of vegetable cuttings, beside the feeding tub. Ra did not take the feed as he wanted her to. This was her mistake. When I ran and questioned him he did not care to answer. Servants tell me that he has beaten Ra like that with a sandal before too and it seems he wants to control her like that.*

If truly he does it, it is brutal and stupid; apart from spoiling her head, which is bad enough, he will make her vindictive and violent which is worse.

18 November 1933

\*

I find Tej<sup>5</sup> very much reduced. He is certainly ill and needs some close attention. I would like to know from the doctor if it would not be good for Tej to let him move freely in a pasture for some time, so that he may have air, sun and movement without doing work. This question must be put clearly to the doctor asking for

<sup>5</sup> A bullock.

### Some Answers from the Mother

a precise answer. It is well known now, that there is no better cure for illnesses, whatever they are, than *air* and *sun*.

1 February 1934

\*

*I thought there would be no objection from the Municipality or others to fixing rings on foot-path walls to tie the cows. I wanted to have one ring fixed.*

All this is absolutely forbidden by the Municipal rules, and if any of these things were done by us it was a *great mistake* and I intend that it *should never be renewed*.

10 March 1934

\*

*The boy X who was working in the Building Department was dismissed some two days back, not for the crime of theft but for some rash dragging of a cart and thus causing some slight hurt to a dog. So may I keep him as a substitute for his brother?*

Certainly not.

\*

*If you are pleased to permit, as it is only for a day, I have no objection. He works very satisfactorily. Awaiting orders.*

No, he is very rude and a boy who can almost willingly hurt a dog is likely to do the same with the cow and calf.

This boy has been dismissed by *my orders* and will not be given work in the Ashram.

*A man who is cruel with beasts is worse than a beast.*

2 April 1934

## Series Five



## *Series Five*

### *Letters to a Child*

*To one of the first children admitted to the Sri Aurobindo Ashram; he came at the age of ten. Interested as a youth in music, painting and poetry, he later became a teacher of music in the Sri Aurobindo International Centre of Education. He began writing to the Mother at the age of twelve.*

Always do with pleasure the work you have to do.  
Work done with joy is work done well.

*14 March 1932*

\*

When you have a desire you are governed by the thing you desire; it takes possession of your mind and your life, and you become a slave. If you have greed for food you are no longer the master of food, it is the food that masters you.

*22 August 1932*

\*

*My dear Mother,*

*Today when I went to X for my music lesson I felt uneasy. I also felt that he is not very happy with me. I had a sort of bad feeling at that time. Why did I feel this uneasiness? After coming home I felt tired and had no interest in doing anything. Now I feel that after the music lesson, the good things that were developing in me have been broken to pieces. Is it true?*

All these feelings — this uneasiness, this tiredness, these impressions of broken progress — come from the vital, which rebels

## Some Answers from the Mother

because its desires and preferences are not satisfied. All that has no true reality.

2 April 1933

\*

O Mother,

*The disturbance still has not disappeared. I am in a worse state than before. There is something wrong in my mind. Also, I feel bad everywhere. Tell me what I should do.*

Think of something else. Keep yourself busy; don't remain idle, doing nothing.

18 December 1933

\*

Dearest Mother,

*I want to feel your touch in each and every one of my movements. I want to feel your presence everywhere.*

*Mother, accept my prayer.*

I am always with you, my child, so it is not only possible but quite easy to feel my presence constantly.

With love and blessings.

6 March 1934

\*

Mother, O Mother,

*Have I done any wrong? Answer me please. If I have done any wrong, please excuse me. Are you displeased with me? Mother, make me yours.*

Why this question? You have done nothing wrong and I am not in the least displeased with you. Did I look very serious tonight? If it is so, it was because I was thinking of the stupidity

Series Five – To a Child

and blindness of this poor world, but there was surely nothing concerning you.

With love and blessings.

9 March 1934

\*

*My little mother,*

*Yesterday I told you that “we” had painted an envelope. By “we” I mean that there is me and you. I feel that it is not I who am working, so I say “we”. I am your child.*

That is *really nice* and I am *very pleased*. Yes, I am always with you and even more specially when you are working on your painting and music. Are you aware that you are making a great deal of progress? I like the envelopes that *both of us are painting together* very much, and that is one more proof that we are doing them together, because they are nearly always just as I thought they should be. The small one you sent this morning is very fine and the choice of colours is excellent.

Affectionately.  
Your little mother.

15 March 1934

\*

*My mother,*

*I do not want the vulgar joy of the world. Take me into your heart. Take me into your arms.*

Yes, I am taking you into my arms and cradling you to my heart so that you may have true happiness and unalloyed peace.

Love from your little mother who is always with you.

15 March 1934

\*

## Some Answers from the Mother

*My little mother,  
Peace, peace, give me your unalloyed peace and  
make me conscious of you.*

Peace be with you, my child, the peace of Certitude and of confidence in my love which never leaves you.

Your mother.

16 March 1934

\*

*My little mother,  
Why does this difficulty come? Do I open myself to it or is it something else? Mother, after having come so close to you, why does it come?*

You should not speak to others about what I write or say to you, because they become jealous and their jealousy creates a bad atmosphere which falls back on you and brings back the difficulty to you; because you spoke, you opened yourself and received it, perhaps without even being aware of it.

Love from your mother.

17 March 1934

\*

*My dear mother,  
My heart wants to run to your feet; it wants to lose itself in you. This is what I want, but have I done it? I want to be close to your heart, I want... but is it possible? I don't know.*

*Make me peaceful. Give me the taste of your divine presence.*

Yes, my dear child, it is entirely possible and since you want it sincerely, it will come to be so. You will feel yourself always

Series Five – To a Child

close to my heart, cradled in my arms, and Peace will fill your being and make you strong and joyful.

Love from your mother.

29 March 1934

\*

*Sweet mother,*

*I feel devoid of strength, will and energy. I don't know what to do. This state must go, but I don't know how. I have no courage.*

Do not distress yourself, it is the result of these last few days of sickness. It will pass — but you must eat well regularly and sleep well too, taking care not to go to bed too late.

Very lovingly.

30 March 1934

\*

My dear little child,

I was so pleased to receive your nice letter. You must learn that it is your good and *your good alone* that I want. I want to make you a strong and conscious man who is master of himself — that is, in control of his lower nature and capable of becoming a true Yogi if that be his aspiration. And the more this man realises his true being, the more he will become my very dear child.

That is why, now, when the will that is expressing itself is the will of the lower nature, I cannot satisfy all its whims, for that would be the worst thing I could do for you.

True love is the love that wants, to the exclusion of all else, the highest good for the loved one. This is the love that I have and want to have for you.

Your mother.

6 April 1934

\*

## Some Answers from the Mother

*My sweet mother,  
May peace be with me always.*

Peace, peace in your heart and your vital.

Yes, Peace, Light, Force and Bliss are always with you in the Consciousness that is constantly by your side, bringing you the solicitude of my love.

9 April 1934

\*

My dear child,

Yes, you are and will be more and more a child of the Light.  
No obscurity must be allowed to manifest through you.

12 April 1934

\*

Dear little child,

The paintings are fine, they are like Japanese ones. As for the “plane” from which they come, it is surely the subtle physical, where the memory of all the conceptions and works of art realised on earth is stored.

Very affectionately yours.

16 April 1934

\*

*Mother,*

*I do not want a life without energy.*

Very good — then you must acquire energy, and after all, it is not so difficult, especially here where you are as if bathed in a sea of energy. You have only to open and receive.

Love from your mother.

17 April 1934

\*

Series Five – To a Child

*Sweet mother,  
Give me peace, energy and inspiration.*

Learn to drink from the eternal source; it contains everything.  
With my love.

21 April 1934

\*

My child, my child, why this great sadness? Is it because someone to whom you had given your friendship has withdrawn for reasons that he thinks are very profound?

But don't you still have your mother's friendship? And also all her love, and her solicitude for you?

No, all is not sad and gloomy, neither the trees nor the sky nor the sea; everything is full of the divine Presence and is only too glad to speak of it to you. Shake off this childish depression and contemplate the Sun that is rising in your heart!

28 April 1934

\*

*Mother,  
You don't love me at all. Is this the way that one  
loves one's child?*

My child,

Certainly I do not love you in the way you conceive of as love; and I do see how it could be otherwise. You first have to realise the Divine Consciousness — only then will you be able to know what true love is.

30 April 1934

\*

*My sweet mother,  
Human contact has done me much harm, but I  
cannot give up this habit. I have made many efforts to  
stop all human contacts, but I cannot. I don't know  
what to do.*

## Some Answers from the Mother

*Mother, let me open to you and to no one else,  
always, always. Give me patience.*

I don't think it would be good for you to live completely retired and turned in on yourself. The whole thing is to choose your relationships well. You must choose to enter into relation only with those whose contact *does not veil my presence*. This is the important point which should never be forgotten. All that leads you away from me in thought and feeling is bad. All that brings you closer to me and gives you the perception and joy of my presence is good. You should judge things in the light of this rule. You will see that it will help you to protect yourself from many mistakes.

I send you much patience and all my love.

2 May 1934

\*

*My sweet mother,  
You are everywhere. Remain with me always.*

My dear child,

You are always in my arms and always I hold you close to my heart to comfort and protect you, to strengthen and illumine you. Never for a moment do I leave you and I am sure that if you are a little attentive you will very clearly feel the warmth of my arms around your shoulders.

Your mother.

4 May 1934

\*

My dear child,

It seems to me that you are so often sad and depressed because your nerves are not very strong. You should eat more, sleep longer, take some exercise in the open air, etc.

Affectionately.

9 May 1934

\*

Series Five – To a Child

Peace, peace, my little child, the sweet peace of inner silence and outer calm. May it always be with you.

Affectionately.

14 May 1934

\*

You see, my child, the unfortunate thing is that you are too pre-occupied with yourself. At your age I was exclusively occupied with my studies — finding things out, learning, understanding, knowing. That was my interest, even my passion. My mother, who loved us very much — my brother and myself — never allowed us to be ill tempered or discontented or lazy. If we went to complain to her about one thing or another, to tell her that we were discontented, she would make fun of us or scold us and say, “What is this nonsense? Don’t be ridiculous. Quick! Off you go and work, and never mind whether you are in a good or a bad mood! That is of no interest at all.”

My mother was perfectly right and I have always been very grateful to her for having taught me the discipline and the necessity of self-forgetfulness through concentration on what one is doing.

I have told you this because the anxiety you speak of comes from the fact that you are far too concerned about yourself. It would be better for you to pay more attention to what you are doing and to do it well (painting or music), to develop your mind, which is still very uncultivated, and to learn the elements of knowledge which are indispensable to a man if he does not want to be ignorant and uncultured.

If you worked regularly eight to nine hours a day, you would be hungry and you would eat well, you would feel sleepy and sleep peacefully, and you would have no time to wonder whether you are in a good or a bad mood.

I am telling you these things with all my affection, and I hope that you will understand them.

## Some Answers from the Mother

Your mother who loves you.

15 May 1934

\*

My dear little child,

I constantly envelop you in my peace: you must learn to keep it. I am constantly in your heart: you must become conscious of my presence and receive and use the force that I am pouring into you to enable you to overcome all difficulties.

Love.

21 May 1934

\*

My dear child,

Carefully keep this bliss, this repose, this assurance of Victory; they are more precious than all the riches of this world, and they will keep you very close to me.

Love from your mother.

22 May 1934

\*

My dear child,

Only spiritual force has the power to impose peace on the vital, for if peace is not *imposed* on it by a power greater than its own, the vital will never accept it.

So you must open yourself to the spiritual force and allow it to work in you; then you will more and more dwell in constant peace and joy.

With all my love.

24 May 1934

\*

My dear child,

I carry you always in my arms, pressed close to my heart, and I have no doubt that you will become aware of it if you forget the

Series Five – To a Child

world and concentrate on me. By turning your thoughts towards me you will feel closer and closer to me and peace will come to dwell in your heart.

Love.

25 May 1934

\*

My dear little child,

It is by inner identification that the true closeness can come.  
I am always with you in all love.

Your mother.

2 June 1934

\*

My dear child,

You will no longer revolt when you understand that it is the most useless and foolish of all things; and when you give up this bad habit of revolt, you will see that suffering too will go away and be replaced by an unvarying happiness.

With all my being, I want this progress and this transformation for you.

With love.

10 June 1934

\*

*My sweet mother,*

*I shall be what you want me to be. Dear mother,  
accept my childlike prayer.*

For you I want consciousness, knowledge, artistic capacity, self-mastery in peace and perfect equality, and the happiness that is the result of spiritual realisation. Is this too grand and vast a programme?

With your mother's blessings.

12 June 1934

\*

## Some Answers from the Mother

*Mother,  
I want a discipline.*

This is quite excellent and I approve of it. Without outer and inner discipline, one can achieve nothing in life, either spiritually or materially. All those who have been able to create something beautiful or useful have always been persons who have known how to discipline themselves.

Always with you in all love.

*23 June 1934*

\*

Yes, my dear child,

I am your true mother who will give birth in you to the true being, the being who is free, peaceful, strong and happy always, independently of all circumstances.

Love from your mother.

*25 July 1934*

\*

*My dear mother,*

*Give energy and force to your child. Oh, take me  
into your heart. Let me live in you.*

My dear child,

I carry you always in my heart and you are bathed in energy; it is through a quiet and confident aspiration that you will receive it. All my love is with you.

I hope you do not show my letters to anyone. It is better to keep them to yourself; otherwise, if you show them, all the force that I put into them evaporates.

*11 August 1934*

\*

Series Five – To a Child

*Mother, my dear mother,  
You know everything that I need. Take me into your  
heart. Surround me.*

My dear child,

I know very well what you need — it is to be surrounded by my love as by a protection, and truly my love is always with you, around you; but you, on your side, must open to it and allow it to envelop you and help you.

16 August 1934

\*

*My dear mother,  
I want to be like the lion on the envelope I am  
sending you this evening.*

My dear little lion,

I am in your heart that it may be happy, in your head that it may be peaceful, and in your hand that it may be skilful.

With all my love.

21 August 1934

\*

My dear little child,

Your lions are superb. How quiet they are in their strength. A strong being is always quiet. It is weakness that causes restlessness. I am sending you (on my envelope, but in reality too) the repose that comes from concentrated energy.

Be sure that you will become strong and quiet, have faith in a perfect realisation and in the Divine's omnipotence to achieve it. The Force and Consciousness are always with you, as well as all my love.

Your mother.

21 August 1934

\*

## Some Answers from the Mother

*My dear mother,  
Purify me. Dispel the shadows. I will not revolt any  
more.*

You must never lose confidence in my unvarying love.

*30 August 1934*

\*

*Mother,  
I have a pain in my head. I am very tired.*

My child, all my love is always with you; do not push it away.

*1 September 1934*

\*

My dear child,

I have been informed from the dining-room that you did not eat either yesterday evening or the whole day today. Why? If you are sick, you must be taken care of. I shall send the doctor to you. But if you are not sick, you must eat; if you do not eat regularly, your brain will waste away and you will lose your intelligence, and then?

It grieves me when you do not eat regularly. Do you want to grieve your mother who loves you and wants only your own good?

*September 1934*

\*

*My dear mother,*

*I won't be irregular from today. You know very well  
that I am not sick; it was a cloud, you know. Now I  
am going to the dining-room. My mother, I want to be  
good. Everything has gone now. I want to be your little  
child.*

Series Five – To a Child

My dear child,

You are a very nice child, and I am very pleased that you had your meal yesterday evening and that all the clouds have gone. Now you must not allow them to come back and for that the best thing is to remain always cradled in my arms, protected by my love which never leaves you.

7 September 1934

\*

*My dear mother,*

*Have I done something that has displeased you?*

*My head hurts. I feel tired.*

You are quite mistaken, I am not at all displeased with you. Only I am worried because you always have a headache and because you are tired.

I want all that to go away and I want you to be perfectly healthy. For that, you must follow a physical discipline: sleep regularly, eat regularly, exercise regularly, etc., etc. And unfortunately you refuse all discipline. This makes my task very difficult.

With all my love.

11 September 1934

\*

*Dearest mother,*

*I feel so tired, and my head hurts. Mother, what shall I do?*

My dear child,

You know that my love is always with you and my will is that you should get well; my force is with you to give you health. I take you into my arms, I take you to my heart.

20 September 1934

\*

## Some Answers from the Mother

My dear child,

I don't want you to be ill and always I am with you to cure you — but you too must want to be cured. Do not torment yourself and always nestle in my arms so as to receive my love and force.

*23 September 1934*

\*

My dear little child,

I fully agree with you that egoism, vanity and jealousy must disappear; they are indeed ugly, mean and ignorant things that stop all progress.

My force is with you to conquer these things. And my love never leaves you.

*25 September 1934*

\*

*My dear mother,*

*I am not unhappy. All that is a falsehood.*

*Mother, stay with your little child.*

My dear child,

Always, always I am with you and the quieter and happier you are, the more you will feel it.

With all my love.

*3 October 1934*

\*

*My little mother,*

*Give me peace. Give me joy in work. Make me your instrument.*

My dear child,

I am very happy to know that you want to be my instrument. To be able to be my instrument, you must be regular,

Series Five – To a Child

energetic, courageous, enduring and always good-tempered. I have no doubt that you can acquire these qualities.

With you always.

25 October 1934

\*

*My little mother,*

*I want peace. I feel that everything is unquiet.  
Mother, give me peace.*

My child,

I envelop you always in peace and force, but most of the time you close yourself and refuse what I give you.

How will you feel my help and take advantage of it if you do not even trust in me? Yet my love is always with you.

1 November 1934

\*

*My dearest mother,*

*Won't you forgive me? Mother, take me into your arms.*

My child,

Certainly I forgive you, but you, on your side, must sweep your mind clean of all these bad thoughts which are harmful to you.

My love is with you.

2 November 1934

\*

*My dear little mother,*

*Forgive the faults I have committed. Give me peace.  
Remain always in my heart.*

Yes, my dear child, I forgive you; but how I would like you to become quieter, more reasonable, more studious!

## Some Answers from the Mother

Don't you think it is high time for you to develop these qualities, which are absolutely indispensable if you want to do anything in life?

5 December 1934

\*

*Dearest mother,  
Stay with me always. You know everything.*

Yes, I know everything and that is why I know that my little child is not always reasonable and that is why he has a headache and a stomachache.

22 December 1934

\*

*My dear mother,  
I want to feel you near to me always. I want peace.*

My little child,

I am always with you, bringing you peace and tranquillity, calm and force. But to feel my presence, you know what you must do and especially what you must *not* do.

Love from your mother.

1 February 1935

\*

My dear child,

The best thing for your headache is to take plenty of physical exercise (such as gardening for example).

25 February 1935

\*

*My sweet mother,  
Fill my thoughts with you. Stay always with your  
little child. Give me a deep and lasting peace.*

Series Five – To a Child

My dear child,

I am putting peace in your heart; but to become conscious of it, you should repeat, as often as possible, mentally turning to me: "You have put Peace in my heart; make me aware of its presence."

With all my love.

27 February 1935

\*

My dear child,

Do not forget that *I am always with you* and do only what you could do in front of me without feeling ashamed. I mean that you must *never do* what you would not dare to do in my physical presence, for I am always with you.

Love.

6 March 1935

\*

*My sweet mother,*

*I don't know why something in me is sad. Even when I am very happy, truly happy, this part is still sad. Mother, which part in me is like this? Is it the heart, the vital, or is it something very superficial and insignificant?*

My dear child,

It is in fact something very superficial, but still it should be cured. It is your body that does not feel very strong and is sad because it does not have a sound balance of health. The best cure is plenty of open-air exercise and abundant food.

16 March 1935

\*

*My dear mother,*

*I don't know why I have lost all my happiness and peace. I don't know when it will come back to my heart. My sweet mother, what shall I do?*

## Some Answers from the Mother

My dear child,

When one's attention is always turned towards oneself, one is never happy. When one allows oneself to be ruled by every passing impulse, one is never peaceful.

It is through work and self-mastery that one can find happiness and peace.

23 March 1935

\*

*Sweet mother,*

*I want to be happy, but how? Sadness comes during my work; I cannot forget it. My dear mother, be with me always.*

My dear child,

This causeless sadness may also come while you work, but if you didn't work it would be far worse. It is in work that one finds balance and joy.

I am always with you to help and support you.

Love from your mother.

12 June 1935

\*

*My sweet mother,*

*I feel very tired; some part in me is not happy. I don't know whether it is inside me or outside; something feels completely lost and lifeless. You know everything, my mother. Will you tell me what it is?*

It is something in your vital that cannot bear any vexation, even the slightest. This part of the vital must learn to become stronger and more enduring.

4 August 1935

\*

Series Five – To a Child

*My dear mother,  
I feel very tired. I also have a slight headache.*

My dear child,

I don't need to tell you where your headache comes from; I suppose you know. Only when you become absolutely regular in your material life will you be able to have good health.

Love from your mother.

6 September 1935

\*

*My sweet mother,  
For three days I have been feeling sad in the evening.  
This morning I felt sad too. I don't know exactly why it  
comes. For two days I felt a great joy, but now the joy  
has gone. When will all these things go away?*

My dear child,

You must not worry about these alternations. When the psychic being comes to the surface, it brings its own joy with it; but when the mind or the vital comes, then the joy seems to withdraw, though it is always there, behind, ready to manifest again. But above all you must not believe the suggestions of incapacity and failure; they come from an adverse source and ought not to be given any credence. Certainly there are difficulties on the path, but with perseverance the victory is sure.

Love from your mother.

16 December 1936

\*

*Sweet mother,  
You told me that I am making progress. Did you  
want to console me by telling me this? When I look  
within myself, not just now but over the past two years,  
I find nothing. Sometimes I feel: "Why all these efforts?  
They will be fruitless." You told me to open my heart*

## Some Answers from the Mother

*and all will be well; but you know, mother, nothing stays  
in me.*

My dear child,

No, it is not to console you that I told you that you have made progress. The progress is undeniable even though it may not be apparent. Certainly the path of yoga is a very difficult one, and you should not expect to reap its fruits after only three or four years. It takes much longer than that. But you are young, you have all of life before you; you need not be impatient.

You say that you are often depressed. It is the vital being that gets depressed when its desires are not satisfied.

In ordinary life, one has to struggle to satisfy one's desires; here one struggles not to do so. Actually, whatever path one follows, success always comes to those who are strong, courageous, enduring. And you know that here our force and our help are always available to you; you have only to learn to make use of them.

Love from your mother.

26 July 1937

\*

*My dear mother,*

*No, I cannot do all those things. Why did you think  
that? Is there any special reason? Will you tell me one  
thing: why are you now so far away from me?*

My dear child,

I don't know at all what *things* you mean. All I told you was that to develop your artistic faculties you are much better off here than anywhere else. I added that only if you wanted to marry would you have to leave the Ashram.

But you know that I never advise anyone to marry; it is a terrible bondage.

Series Five – To a Child

I have never thought that you really wanted to marry, but now and then it is good that I remind you that you are free and that it is for you to make the decision; that's all.

I don't feel that you are far from me; for me you are always in my arms. So if you feel that you are far away, it is a false feeling which does not conform to the truth.

Love from your mother.

28 July 1937

\*

*My sweet mother,*

*You told me that you saw two things while I was playing: "Garuda", and the palace and river. What do they mean?*

The palace and river were the image of a moment from one of your past lives.

The great bird "Garuda" standing immobile behind you with outspread wings is the vehicle of Vishnu, the destroyer of serpents. He seemed to be standing behind you to protect and inspire you.

Love from your mother.

28 August 1937

\*

The moon is the symbol of the spiritual light, one in its origin, multiple in its manifestation. There is only one moon and yet each reflection of the moon is different. This is what I wanted to say in a poetic form.

Love from your mother.

9 September 1937

\*

### Some Answers from the Mother

What I meant yesterday is that all people very sensitive are opened to many influences and that is why it is difficult for them to be steady.

But with discrimination one can distinguish the bad from the good influences and reject persistently the bad ones.

Love from your mother.

13 September 1937

\*

My dear child,

I understand your difficulty very well. It is very common and can only be solved with much endurance in the will and much patience.

For on the one hand you want to consecrate yourself to the Divine and take your place in the divine life in the making.

On the other hand you want the satisfactions of ordinary life and the pleasures of the vital — without considering, however, that these pleasures can only be obtained through much struggle and effort and that always they go hand in hand with worry and suffering.

On the first path, there is no question of personal incapacity, since our help and protection are always there. Indeed, you must open yourself to this help and protection and learn to use them to conquer the adversary who is trying to draw you towards the lower animal consciousness.

Love from your mother who never leaves you.

15 May 1938

\*

*My sweet mother,*

*These last few days I felt that I was going down step by step — everything seemed to be gradually closing in against me, against my heart. I feel, even now, that I am suffocated.*

Series Five – To a Child

*Are you making me feel life without you in order to see whether I want this life or not? Mother, if you don't know what my path is, then who does?*

My dear child,

I know very well what the true life for you is, and what your destiny is. But it is *you* who must become aware of it and understand it so that you can realise it. In what way do you feel yourself going down? Are desires becoming stronger in you? Whatever happens, you can always rely on my help; do not hesitate to ask for it.

Love from your mother.

29 May 1938

\*

*My sweet mother,*

*I feel completely suffocated. The struggle has become fiercer. How many days must I go on like this?*

My dear child,

Do not lose heart and do not be impatient; these things take a long time to disappear. You know, don't you, that our force, our help and our blessings are always with you?

Keep your interest in the work — this too will help you to pass through the difficult moments.

Love from your mother.

28 June 1938

\*

*Mother,*

*This inner condition is getting worse and worse instead of better. You said to be patient, but as it is I am becoming like a stone, without energy, inert, and more and more closed. I feel your light and your force around me, but I cannot receive them. I am not asking you to tell me what to do — you have told me to be patient*

## Some Answers from the Mother

*and I will be patient. I am only telling you about my condition, that's all.*

You are right to tell me, my dear child; it helps you to open yourself. I know that it is troublesome to feel this resistance in yourself; but persist in your will to overcome it and it will suddenly give way.

Love from your mother.

10 July 1938

\*

*My sweet mother,*

*I want to ask you something concerning my poetry.  
It has stopped now. Is there some inner preparation  
at work and is it waiting for the descent of a higher  
inspiration?*

My dear child,

Yes, I think in fact that your poetry has stopped so that you can prepare yourself for a higher inspiration. You were going round and round in the same forms; something new had to come.

Of course, if you feel that something wants to express itself, you must try.

I am always with you, my dear child, and my love never leaves you.

Your mother.

17 July 1938

\*

You have my full consent to write poetry, and Sri Aurobindo says that there is no doubt about your poetic capacity. Today's poem is very good. But when you try to write every day, it becomes more and more mental and you lose contact with the

Series Five – To a Child

true inspiration. That is why you should write only when you feel that the inspiration is there.

20 July 1938

\*

*My sweet mother,*

*Were you angry with me because I have decided to leave the Ashram? I want to go forward—not to revolt against you, no, not at all. But I want to be sure of my path.*

*Give me a chance, Mother, please.*

*One thing I want to ask you: Mother, will you always be in my heart?*

I am not at all angry; but since you have decided to leave, I cannot detain you either, or do anything that might deprive you of the strength to leave. I am and will always be in your heart; so you are sure to find me there if you enter into it deeply enough.

Love from your mother.

30 August 1938

\*

*(In October 1938, at the age of eighteen, the sadhak left the Ashram for a period of eight years. The following letters were written while he was away.)*

My dear child,

I have just received your letter of the 25th and I am glad to know you have recovered at last.

You tell me in your letter: "Mother, I do not want the world, not because I am afraid of my duty but because I want you." I would like to tell you something about this. To be sure that you are meant for the Ashram life, it is necessary that the spiritual life and all the discipline it entails—in short, the search for and realisation of the Divine—must be the most important thing to you, the only thing worth living for.

### Some Answers from the Mother

For this feeling of *wanting me* can mislead you. Are you sure it is the Divine in me that you want? When you come back here and cannot see me (for, since Sri Aurobindo's accident, I am no longer giving any "pranams" or interviews), won't you feel once again that you are giving up all the pleasures that ordinary life can give, without getting anything much in exchange?

Of course, if you want to lead the spiritual life at any cost, that is another thing. But in that case, you will have to rely on the *inner* help, not on an outer and superficial help.

I am telling you all this so that you may not be disappointed once again after returning here.

Read my letter *very carefully*, think it over well to be sure that you have understood it completely, and when you have seen very clearly within yourself, write to me again.

My love and blessings are always with you.

Your mother who loves you.

30 March 1939

\*

My dear child,

I received your letter and I have no objection to your going to study music for three years at Lucknow, since that is what you want.

However, I do not think it would be wise to come to Pondicherry in February, for once you are here you might again become troubled and uncertain, and that would arouse an unnecessary conflict in you.

Go to Lucknow, learn all you can there, and then you will be able to consider the problem and make a definite decision concerning your future.

My love, my help and my blessings will always be with you.

Your mother.

11 January 1940

\*

Series Five – To a Child

My dear child,

If you are so eager to come to the Ashram, you can come.  
But I must warn you about two things:

- (1) Your vital will find no gratification here, as life has become very restricted in the present war conditions.
  - (2) You will live here, as all of us, night and day under the constant threat of a sudden bombardment.
- If you do not mind these two dangers, you can come.  
With my love and blessings.

10 April 1942

\*

*(In April 1946, the sadhak returned to the Ashram, where he has remained ever since. The following letters were written after his return.)*

O my sweet mother,

*Accept my gratitude for having shown me the true path. Give me the strength to reject everything that comes from outside. May your will be done.*

My love and blessings are with you to guide you on the way.

4 June 1946

\*

My sweet mother,

*I want to be closer to you in my heart and in all my being. Give me the power to give myself completely to you. Stay with me always.*

Yes, my dear little child, I am always with you to help you, to support you, to guide you. By doing your work with conscientiousness, honesty and perseverance, you will feel my presence closer and closer to you.

With my blessings.

29 June 1946

\*

## Some Answers from the Mother

*My sweet mother,*

*The more I look into myself, the more discouraged I am, and I don't know whether there is any chance of my making any progress. It seems that all the obscurities and falsehoods are rising up on every side, inside and outside, and want to swallow me up. There are times when I cannot distinguish truth from falsehood and I am then on the verge of losing my mind.*

*Still, there is something in me which says very weakly that all will be well; but this voice is so feeble that I cannot rely on it.<sup>1</sup>*

*My faults are so numerous and so great that I think I shall fail. On the other hand, I have neither the inclination nor the capacity for the ordinary life. And I know that I shall never be able to leave this life. This is my situation right now. The struggle is getting more and more acute, and worst of all I cannot lie to you. What should I do?*

Do not torment yourself, my child, and remain as quiet as you can; do not yield to the temptation to give up the struggle and let yourself fall into darkness. Persist, and one day you will realise that I am close to you to console you and help you, and then the hardest part will be over.

With all my love and blessings.

25 September 1947

\*

Be sincere, always sincere, more and more sincere.

Sincerity demands of each one that he express only the truth of his being.

26 January 1950

\*

<sup>1</sup> The Mother underlined the words "all will be well" and wrote beside them: "This is the voice of truth, the one you must listen to."

Series Five – To a Child

*Sweet Mother,*

*I feel that something is wrong and you are very displeased with me.*

It is the very first proposition that is wrong, I am *not* displeased with you — so all that follows cannot be correct.

\*

*I will be very pleased to know the real cause of your discontent and shall try my best to remove it. I cannot tell you how it pains me to know that you are displeased with me on any account.*

There is no real cause because there is no discontent. Your pain is quite gratuitous, so you would [do] better [to] get rid of it immediately.

With my love and blessings.

12 December 1953

\*

*Sweet Mother,*

*I pray, please do not be vexed by my letter. I on my part can bear anything except your displeasure. I feel you are very vexed with me for some reason I cannot yet understand. What is it you want me to do? What is your will? I cannot express how deeply I feel your displeasure. Do you want more work from me — more discipline, more right attitude? I am a bundle of failings; please pardon them for I am human. Please pardon me for what I have done and let me know what mistakes I have committed.*

I am *not* vexed, I am *not* displeased — this impression of yours is quite false and imaginary — it may be the result of a bad conscience, but you must learn once and for all that whatever

## Some Answers from the Mother

mistakes people commit, it cannot vex me nor displease me. If there is bad will or revolt, Kali may come and chastise but she always does it with love.

So, throw away all this nonsense and try to be quiet and happy.

With my love and blessings.

23 March 1954

\*

My dear child,

“He who chooses the Infinite has been chosen by the Infinite.”

Never forget this promise of Sri Aurobindo and keep courage in spite of all difficulties. You are sure to reach the goal, and the more you keep confidence, the quicker it will come.

With my love and blessings.

26 January 1956

\*

*(The following letters are undated. Most were written between 1932 and 1938 during the sadhak's first stay in the Ashram.)*

Do not torment yourself, my dear child, and fear nothing; my grace will always be with you and never fail you. Moreover, there is no reason to believe that you will not succeed in this life; on the contrary, I see in you the signs of a vocation. And since you have resolved to be patient, the difficulties will surely be overcome.

Love from your mother.

\*

Your going away will not help in the least. Exterior means are useless; it is the “inside” that must change. Keep your resolution and my help will work.

With my love and blessings.

\*

Series Five – To a Child

*My little mother,*

*I shall be so happy when all the clouds and shadows  
are dissolved. I want a new life.*

My dear child,

You are quite right in wanting a new life, and you may be sure that I shall do my best to help you in that. I am quite sure that perseverance in study and the acceptance of a discipline of work and order in life will be a powerful help to you in renewing yourself.

All my love is with you to help you and guide you.

\*

My dear child,

Will and energy can be cultivated just as the muscles are: by exercise. You must exercise your will to be patient and your energy to reject depression. I am always near you to help you with all my love.

\*

You need not worry and must continue as you are doing except, perhaps, that you must not allow your superficial and somewhat too light exterior being to interfere and spoil your endeavour, as it does during marching for instance.

The most important [thing] is a steady, quiet endurance that does not allow any upsetting or depression to interfere with your progress. The sincerity of the aspiration is the assurance of the victory.

With my love and blessings.

\*

*My mother,*

*It is a lack of energy that is preventing me from painting. Give me a strong energy. I want the inner and outer silence — peace in all my being, from the innermost*

## Some Answers from the Mother

*part to the outermost. Peace, peace in all my being. I cannot express this in proper words and it is becoming melodramatic. Pardon my mistake.*

I don't find your expression melodramatic and there is nothing to pardon. I know that it is from lack of energy that you cannot paint. But I can give you all the energy needed; you have only to open yourself and receive and you will see that the source is inexhaustible. It is the same thing for peace and for all the true things you can aspire for.

Love from your mother.

\*

*My dear mother,*

*I don't know what to do. I want to open to you, but something prevents me from opening.*

My dear child,

You find it difficult to open because you have not yet made the resolution to allow my will, and not your own, to govern your life. As soon as you have understood the need for this, everything will become easier—and you will at last be able to acquire the peace you need so much.

I am always with you in this effort and aspiration.

\*

*Mother,*

*The vital has become very, very bad. Today especially it is very rebellious.*

*You did not reply to my last letter. Do you mean that it isn't necessary to make the vital peaceful?*

I did not answer because what I say seems to have no effect. If you would express clearly, *in a precise way*, the nature of the revolt, it would help you very much to get rid of it, because it is

## Series Five – To a Child

a way of opening yourself which allows the light to enter into the obscurity and illumine it.

\*

*Mother,*

*There is a depression. And most often I feel that my mind is tired. I don't know why. Today, my vital too is in terrible revolt. What can I do?*

It is the same tiredness as that of the muscles when they do not work enough. Inactivity is just as tiring as over-activity. Not to work enough is just as bad as working too much.

The vital is a most bothersome character who prefers to be bad rather than to go unnoticed. You must teach him that he is not the master of the house.

\*

*Mother,*

*I don't know what to do with this vital. Will you please stop it?*

SRI AUROBINDO: Do not accept it when it comes and do not believe what it says. Do not act according to its indications. Then it will not be difficult to stop it.

And when Sri Aurobindo tells you something, the first thing to do, and the most important if you want to conquer the difficulty, is to *obey*.

\*

My dear child,

This craving for strong experiences belongs to the vital; it is a very frequent tendency in those whose vital is insufficiently developed and seeks violent sensations in the hope of escaping from its heaviness and inertia. But it is an ignorant movement, for violent sensations can never be a remedy; on the contrary, they increase the confusion and obscurity.

### Some Answers from the Mother

The only remedy lies in opening to the higher forces in order to let them do in the vital their work of organisation and classification, of light and peace.

Love from your mother who is always there ready to help you.

\*

*My dear mother,*

*You are displeased with me, aren't you? I feel so sad.  
What can I do? I stumble at every step.*

No, my dear little child, I am not displeased—why should I be? I understand your difficulties and I know your goodwill; I know that you want to do well, that you want to conquer, and that you aspire to overcome the weaknesses. When they come, you should not think that I am displeased, but on the contrary that I am always with you, supporting you, protecting you, encouraging you with an unvarying love and tenderness.

\*

*My dear child,*

*I am always with you to help you and protect you.*

*Do not allow yourself to be dominated by vain imaginations.  
The peace is there in the depths of your heart; concentrate there  
and you will find it.*

*Love from your mother.*

\*

*My dear sweet mother,*

*Transform my whole nature. I shall be what you  
want me to be. Give me your peace, your silence in my  
heart. I cannot express everything in words, but, mother,  
you know everything.*

Yes, I understand you very well, my dear child, and my affection is always with you and it wants you to have a vast and lasting

Series Five – To a Child

peace, a deep and luminous silence, a calm and concentrated force, and the immutable joy that comes from a constant contact with the Light.

With all my love.

\*

*My sweet mother,*

*I want a deep peace — a very deep peace. I feel that  
I am always in your arms.*

Yes, it is good to stay in my arms; there you will find the peace you aspire for so much, and also a repose from which the true energies come.

My love enfolds you and embraces you always.

\*

*My sweet mother,*

*Light, more light. Enlighten me. Now I know that  
you are the greatest power. My mother, take me into  
your heart, dissolve the obstacles.*

My dear child,

Always nestle in my heart which is always ready to welcome you, in my arms which are always ready to enfold you, and fear no obstacles — we shall dispel them all.

With all my love.

\*

*O my dear mother,*

*Take me into your heart. No, no, I don't want these  
miserable falsehoods. Take me into your heart.*

I am always taking you into my heart, but what can I do if you run away from there? You must remain quiet in my arms if you want me to be able to help you.

\*

## Some Answers from the Mother

*Mother,  
Make me more peaceful.*

Each time that you feel restless you ought to repeat, speaking inside yourself without exterior sound and thinking of me at the same time:

“Peace, peace, O my heart!” Do it steadily and you will be pleased with the result.

My love and blessings.

\*

My dear child,

The peace is upon you; allow it to penetrate you, and in the peace you will find the light, and the light will bring you the knowledge.

With all my love. Your mother.

\*

My dear child,

How happy I shall be the day when you always feel strong and happy in all circumstances.

With all my love.

## Series Six



## *Series Six*

### *Letters to a Young Sadhak*

*To a young sadhak who later became a teacher in the Sri Aurobindo International Centre of Education.<sup>1</sup>*

#### I

*I hope and believe Your work does not depend upon human beings.*

No, it does not depend at all upon human beings. What has to be done will be done despite all possible resistances.

\*

*Is there no means of uniting my will with Yours? Perhaps You have no special will, for You want nothing.*

I know perfectly well what I want or rather what the divine Will is, and it is that which will triumph in time.

\*

What we want to bring to the earth can hardly be called a *revolution*, although it will be the most marvellous change ever seen; in any case this cannot be compared at all with the bloody revolutions which quite uselessly tear up countries without bringing any great change after them, because they leave men as false, as ignorant, as egoistic as before.

\*

<sup>1</sup> This Series is organised broadly by subject into thirteen parts—the form in which it was originally published; in this it differs from the other Series, which are arranged chronologically. The replies here were written between 1933 and 1949—most of them between 1933 and 1935.

### Some Answers from the Mother

*I believe a day will come when the Divine will be seen quite naturally as one sees earthly things and then there will be no need to exclaim: "The Divine is everywhere" —for this will be a normal experience.*

If the realisation were to be limited to this, it would hardly be worth much. It is an integral transformation of terrestrial life which is anticipated.

\*

*Beloved Mother, every moment I feel a great transformation taking place in me. Isn't this true?*

It is quite true. But it seems to me that even the outer forms, the appearances are changing more than you say. Only, this is not very easily seen because it happens normally, in accordance with the law of the truth of things, and not arbitrarily through a mental decision.

\*

Certainly the Divine Grace is always at work, it is the material world and the men living there that do not want it!

\*

*What does the Divine want of me?*

He wants that you first find yourself; that with your true being, your psychic being, you master and govern the lower being, and then you will quite naturally take your proper place in the great Divine Work.

\*

*Where is my true being?*

Farther within or higher above, on the other side of the emotions, beyond the mind.

\*

## Series Six – To a Young Sadhak

*I feel indignant, Mother, for I cannot find my “self”, as soon as I try to do so, I find nothing but this body, which is like a lair of banal thoughts and lawless desires.*

One must persist without getting discouraged, and first of all refuse to recognise the body as one's “self”. Indeed, what would it be without the feelings and thoughts which animate it? An inert, lifeless mass.

\*

*Mother, what is it that will help me always remember that I am living a spiritual life?*

The awareness of the Divine Presence in all things and always.

\*

*You have said in your Conversations that to prepare oneself for the Yoga one must first of all be conscious. To be conscious of the Divine Presence in us is our goal; I don't see how I can be conscious from the beginning.*

I have not said “conscious of the Divine Presence”, I have said “conscious”; that means one does not live in total ignorance of what happens within oneself.

\*

*I cannot accept all that happens with a calm heart.*

This is, however, indispensable for yoga; and he who has so great an aim as to be united with the Divine and to manifest Him, how can he be affected by all the futilities and foolishnesses of life?

\*

### Some Answers from the Mother

*There are people who say one must unite closely with the outer nature to be able to taste the joy which the manifested world so effectively conceals.*

I don't think this is true; union with the outer nature brings more certainly sorrow than joy!

\*

If you were a man of the world as you say, you would not be here; you would be in the world. These are certain elements in the being which remain attached to their old activities and refuse to change. They will have to yield and be transformed one day or another.

\*

*I ask You once again, Mother, what is it that divides my being?*

The conflict is between that which aspires towards consciousness, the "sattvic" part of the being, and that which lets itself be invaded and governed by the unconscious, the "tamasic" part of the being, between that which pushes upwards and that which pulls downwards and therefore is subject to all outer influences.

\*

*Mother, Your world may hurt me, but it cannot give me any enjoyment; I myself too do not want any.*

It is good to be above all enjoyments the world can give, but why accept to be hurt by it?

\*

*I don't like this life without any attachments.*

## Series Six – To a Young Sadhak

If truly you are no longer attached to anything, it is a great yogic realisation and it would be wrong of you to complain about it.

\*

*The whole world is against me and I am in despair.*

Why do you want to think the whole world is against you? This is childish.

\*

*My physical mind is not yet convinced that human life is capable of overcoming all suffering and even death.*

It may be that human life is indeed incapable of it; but for the divine life nothing is impossible.

\*

*Is it strange that one should become disgusted with this world? The repetition of the same round — that is death itself.*

This is one way of seeing things; but there is another in which one finds that no two things, no two moments are exactly alike in the world and that everything is in perpetual change.

\*

*I do not understand a phrase in Your Prayers: “and that all are equal — infinitesimal grains of dust or identical stars — before Eternity”.*

All the stars (spiritually speaking) are the same. I mean that one may call human beings grains of dust if one likes, or compare them to the stars; in either case they are all alike in size and worth before Eternity.

## Some Answers from the Mother

### II

*Beloved Mother, guide my steps, illumine my mind, and do not leave, I pray, any distance between You and me.*

I too do not want any distance between us. But the relation must be a true one, that is, based on union in the divine consciousness.

\*

Open your heart yet wider, yet better, and the distance will disappear.

\*

*This prison that separates me from You and from the Divine must be broken. O Mother, I don't know what I ought to do.*

It is in a calm and persevering will that this can be accomplished.

\*

*May my whole being be only that love which wants to give itself, and which leads me to You.*

Keep this aspiration and you are sure of victory; you will love me one day with a love which fills you with strength and with joy.

\*

*My Mother, with all my will and all my effort I want to realise that love which You have foreseen in your divine vision.*

I shall always be with you in your endeavour.

\*

## Series Six – To a Young Sadhak

*My dear Mother, I do not say that I love You and belong to You, I must prove it in my actions; without that these would be worthless words behind which a man seeks shelter and protection. But even so, I am always Your child.*

That's good. You are indeed always my child and I expect you to become even more a good child who will be able to tell me in all sincerity and truth: "I love You and I am Yours for all eternity."

\*

*O Mother, take me with You; I shall seat You for ever in my heart; I could not bear to lose You.*

There is no question of losing me. We carry in ourselves an eternal consciousness and it is of this that one must become aware.

\*

*Whatever the reason may be, as soon as my consciousness loses You I become joyless and without energy.*

At no moment do I forget you. Don't you rather allow too many other influences to come between you and me?

\*

*Mother, why is it so difficult to feel Your Presence constantly near me? In the depths of my heart I know well that without You there is no meaning in life for me; yet my mind flits hither and thither as soon as it finds the slightest occasion.*

It is precisely because of this that you lose the feeling of the Presence.

\*

### Some Answers from the Mother

I am always with you, and to become conscious of the inner Presence is one of the most important points of the sadhana. Ask X, he will tell you that the Presence is not a matter of faith or of mental imagination, it is a fact, absolutely concrete and as real and tangible to the consciousness as the most material phenomenon.

\*

*My beloved Mother, if only I could convince my ignorant being that it is possible to find You in the centre of my heart.*

It is not a question of *convincing* your heart, you must get the *experience* of this presence and then you will become aware that in its depths your heart has always been conscious of this presence.

\*

*Remove from me all obscurity which blinds me, and be always with me.*

I am in every thought, every aspiration which you turn towards me; for if you were not always present in my consciousness you would not be able to think of me. So you may be sure of my presence. I add my blessings.

\*

*Beloved Mother, how shall I find the source of that Love which will make me feel that the divine Presence is always and everywhere?*

You must find the Divine first, whether in yourself by interiorisation and concentration, or in Sri Aurobindo and me through love and self-giving. Once you have found the Divine you will naturally see Him in all things and everywhere.

\*

## Series Six – To a Young Sadhak

There are two ways of uniting with the Divine. One is to concentrate in the heart and go deep enough to find there His Presence; the other is to fling oneself in His arms, to nestle there as a child nestles in its mother's arms, with a *complete surrender*; and of the two the latter seems to me the easier.

\*

*My darling Mother, if the Divine shows Himself to me in exchange for my love for Him and the giving of my soul, then it is a very easy thing for me.*

Not only of the soul, but of the whole being, without reserve.

\*

*Who is there to hold me back far from You?*

You yourself.

It is quite incorrect that I wish to remain far from you; but to be near me you must climb up close beside me, and not expect me to come down so far.

\*

*My beloved Mother, one day You wrote to me that I must climb to the plane where You are, to be able to have You intimately, and that I must not expect You to come down here. But Mother, You are so great and remain so high up that it seems to me almost impossible to climb up there. There is a world of difference between our two planes. I dare not dream of the moment I shall be at your side; You will always be higher, and I shall aspire to You; I shall follow You from plane to plane, but You will be always far from me. This picture does not appear bad to me, because I know there is a great*

## Some Answers from the Mother

*joy in seeking; but it is true that my heart will always be thirsty.*

From a certain point of view what you say is true; but there is also a sort of reversal of consciousness in which it comes out of its state of blind and falsifying ignorance and enters into a state of truth, and when that reversal, that conversion takes place, you will feel yourself always close to me.

\*

*My beloved Mother, is it not possible to meet You on some other plane than the physical? I don't mean by leaving the body; even when in the body, is it not possible to meet on some other higher plane?*

Certainly, this is quite possible. But one must awaken to the consciousness of these planes.

\*

*Mother, I want simply to leave the body; it is the body which separates me from You.*

To say that it is your body which separates you from me is sheer stupidity. It seems to me that actually it is just the opposite, for without the possibility of seeing me daily, what contact will you have with me in the present state of your consciousness? Are you capable of feeling me, experiencing concretely my presence, even when your physical eyes do not see me? I don't think so, for if it were so, you would not complain of separation, you would know, on the contrary, that there is no separation and that in the reality of your being we are always united.

To think that if you leave your body you will come closer to me is a big mistake; for the vital being remains what it is, whether the body be alive or dead, and if the vital being is, during one's life, incapable of feeling the nearness, the deep intimacy, how

## Series Six – To a Young Sadhak

can one reasonably hope it will suddenly be able to do so just because it has left the body? It is ignorant childishness.

And that other idea that if the body is changed the next one will necessarily be better, is also a mistake. It is only when one has profited fully and *to the utmost* by the opportunity for progress which life in a physical body represents, that one may hope to be reborn in a higher organism. All defection, on the contrary, naturally brings in a diminution of being.

Only the resolution to face courageously, in the present existence, all the difficulties, and to overcome them, is the sure means of attaining the union you desire.

\*

*My one hope is to progress as much as I can, so that my next birth may not be useless like this one.*

This is all nonsense; we have not to busy ourselves with the next life, but with this one which offers us, *till our very last breath*, all its possibilities. To put off for the next birth what one can do in this life is like putting off for tomorrow what one can do this very day; it is laziness. It is only with death that the possibility of integral realisation ceases; so long as one is alive, nothing is impossible.

\*

What cannot be acquired or conquered during life can certainly not be done after death. It is the physical life which is the true field for progress and realisation.

\*

*Beloved Mother, I must either be transformed or cease to be.*

It is impossible *to cease to be*; nothing that belongs to the manifested universe can go out of it except through the door of spiritual liberation, that is, *transformation*.

## Some Answers from the Mother

### III

*I often ask myself if there is a truth behind this desire to come close to You.*

Yes, there is the Truth of perfect union with the Divine in an identity of consciousness and will.

\*

*My sweet Mother, do You say that I ought to overcome this desire to come to You physically?*

I have never said anything of the kind. But you must prepare yourself, purify yourself within, so that this approach may be useful and profitable.

\*

If you say I am there for you *alone*, obviously it is egoistic and false; but if you think I am there for all my children, that I carry them in my heart, that I want to lead them to the Divine and that I am grieved when they move away from Him,— then this is quite true.

\*

I have not the least intention of keeping you away from me; I wanted only to remind you that you are not alone in the Ashram and that I have to divide my time among all those who have need of me.

\*

If you are physically far from me and think of me all the time, you will surely be nearer to me than if you were seated near me but thinking about other things.

\*

## Series Six – To a Young Sadhak

*Mother, how can I feel You concretely near me, even when my body is far from You?*

By concentrating your thought.

\*

*Beloved Mother, there are twenty-four hours in a day, but I can't remain at Your feet for more than a few seconds; how can I live?*

Go within into yourself, find your psychic being and you will find me at the same time, living in you, life of your life, ever present and ever near, quite concretely and tangibly.

\*

Remain very quiet, open your mind and your heart to Sri Aurobindo's influence and mine, withdraw deep into an inner silence (which may be had in all circumstances), call me from the depths of this silence and you will see me standing there in the centre of your being.

\*

Because I stopped the pranam for two days, you should not think that I was not with you. Wherever you work, physically near or far, *I am always with you in your work and in your consciousness*. You ought to know that.

\*

*Life will no longer have any attraction for me if I do not feel that You are with me.*

But I am always with you.

\*

## Some Answers from the Mother

*Do not leave my heart empty, Mother.*

I am always in your heart.

\*

The psychic being is constantly and invariably in contact with the Divine and never loses this contact.

\*

The Divine is constantly present in the psychic being and the latter is quite conscious of this.

\*

*The psychic being is asleep in me.*

The psychic being is not asleep. It is the connection with it which is not well established because the mind makes too much noise and the vital is too restless.

\*

*Mother, if the psychic always feels the Divine Presence, why does the human being cry and lament the lack of this Presence?*

I have already told you that it is because the contact between the outer consciousness and the psychic consciousness is not well established. He in whom this contact is well established is always happy.

\*

*The suffering we experience proves that the psychic being is far away from the Divine.*

It is not the psychic being which suffers, it is the mind, the vital and the ordinary consciousness of ignorant man.

\*

## Series Six – To a Young Sadhak

*About ten or eleven years ago I had an experience in Your presence and through You. I was in a great difficulty and was feeling quite lost. Suddenly I felt something that rose from the depths of my being, through a crowd of obstacles, and when this thing had come out above, all was changed in me; then I was in joy and peace and all difficulties suddenly disappeared. Since that day I have not had any difficulty which could bar my way.*

*What was this thing, Mother?*

Certainly it was the psychic being, but it became active only through my intervention.

\*

Now, if you don't like me to show you your faults, I can very well stop doing it. But then you should no longer ask me to help you to progress, for you cannot on the one hand ask me to intervene and on the other refuse my intervention.

\*

If you are vexed by what I tell you, it proves that you do not wish to progress, and consequently that it is not necessary for me to make you aware of what is to be changed in you.

\*

*I feel, Mother, that I am a very frivolous fellow; won't You change me?*

I would be very happy to change you, but are you quite sure that what is frivolous in you wants to change?

\*

How do you expect me to help you if you have no trust in me!

\*

### Some Answers from the Mother

*I shall never be able to realise fully this relationship which exists eternally, if You don't help me to do it.*

My help is there completely; you have only to open yourself to it with confidence and you will receive it.

\*

Yes, my help is with you to master all the movements which are opposed to the Divine.

\*

I have not the least intention in the world to push you into a corner, and if I had not the full assurance that you can overcome all these difficulties, I would not even have mentioned them. It is no good telling someone, "You have such and such a fault", if it does not help him to correct it.

\*

*This morning I was thinking I would get another blow from You.*

I don't see why I should give you blows—I don't give them for the pleasure of giving them, but only when they are altogether indispensable.

\*

*After all, my whole life is consecrated to You; I shall remain very calm without bothering about what happens to me.*

That's very good, but if you were to add to this the idea that I know you and love you better than you yourself do and that I know better than you what is good for you—then that would be perfect.

\*

## Series Six – To a Young Sadhak

*Mother of joy, I am surprised to find that there are people who think that You call only those sadhaks who cannot receive Your Grace from afar; and that it is a sign of weakness on the part of those who see You from time to time.*

Don't bother about what people believe or say; it is almost always ignorant stupidities.

I always wonder that people imagine they can know the reasons for my actions! I act differently for each one, according to the needs of his particular case.

\*

*I don't think it would be bad to let You know about a thought, an idea which goes on in me, even if this idea, this thought is bad.*

On the contrary, it is good to let me know immediately.

\*

Nothing is better than a confession for opening the closed doors. *Tell me what you fear most to tell me,* and immediately you will feel yourself closer to me.

## IV

The Divine is infinite and innumerable, and consequently the ways of approaching Him are also infinite and innumerable, and on the manner of one's approach to the Divine depends what he receives and knows of the Divine. The bhakta meets a Divine full of affection and sweetness, the wise man will find a Divine full of wisdom and knowledge. He who fears meets a severe Divine, and he who is trusting finds the Divine a friend and protector... and so on in the infinite variety of possibilities.

\*

### Some Answers from the Mother

*Fear nothing:* the Divine always answers every sincere aspiration and never refuses what is offered to Him whole-heartedly; thus you may live in the peace of the certitude that you are accepted by the Divine.

\*

*Beloved Mother, how to master this lethargy that overcomes me? I do not live, Mother, I just exist in some way. Mother, I must find something which can divert me.*

It is certainly not with such a state of mind that you can hope to find the Divine Presence. Far from seeking to fill your heart with frivolities in order to “divert” it, you must with a great obstinacy empty it of everything, absolutely everything, both great and small, so that the power of that great emptiness may attract the Marvellous Presence. One must know how to pay this supreme Grace the price it deserves.

\*

Of each one is asked only what he has, what he is, nothing more, but also nothing less.

\*

You are right to want to create the emptiness in you; for you will soon discover that in the depths of this emptiness is the Divine.

\*

*If I find some solace in books, how can I say that nothing sustains me and that I am plunged in the divine life through an absolute emptiness?*

“The absolute emptiness” is more of an image than a reality. It is better to keep in one’s heart a high aspiration rather than an obscure somnolence.

\*

## Series Six – To a Young Sadhak

*When I try to look within myself, I find there a being that is detached from everything, a great indifference reigns there.*

Indifference is a stage of development which must lead to a perfect equality of soul.

\*

*Mother, my life is dry, it was always so; the dryness of my life constantly increases.*

This does not depend upon any outer circumstance but on your inner state. It happens because you live in a very superficial region of your mind. You must try to find some depth in your consciousness and dwell there.

\*

It is certainly not by becoming morose and melancholy that one draws near the Divine. One must always keep in one's heart an unshakable faith and confidence and in one's head the certitude of victory. Drive away these shadows which come between you and me and hide me from your sight. It is in the pure light of certitude that you can become conscious of my presence.

\*

The sadder you are and the more you lament, the farther you move away from me. The Divine is *not sad* and to realise the Divine you must reject far from yourself all sadness and all sentimental weakness.

\*

*Sweet Mother, I am happy because I love You and because I suffer a little in loving You.*

I don't see the need of your suffering. Psychic love is always peaceful and joyous; it is the vital which dramatises and makes

### Some Answers from the Mother

itself unhappy without any reason. I hope, indeed, that you will soon become conscious of my presence always near you, and that it will give you peace and joy.

\*

*My most beloved Mother, the idea of separation opens between You and me like a frightening abyss. I am not satisfied; from where does this dissatisfaction come?*

It is always the vital being which protests and complains. The psychic being works with perseverance and ardour to make the union an accomplished fact, but it never complains, and knows how to wait for the hour of realisations to come.

\*

It is the vital which asks and asks and is never satisfied... The psychic, the true deep feelings are always satisfied and never ask for anything. The psychic feels my constant presence, is aware of my love and solicitude, and is always peaceful, happy and satisfied.

\*

There is a joy in seeking, a joy in waiting, a joy in aspiring, at least as great as in possessing.

\*

Indeed, nothing brings more happiness than a pure and disinterested love.

\*

The true divine love is above all quarrels. It is the experience of perfect union in an invariable joy and peace.

\*

## Series Six – To a Young Sadhak

Radha is the symbol of loving consecration to the Divine.

\*

Keep always your balance and a calm serenity; it is only thus that one can attain the true Union.

\*

It is in your soul that the calmness can be found and it is by contagion that it spreads through your being. It is not steady because the sovereignty of your soul is not yet definitively established over all the being.

\*

I don't see anything wrong in not being sentimental; nothing is further from true love, the divine love, than sentimentality.

\*

*All will be done, Mother, but why is my heart becoming more and more dry and hard?*

Are you quite sure it is so dry and hard? Don't you call "dry and hard" an absence of *sentimentality*, that is, of a weak and superficial emotionalism?

True love is something *very deep* and *very calm* in its intensity; it may very well not manifest itself through outer effusiveness.

\*

*To love is not to possess, but to give oneself.*

\*

### Some Answers from the Mother

*I don't experience a violent and uncontrollable love for anyone; nobody attracts me. And it is because of this that I told You I was losing all human feelings.*

This can hardly be called a loss; I consider it an inestimable gain.

\*

*A love which is sufficiently strong can make a person the slave of the beloved.*

You speak here of vital love, but certainly not of psychic love and still less of the Divine Love.

\*

*The person I love belongs to me.*

This is a very ugly love, quite egoistic.

\*

The Ashram is not a place for being in love with anyone. If you want to lapse into such a stupidity, you may do so elsewhere, not here.

\*

It is not this person or that who attracts you... it is the eternal feminine in the lower nature which attracts the eternal masculine in the lower nature and creates an illusion in the mind; it is the great play, obscure and semi-conscious, of the forces of unillumined nature; and as soon as one succeeds in escaping from its blind and violent whirlwind, one finds very quickly that all desires and all attractions vanish; only the ardent aspiration for the Divine remains.

\*

## Series Six – To a Young Sadhak

*My beloved Mother, the whole day I thought of nothing else except that red rose which signifies “Human passions changed into love for the Divine”. I want to know precisely what the human passions are.*

By “passion” we mean all the violent desires which take possession of a man and finally govern his life — the drunkard has the passion for drink, the debauchee the passion for women, the gambler the passion for dice, etc. If one human being feels a violent and uncontrollable love for another, this is called a *passion*, and it is of this we are speaking; it is this impassioned love which human beings feel for one another that must be changed into love for the Divine.

\*

Sensations belong to the vital domain and to that part of it which is expressed through the nerves of the body. It is sentiments and emotions which are characteristic of the heart. It is always preferable not to live in the sensations but to consider them as something outside ourselves, like the clothes we wear.

V

Be courageous and do not think of yourself so much. It is because you make your little ego the centre of your preoccupation that you are sad and unsatisfied. To forget oneself is the great remedy for all ills.

\*

Certainly it is always better not to be too busy with oneself.

\*

### Some Answers from the Mother

An excessive depreciation is no better than an excessive praise. True humility lies in not judging oneself and in letting the Divine determine our real worth.

\*

*Perhaps my vanity was better than this humility which so casts me down.*

You must avoid the one as carefully as the other.

\*

*My most beloved Mother, an introspection has revealed to me many things. There is a jealousy in me which blinds me; another part in me is very vain, it gives me the idea that I have already reached my goal.*

You have just given a very correct description, but it becomes useful only from the moment you resolve that it is no longer going to be like this, and that you will strive to conquer your two great enemies: jealousy and vanity. The more we advance on the road, the more modest we become, and the more we find that we have done nothing in comparison with what remains to be done.

\*

It is when one feels like a blind man that one begins to be ready for the illumination.

\*

*Formerly I used to repeat to myself: "I am one of the greatest sadhaks." Now I tell myself: "I am nobody."*

## Series Six – To a Young Sadhak

The best thing is not to think oneself either great or small, very important or very insignificant; for we are nothing in ourselves. We must want to be only what the divine Will wants of us.

\*

*All my good intentions, since my childhood, have been of no worth. My nature is just what it was when I was a child. I can scarcely hope that it will be transformed; and after all, is it worth the trouble to try and transform it? It is better not to think of this personal nature as mine; not to identify myself with it is the best remedy I can find against the lower and inconscient nature.*

Nothing of all this is the right attitude. So long as you oscillate between wanting to transform yourself and not wanting to transform yourself — making an effort to progress and becoming indifferent to all effort through fatigue — the true attitude will not be there. All your observations should lead you to one certainty, that by oneself one is nothing and can do nothing. Only the Divine is the life of our life, the consciousness of our consciousness, the Power and Capacity in us. It is to Him that we must entrust ourselves, give ourselves without reserve, and it is He who will make of us what He wants in His infinite wisdom.

## VI

*My sweet beloved Mother, I read in the Conversations:  
“Concentration alone will lead you to this goal.” Should  
one increase the time of meditation?*

Concentration does not mean meditation; on the contrary, concentration is a state one must be in continuously, whatever the outer activity. By concentration I mean that all the energy, all the

### Some Answers from the Mother

will, all the aspiration must be turned only towards the Divine and His integral realisation in our consciousness.

\*

To keep constantly a concentrated and in-gathered attitude is more important than having fixed hours of meditation.

\*

*It would have been better to have sat in my chair and thought about the moonlight playing upon the water.*

Or, better still, not to have thought at all but contemplated the Divine Grace.

\*

If you do your work as an offering which you lay in all sincerity at the feet of the Divine, work will do you as much good as meditation.

\*

*Perhaps I am mistaken in believing that I shall find myself close to you more rapidly by dissolving my being than by mixing with many people and doing much work.*

I have had the experience myself that one can be fully concentrated and be in union with the Divine even while working physically with one's hands; but naturally this asks for a little practice, and for this the most important thing to avoid is *useless talking*. It is not *work* but *useless talk* which takes us away from the Divine.

\*

All depends not on what one does but on the attitude behind the action.

\*

## Series Six – To a Young Sadhak

If in all sincerity one acts only to express the Divine Will, all actions without exception can become unselfish. But so long as one has not reached this state, there are actions which are more helpful for the contact with the Divine.

\*

The yogic life does not depend on what one does but on how one does it; I mean it is not so much the action which counts as the attitude, the spirit in which one acts. To know how to give yourself entirely and without egoism while washing dishes or serving a meal brings you much nearer the Divine than doing what men call “great things” in a spirit of vanity and pride.

\*

*First of all I must know if this work can be a means of my coming a little closer to You.*

It is not the work, any work, in itself which can bring you close to me. It is the spirit in which it is done that is important.

\*

*Mother, which is this being that receives happily any work from You? Which is this being that loves You?*

It is that part of your being which is under the influence of the psychic and obeys the Divine impulsion.

\*

*Do I serve You as best I can?*

You serve me as best you can, but your best of tomorrow must be better than your best of today.

\*

### Some Answers from the Mother

Without discipline it is impossible to realise anything on the physical plane. If your heart were not willing to submit to the strict discipline of beating regularly and constantly, you would not be able to live upon earth.

The great realisers have always been the great disciplined men.

\*

It is not that there is a dearth of people without work in the Ashram; but those who are without work are certainly so because they do not like to work; and for that disease it is very difficult to find a remedy — it is called laziness...

\*

*The body is naturally phlegmatic. But in working for You it will cease being "tamasic".*

Yes, this is just what will happen.

\*

*I try always to be more careful, but things get spoilt in my hands.*

Yes, this happens often; but you must call in more and more peace and let it enter into the cells of the body; then the suggestion of awkwardness can no longer have any effect.

\*

*Mother, X has broken a porcelain bowl.*

Yesterday you were surprised that she had never broken anything, — naturally today she has broken something; this is how mental formations work. That is why one must state only what one wishes to see realised.

\*

## Series Six – To a Young Sadhak

You must abstain from thinking about a person when you cannot think anything good about him.

### VII

*I must find out how I can consecrate this being to You.*

Keep always burning in you the fire of aspiration and purification which I have kindled there.

\*

*Without perseverance one never attains anything.*

Because a thing is difficult it does not mean that one should give it up; on the contrary, the more difficult a thing is, the greater must be the will to carry it out successfully.

Of all things the most difficult is to bring the divine consciousness into the material world. Must the endeavour then be given up because of this?

\*

Our way is *very long*, and it is indispensable to advance calmly without asking oneself at every step whether one is advancing.

\*

If you persevere you are sure to succeed; as for my help you may rest assured it is always with you, and one never calls in vain.

\*

If you resolve to do it, my force will be there to back up your effort.

\*

### Some Answers from the Mother

You would be wrong to get disturbed; nothing is done arbitrarily, and things get realised only when they are the expression of an inner truth.

\*

Yes, your mind gets too excited about things. It makes formations (it thinks forcefully: this must be like that, that must be otherwise, etc.) and unknowingly it clings to its own formations in such a way that when they are contradicted it gets a shock and this gives it pain. It must become calm and develop the habit of remaining quiet.

\*

Have faith in the Divine Grace and the hour of liberation will be hastened.

\*

It is absolutely false that anything human can heal a human evil.

*Only the Divine* can heal. It is in *Him alone* that one must seek help and support, it is in *Him alone* that one must put all one's hope.

\*

All my power is with you to help you; open yourself with a calm confidence, have faith in the Divine Grace, and you will overcome all your difficulties.

\*

Do not worry, only keep in you always the will to do things well.

\*

Why accept the idea of being weak? It is this which is bad.

\*

## Series Six – To a Young Sadhak

Yes, it is in a calm and patient confidence that lies the certitude of victory.

\*

*Confidence in the Divine I do not lack, but it is perhaps my ego which unceasingly says that I cannot accomplish what the Divine wants of me.*

Yes, and as soon as the ego surrenders and abdicates, this fear disappears giving place to the calm assurance that nothing is impossible.

\*

*“You will overcome all your difficulties” — I repeat this; only my whole being does not accept it.*

If you repeat it with sufficient constancy, the recalcitrant part will at last be convinced.

\*

Yes, you are right to have hope; it is hope which builds happy futures.

\*

*I have quite forgotten my past.*

Yes, one must forget one's past.

\*

But why torment yourself so much? Be calm, don't get disturbed, remember that the conditions of our life are not quite ordinary conditions, and keep your trust in the Divine Power to organise all and do all through the human instruments which are open to His influence.

\*

## Some Answers from the Mother

*Be with me, Mother, without You I am weak, very weak and fearful.*

One must have no fear, victory is for him who is without fear; I am always with you to guide and protect you.

\*

One must have no fear — fear is a bad counsellor; it acts like a magnet and attracts what we fear. One must, on the contrary, keep a calm certitude that sooner or later all will be well.

\*

To be pessimistic has never been of any use except to attract towards oneself just the things one fears. One must, on the contrary, drive off all pessimistic thoughts and compel oneself to think only of what one wants to happen.

## VIII

*My adored Mother, Sri Aurobindo's last letter made me think much. The most obvious sign of the action of an adverse force — it is this that I want to learn to see in myself and others.*

- 1st sign: One feels far away from Sri Aurobindo and me.
- 2nd: One loses confidence, begins to criticise, is not satisfied.
- 3rd: One revolts and sinks into falsehood.

\*

Do not grieve. Always the same battle must be won several times, especially when it is waged against the hostile forces. That is why one must be armed with patience and keep faith in the final victory.

\*

## Series Six – To a Young Sadhak

*My beloved Mother, can the adverse forces act effectively against the terrestrial evolution without using a human being as an intermediary?*

It is not impossible, but it is easier for them to find a human instrument.

\*

It is good to be confident and to have a living and steady faith. But in the matter of the adverse forces, it is good to be always vigilant and sincere.

\*

*Mother, what attitude should I take towards women? There is a part in me which prompts me to go to X. This recalcitrant part advises me to do so, telling me that this is the best means of overcoming an attraction, whether small or great.*

This is childish; it is always the same trap of the adverse forces; if, instead of expressing their advice under cleverly perverted forms, they were to speak of things as they are, it would come to something like this: “Continue to drink in order to stop being a drunkard” or better: “Continue to kill to stop being a murderer!”

\*

One must never be afraid, and if the adverse forces try to lodge themselves in your lower nature, you have only to dislodge them, calling me to your help.

\*

### Some Answers from the Mother

*Mother, last night I had a nightmare and was almost frightened.*

One must never be afraid. Even in your sleep you must be able to remember me and call me to your help if there is some danger. You will see that the nightmares will vanish.

\*

*It seemed to me that there was someone in my room who wanted to suck my blood; I wanted to stretch my left hand to him so that he could do so.*

If you start feeding the adverse forces, they will exact more and more and will never be satisfied.

\*

*Y told me that very often he becomes an instrument of the adverse forces.*

Much of this is *his own imagination*; if he thought less of these so-called vital beings, most of them would be immediately dissolved.

\*

*If I can remain peaceful in the face of all circumstances, I can be sure that the hostile force is far from me.*

Yes, on condition that the “peace” is not that of a *hardening* but of a conscious force.

\*

*Mother, I do not quite understand what a peace of “hardening” means.*

I am speaking of the peace experienced by those who are utterly insensible and indifferent to the misfortunes of the world and

## Series Six – To a Young Sadhak

the suffering of others, those who have turned their hearts to stones and are incapable of compassion.

### IX

*If I could detach myself entirely from this outer world,  
if I could be quite alone, I would master this depression  
which I cannot shake off.*

This is not at all correct; the experience of all recluses, all ascetics, proves indisputably the contrary. The difficulty comes from oneself, from one's own nature, and one takes it along wherever one goes, whatever the conditions one may be in. There is but one way of getting out of it — it is to conquer the difficulty, overcome one's lower nature. And is this not easier here, with a concrete and tangible help, than all alone, without anyone to shed light on the path and guide the uncertain footsteps?

\*

*My darling Mamma, I want to lead a pure life and I shall  
do all I can to progress towards the divine life.*

This does not depend so much on outer conditions, but above all on the inner state.

A pure being is always pure, in all circumstances.

\*

*You will admit that one can't live with others without  
being influenced more or less by them.*

No, this is wrong! It is true of the ordinary life but not of a yogi.

\*

### Some Answers from the Mother

*Sweet Mother, if my company is not good for others, should I not dissociate myself from everyone?*

It would be much better to dissociate yourself from the tendency to fall into your ordinary consciousness.

\*

*What will be the result if I meditate on the thought that there is no difference between a certain thing, no matter which, and me; for the Divine is as much present in that thing as in me?*

Probably a disastrous result; that is, a passive opening to all sorts of influences, most of which are hardly commendable.

\*

*A yogi ought to accept and digest all dirt with a perfect equality.*

Why? I don't see that this is necessary. The effort which would be needed to become immune from the effects of dirt can be utilized much more profitably elsewhere.

\*

*Mother dearest, You make me very happy and I would like to see everybody as happy as I.*

Of course, this shows very good feelings. But a certain amount of knowledge must be added to these sentiments. For, to communicate peace and joy to others is not so easy, and unless one has within oneself *an unshakable peace and joy*, there is a great risk of losing what one has rather than passing it on to others.

\*

## Series Six – To a Young Sadhak

*My heart is full of compassion for others and I am not insensible to their suffering, but what's the good of this feeling if I cannot come to their aid in their suffering?*

One cannot help others to overcome their sorrows and sufferings unless one has overcome all this in oneself and is master of one's feelings and reactions.

\*

It is to purify your own heart that you must work, instead of passing your time in judging what others do or don't do.

\*

Yes, one must distrust superficial and baseless judgments.

\*

It is just when one is innocent that one ought to be most indifferent to ill-treatment, because there is nothing to blame oneself for and one has the approbation of one's conscience to console oneself.

\*

It would be much better for you not to busy yourself with what others say.

\*

Surely those who have courage must have some for those who have none.

\*

*I nearly got angry and it was with an effort that I controlled myself.*

### Some Answers from the Mother

It is very good to control one's anger. Even if it were only to learn to do so, these contacts with others are useful.

\*

I do not know of anything more foolish than these quarrels in which everybody is in the wrong. And is there anything more ridiculous than ruffled *amours-propres*?

\*

In keeping quiet one never risks doing anything wrong, while one has nine chances out of ten of saying something stupid when one speaks.

\*

It is never good to tell a lie, but here its results cannot but be disastrous, for falsehood is the very symbol of that which wants to oppose the divine work of Truth.

### X

Health is the outer expression of a deep harmony, one must be proud of it and not despise it.

\*

Why imagine always that one is ill or is going to be ill and thus open oneself to all kinds of bad suggestions? There is no reason to be ill and I don't see why you should be so.

\*

*Mother dearest, I have caught a cold. Should I take my bath as usual?*

## Series Six – To a Young Sadhak

Do as you like, this is not of much importance; but what is important is to cast off fear. It is fear which makes one fall ill and it is fear which makes healing so difficult. All fear must be overcome and replaced by a complete trust in the divine Grace.

\*

*For several days there has been pain in the nape of the neck; I am tired of the remedies our dispensary gives me. I rely on Your Will alone to rid me of this illness.*

One must have an unshakable faith to be able to do without medicines.

\*

One must never lose hope or faith — there is nothing incurable, and no limit can be set to the power of the Divine.

\*

One must find the inner peace and keep it constantly. In the force this peace brings, all these little miseries will disappear.

\*

*Mother, the inherent tendency of the material body is to dissolve, and the mind helps it; how will You be able to stop the natural propensity of my body to disintegration?*

It must become aware of the immortality of the elements constituting it (which is a scientifically recognised fact), then it must submit itself to the influence and the will of the psychic being which is immortal in its very nature.

\*

## Some Answers from the Mother

*Beloved Mother, do You grant that it is possible to do without food?*

For food to be no longer necessary, the body would have to be completely transformed and no longer subject to any of the laws governing it at present.

\*

I don't see why people should feel guilty because they are hungry. If food is prepared, it is for eating.

\*

*My most beloved Mother, I think it would be better to avoid a party of this kind.*

Evidently, this creates an atmosphere in which food predominates; this is not very conducive to spiritual life.

## XI

The vital is at once the place of desires and energies, impulses and passions, of cowardice, but also of heroism—to bridle it is to turn all this towards the divine Will and submit it to this Will.

\*

*The vital being seeks only power—material possession and terrestrial power.*

This also is false. The higher part of the vital being, like the higher part of the mental being, aspires for the Divine and suffers when far from Him.

\*

## Series Six – To a Young Sadhak

*This desire to live in an intellectual atmosphere —  
doesn't it show that my mind can govern the vital?*

No, it only shows that in your consciousness the mind takes a bigger place than the vital. What I call the domination of the mind over the vital is when the latter takes no initiative, accepts no impulse which has not been first sanctioned by the mind, when no desire, no passion arises unless the mind thinks it good; and if an impulse of desire, passion or violence comes from outside, it is enough that the mind intervenes for it to be immediately controlled.

\*

*Mother dearest, the vital desires will vanish as gradually  
my body becomes weaker, won't they?*

Certainly not; quite on the contrary, to be able to conquer the desires of the vital one must have an excellent physical equilibrium and sound health.

\*

In the vital world attraction and repulsion are the right and wrong sides of the same thing and always indicate an attachment. One must persistently turn away one's thought from its object.

\*

*Should one always avoid a circumstance which is conducive to undesirable impulses? Or should one rather accept the circumstance and try to be its master?*

It is always better to avoid the temptation.

\*

### Some Answers from the Mother

One has only to persist with a calm confidence and the vital will stop going on strike.

\*

Depression is always unreasonable and leads nowhere. It is the most subtle enemy of yoga.

### XII

*In Your Conversations You have said that the intellect is like an intermediary between the true knowledge and its realisation here below. Does it not follow that intellectual culture is indispensable for rising above the mind to find there the true knowledge?*

Intellectual culture is indispensable for preparing a good mental instrument, large, supple and rich, but its action stops there.

In rising above the mind, it is more often a hindrance than a help, for, in general, a refined and educated mind finds its satisfaction in itself and rarely seeks to silence itself so as to be surpassed.

\*

*It is a passing impulse which pushes me so much to study.*

So long as you need to form yourself, to build your brain, you will feel this strong urge to study; but when the brain is well formed, the taste for studies will gradually die away.

\*

*My beloved Mother, I want to follow a systematic course of metaphysics and ethics. I am also thinking of reading The Life Divine.*

## Series Six – To a Young Sadhak

If you read metaphysics and ethics, you must do it just as *mental gymnastics* to give a little exercise to your brain, but never lose sight of the fact that *this is not a source of knowledge* and that it is not in this way that one can draw close to knowledge. Naturally, this does not hold good for *The Life Divine*...

\*

In silence lies the source of the highest inspirations.

\*

*Identification with the Divine is our goal; I don't see why I am trying to know this or that.*

It is not the work that is of importance but the spirit in which one does it. It is difficult to keep one's mind perfectly quiet; it is better to engage it in studies than in silly ideas or unhealthy dreamings.

\*

*I want to see what will happen to me if I stop reading completely.*

It is difficult to keep one's mind always fixed on the same thing, and if it is not given enough work to occupy it, it begins to become restless. So I think it is better to choose one's books carefully rather than stop reading altogether.

\*

*I am reading a book on cars, but I read it hastily; I skip the descriptions of complicated mechanisms.*

If you don't want to learn a thing thoroughly, conscientiously and in all its details, it is better not to take it up at all. It is a great mistake to think that a little superficial and incomplete

### Some Answers from the Mother

knowledge of things can be of any use whatsoever; it is good for nothing except making people conceited, for they imagine they know and in fact know nothing.

\*

It is very difficult to choose games which are useful and beneficial for a child. It asks for much consideration and reflection, and all that one does unthinkingly may have unhappy consequences.

\*

*I am reading Molière; his writings are light.*

Not as much as they seem to be. There is a deep and very wise observation in the comedies of Molière.

\*

*I have just finished Salammbo;<sup>2</sup> I did not find any ideal character in it.*

It is not a book of ideas; it is only for the beauty of its form and style that it is remarkable.

\*

*When one reads a dirty book, an obscene novel, does not the vital enjoy it through the mind?*

In the mind also there are perversions. It is a rather poor and unrefined vital which can take pleasure in such things!

<sup>2</sup> A novel by Gustave Flaubert.

Series Six – To a Young Sadhak

XIII

*The students talk so much in the class that I have to scold them often.*

It is not with severity but with *self-mastery* that children are controlled.

\*

I must tell you that if a teacher wants to be respected, he must *be respectable*. X is not the only one to say that you use violence to make yourself obeyed; nothing is less respectable. You must first control yourself and never use brute force to impose your will.

\*

I have always thought that something in the teacher's character was responsible for the indiscipline of his students.

\*

*I hope you will give me precise instructions which will help me keep order in my classes.*

The most important is to master yourself and never lose your temper. If you don't have control over yourself, how can you expect to control others, above all, children, who feel it immediately when someone is not master of himself?

\*

*The students cannot learn their lessons even when they have their books.*

One must have a lot of patience with young children, and repeat the same thing to them several times, explaining it to them in various ways. It is only gradually that it enters their mind.



## Series Seven



## *Series Seven*

### *Letters to a Sadhak*

*To the sadhak who was the dentist at the Sri Aurobindo Ashram during the 1930s and then served from 1938 to 1950 as one of Sri Aurobindo's personal attendants.<sup>1</sup>*

*To talk of surrender is easy, very easy indeed. To think of surrender in all its complexity is not so easy, it is not so easy at all. But to achieve even the beginning of a genuine surrender of self—oh, how difficult it is, Mother!*

*There are many things wrong with me, I know. But there must be something fundamentally wrong. What is it, Mother?*

Nothing special to you. It is the same difficulty that exists for all human beings: the pride and blindness of the physical mind.

*8 July 1935*

\*

*There is an old Hindu belief that one should not lie down or sleep with one's head towards the North. Has it got any real significance, Mother?*

Many things have been said on the subject but, as far as my own experience goes, I do not attach much importance to that belief.

*24 March 1936*

\*

<sup>1</sup> This correspondence was written entirely in English.

## Some Answers from the Mother

A prayer:

"O Lord, awaken my entire being that it may be for Thee  
the needed instrument, the perfect servant."

27 March 1936

\*

*Has X spoken to you about some influence of Saturn he  
has found in my horoscope? I forgot to ask you about it  
on my birthday.*

Yes, he spoke to me about it. But you must know that yoga frees us from subjection to the horoscope; the horoscope expresses the position one has in relation with the material world, but by the sadhana we get free from the slavery to that world.

14 September 1936

\*

*I know that the work I get nowadays is often very slight.  
But I submit reports about it because once you expressed  
a desire that I should do so.*

Yes, I like to receive the book from you. It helps to keep the contact materially.

5 December 1936

\*

*I am getting tired of taking and taking, and giving nothing in return. It is almost indecent. But, then, I do not know what I can do unless it is to pray to you to deliver me from myself.*

From your mother you can always take, it is quite natural, especially when things are given to you full-heartedly—and am I not your mother who loves you?...

3 January 1937

\*

Series Seven – To a Sadhak

Will you say to your cousin that I know only one way out of all troubles and difficulties; it is entire self-giving and consecration to the Divine.

13 November 1937

\*

*What a letter you have written to Y, Mother! You will turn my head some day, if it is not turned already! But, I know, it is only to give her confidence.*

No, I always mean what I say.  
Love and blessings to my dear child.

4 May 1938

\*

*Eternal Mother,*

*I have sunk very low in my consciousness and you seem farther away than ever. You are the Infinite Mother of all your creation and many are your children. But your Grace is our sole refuge and to whom shall we turn but to you for our protection? But may your Grace now intervene in a more overt form so that my earthly eyes can see and understand somewhat of its working in spite of the dull and heavy veil which lies thick upon them. And may your Grace open up fully the lotus of my heart so that I may be blessed with a vision of your soul-captivating Presence in the full glory of its enrapturing beauty and goodness and sweetness, so that all my impurities be washed out, and restlessness of the mind and stormy uprisings of passions laid at rest.*

*I commend my soul to your keeping.*

Yet I feel you much closer to me and I see in you an opening that was never there before. It seems to me that soon you will

## Some Answers from the Mother

discover, behind the apparent dryness of the surface, the always burning flame of a conscious Love.

Blessings.

4 July 1938

\*

*Z has told me that you have received complaints against me for hurting people's feelings.*

I know that it is only the weak who complain. The strong never do because they can't be hurt. So I never attach much importance to complaints.

Love and blessings to my dear child.

9 October 1938

\*

*(In his notebook the sadhak drew a simple pencil sketch of a foot extended to touch a lotus.) Please excuse me for spoiling the book with this very crude offering.*

Nothing to excuse, all is in the spirit of the offering....

Love and blessings to my dear child.

14 October 1938

\*

*Has the psychic flame any correspondence to the Vedic Agni? They seem to have more or less the same leading qualities.*

Yes, these are two names for the same thing.

Love and blessings to my dear child.

20 October 1938

\*

Series Seven—To a Sadhak

*Lead me to thy own home in Truth, Mother. I offer  
thee my will of progressive submission and increasing  
adoration.*

The way is opened, my dear child, and I am waiting for you with my arms wide to receive and enfold you affectionately—with my love and blessings.

22 October 1938

\*

*Life of my life, I also want to come to you; for, in your  
arms alone will I have peace and joy and Ananda and  
the true truth and fulfilment of my life and being. But  
still, O my Shining Light, the way is not clear to me. And  
how shall I be ever able to climb to your dizzying heights  
with the heavy chains of a mortal's nature pulling at my  
feet?*

Let me carry you in my arms and the climbing will become easy.  
Love and blessings to my dear child.

25 October 1938

\*

*How shall I ever repay you for your exquisite act of  
Love, Mother? How did you know it was the inmost  
desire of my heart? You are very, very adorable and very,  
very kind to your little child who loves you and is happy.*

My very dear child, live in my love, feel it, be filled with it and be happy—nothing can please me more than that.

Most affectionately.

28 October 1938

\*

## Some Answers from the Mother

*I am your child first and last and this work has no other value for me except that through it I can serve your will, except that through it I can grow to be a better and truer child to you, O my beloved Mother.*

Yes, you are my child and it is true that of all things it is the most important.... Dear child, I am always with you and my love and blessings never leave you.

31 October 1938

\*

*On my last birthday, your parting words to me were: "Keep your faith." I am still wondering what exactly you meant, dear Mother. What kind of faith would you like me to aspire for?*

Faith in the Divine's Grace and its power to transform you.  
Love and blessings to my dear child.

4 November 1938

\*

*Dear, dear, dear Mother,*

*Every day you are growing more and more lovable and more and more adorable to me. By what divine Mystery do you cast this sweet spell on us?*

The only mystery, the only spell is my love — my love which is spread over my children and calls down upon them the Divine's Grace to help and to protect.

6 November 1938

\*

*You send me your love and blessings every day of late, dear Mother, and in rare blessed moments I do sense that we are always surrounded by your love. But as for a real response, my heart does seem to be made of stone; otherwise, why should it refuse to open itself to such a love?*

Series Seven – To a Sadhak

Nothing can resist the steady action of love. It melts all resistances and triumphs over all difficulties...

Love and blessings to my dear child.

9 November 1938

\*

*I know your love and blessings are always with me and I sometimes wish you had not been so invariably kind and gracious to me. For it makes it still more hard for me to tell you that there are difficulties of my nature which make it difficult for me to accept you and your Yoga in the requisite spirit. And without this, what is discipleship?*

It is not as a Guru that I love and bless, it is as the Mother who asks nothing in return for what she gives.

9 July 1939

\*

*Mataji,*

*It was very sweet of you to tell me that yours was the love of the Mother who does not ask for anything in return. That is all right for you, for yours is a self-fulfilled life. But I have yet to achieve everything, yet to satisfy my human existence. I have yet to know my soul and my Self, to know and love the Divine Godhead and fulfil Her in my life and to know the worlds, if it is Her Will that I should do so. But above all, I must have the Darshan of the World-Mother, Adya Shakti Mahakali. She will know what is best for me. Then how can I do without a Guru who will lead me to Her Feet?*

I do not see anybody in the world more qualified than Sri Aurobindo to lead you to the feet of the Mahashakti.

With my love and blessings.

16 July 1939

\*

## Some Answers from the Mother

My dear child,

Your good and kind letter has made me happy.

Last night, in silence, I told you, "To arrive at that to which you aspire, the way is Love and the goal too is Love"—is it not the best answer to your letter?...

With my love and blessings.

17 July 1939

\*

*There happen to be bad sons now and then, but a bad mother never.*

But what a joy and love it is when both mother and son are good!

My love and blessings to my dear (good) child.

27 July 1939

\*

*I know you mean well, but to be good, truly good, may be possible only for those who have gone beyond all egoism. But if my Mother chooses to see only the good in her child, that only speaks of the goodness of the Mother's heart.*

My child's heart is filled with love and light from the Divine; let them shine throughout your whole being and the clouds, if any, will soon disappear.

Love and blessings to my dear child.

28 July 1939

\*

*(The sadhak received a jar of pickles from the Mother.) You overwhelm me with your love, dear Mother. I know I do not deserve one iota of the kindness you show to me. What shall I say to you, you whose very nature is an*

Series Seven – To a Sadhak

*overwhelming divine love? Your love itself is a priceless gift. Why then these other gifts?*

There is a great joy in giving; there is a still greater joy in pleasing those we love... and when you will eat the pickles you may remember me and think, Mother loves me...

Love and blessings to my dear child.

6 August 1939

\*

*Dear, dear, dear Mother,*

*I send you heaps and heaps of love. In the lotus of my heart may I have your lotus feet permanently installed on a throne of love.*

My dear loving child,

Your heart is quite a sweet place because of your love — let me remain always there so that I may fill your whole being with light and love and joy.

My love and blessings.

8 August 1939

\*

*O Devi, O Mother!*

*In the secret recesses of my heart's chamber I have always been aware of an instinctive belief that you are an Avatar of the Divine Mother whom I adore, but whom I know not except by Her lotus-feet. That is the reason why my eyes seek Her in your lotus-feet, and my heart yearns to press them to itself knowing them as its sole refuge.*

My dear, dear child, let the Light of a conscious certitude and the joy of an everlasting Presence be always with you — concretely — in the sweetness of love divine.

10 August 1939

\*

### Some Answers from the Mother

*Will you kindly tell me, dear Mother, if you love me truly and genuinely in spite of my poor humanity or is it all an experiment? I feel ashamed to pose such a question to you, but I hear the word "experiment" used so often and in such a variety of ways that I feel frightened and would like to hear from you personally if you are not merely experimenting with us? Praying to be excused.*

My dear child,

Well—the best thing you could do is not to listen to what people say; it would save you from many falls of consciousness. This afternoon when I looked at you in silence I told you, "*Be faithful to your love.*" I suppose this is a sufficient answer and you do not expect me to justify my love in front of the foolish ignorance of such interpretations. Whether you believe or doubt, my love and blessings are with you.

12 August 1939

\*

*Dear Mother,*

*I apologise humbly for my query yesterday and pray to be forgiven for my stupidity.*

*O! How could I question your love, you who are the soul of truth and love and goodness?*

My dear child,

I knew that it was a passing mood and that you would soon come out of it—but let this love and this truth be your shield and protect you against the intrusion of any force of falsehood.

My love and blessings will lead you to the goal.

13 August 1939

\*

Series Seven – To a Sadhak

My very dear child,

If only you could keep always your inner happiness, it would please me immensely and help you very much on the way.

My love and blessings to you, dear child.

17 August 1939

\*

*Your love for me is my true refuge and sole strength.*

*What I offer you, my Mother, is a turbid mixture of which I am ashamed but which you alone can purify.*

My very dear child,

Whatever is the nature of the offering, when it is made with sincerity it always contains a spark of divine light which can grow into a full sun and illuminate the whole being. You can be sure of my love, you can be sure of my help, and our blessings are always with you.

19 August 1939

\*

*How extremely lovable you are, dear Mama! Is there anyone like you in the whole world? LOVE.*

Love, love, love to my very dear child; all the joy, all the light, all the peace of the divine love and also my loving blessings.

20 August 1939

\*

*Dearest Mama,*

*I have returned the pot of pickles but I still have the pickles, and whenever I see them I remember you and say to myself, "The Mother loves me." On the crest of a great wave of love the gift came to me and I felt the presence of the ocean which projected that wave. With that pot in hand when you called me, do you know of whom I was thinking? I was thinking of Kali standing before me ready to give a boon! In fact, I was*

## Some Answers from the Mother

*invoking Her and there you were with the pot of pickles  
and an ocean of Love! Such is your play, dear playful  
Mother!*

Indeed, that day I had heard you distinctly calling me and I wanted to answer very concretely to your call... My love and blessings to my very dear child.

24 August 1939

\*

*You were asking me this morning what was the matter with me. It is the same old thing, but nonetheless distressing. It is civil war, a conflict between two different tendencies and ideals, a pull from two different types of leadership, the Deva type and the saint type (not in the western sense), a war on all fronts, the mental, the vital and the physical. But I am deeply sensible of your kindness, my Mother, and grateful too.*

There is no contradiction that cannot be solved and harmonised in a synthesis if you rise high enough in the intuitive mind and yours is not at all irreducible. I am sure that one day you will find this out.

My love and blessings.

27 August 1939

\*

*Life of my life! My own sweetest Mama!*

*Accept my love and forgive me my lapses — as you have been doing for so many years. I expect these moods will come and go. But may I never lose sight of your luminous smiling face through all these passing clouds!*

My very dear child,

I truly hope you will soon be out of all your troubles. Just one good jump to the higher consciousness where all problems

Series Seven – To a Sadhak

are solved and you will get rid of your difficulties. I never feel that I am forgiving. Love does not forgive, it understands and cures.

My love and blessings always.

28 August 1939

\*

Let divine love be your goal.

Let pure love be your way.

Be always true to your love and all difficulties will be conquered.

Love and blessings to my dear child.

9 September 1939

\*

*My dear loving Mother,*

*In my birthday book Sri Aurobindo has written, "Rise into the higher Consciousness, let its light control and transform the nature." Some time back you wrote to me, "One good jump to the higher consciousness where all problems are solved and you will get rid of your difficulties." Now what exactly is this higher consciousness and how may I rise or jump into it? And again you have said, "Let divine love be your goal. Let pure love be your way. Be always true to your love and all difficulties will be conquered." Is this higher consciousness the same thing as a state of pure love and, if so, how would it be related to a state of higher knowledge?*

The higher Consciousness is a state of pure love but it is also a state of pure openness to divine knowledge. There is no opposition there between these two kindred things; it is the mind that makes them separate.

The best way to get to it is to refuse all mental agitation when it comes, also all vital desires and turmoils, and to keep the mind

### Some Answers from the Mother

and heart turned as constantly as possible towards the Divine.  
The love for the Divine is the strongest force for doing this.  
My love and blessings.

19 October 1939

\*

*Beloved!*

*Why did the Mother choose this frail vessel for Her abode? I know that so long as She chooses to make her abode here, sooner or later poor me will have to abdicate in favour of Her Imperial Majesty and till that day comes there will be no rest for poor me.*

My dear child,

So, the best thing to do is to abdicate at once and to get rest, peace and joy. When you have to get rid of an obstinate resistance, you must not make more delay than when you have to pull out a bad tooth.

Inside, outside and everywhere is the help of the Mother... with her love and blessings.

28 October 1939

\*

*Dear Mother,*

*Your love for poor me is still my lodestar and I am grateful.*

My dear child,

My love wants to lead you to the goal and it is bound to succeed.

With my blessings.

29 March 1940

\*

Series Seven – To a Sadhak

*Dear Mother,*

*I thank you very much for all your kindness and compassion and solicitude and love which I do not deserve. And yet, although I feel a personal tie with you which I expect is psychic, I still do not feel that I want this Yoga very badly. I still do not feel about this ideal the way I used to feel for the old ideal of liberation. The path, the ideal you represent, your values still leave me very cold. I still do not feel at home here. I do not know what I should do. And time waits for no one. Please excuse me, but I feel tired of having to wage a constant war against my whole outer being. And, anyway, it seems too late now to begin at the beginning and teach myself to ask for a new ideal, the realisation of which seems none too near.*

That which the Divine has destined for each of us — *that will be.*  
My love and blessings to my dear child.

29 June 1940

\*

*Your answer to my letter of July 22, which you kindly meant to reassure me, did not reassure me.<sup>2</sup> Why is that so, Mother? Perhaps you do not approve of my tone; perhaps you are dissatisfied with my disability; possibly you are getting tired of me altogether. If so, I would not be surprised, I would not blame you. For I am myself tired of the problem called me.*

*If it is not going to make any difference to your love and kindness, as you assure me it won't, I would rather like to keep this sum of money and to keep up this arrangement. But if you do mind, kindly tell me*

<sup>2</sup> The sadhak asked if he could accept money sent to him by relatives. The Mother answered: "My dear child, you can be sure of my love and blessings."

## Some Answers from the Mother

*so in words which I can understand and I will drop it.  
So please rest assured that I can drop this scheme if it  
displeases you.*

My dear child,

It does not displease me in the least. If I did not answer to what you wrote about it the other day, it is because I did not attach much importance to it. My sentence meant simply that my love is capable of understanding and that my blessings do not depend on such surface movements.

I can add today that I am not at all tired of the “problem called me” and that I remain convinced that it will be solved successfully....

With my love and blessings.

25 July 1940

\*

My dear child,

Whenever you require spiritual help I am always there to give you that help under whatever form it can take.

With my love and blessings.

9 September 1941

\*

My dear child,

Let this year bring you the power to smile in all circumstances. For, a smile acts upon difficulties as the sun upon the clouds — it disperses them.

With my love and blessings.

9 September 1942

\*

My dear child, here is the programme for this year: Unify your whole being around your highest consciousness and do not let your mind work at random. Doubt is not a sport to indulge in

**Series Seven – To a Sadhak**

with impunity: it is a poison which drop by drop corrodes the soul.

With my love and blessings.

*9 September 1943*

\*

The Divine's Grace is there — open your door and welcome it.

With my love and blessings.

*9 September 1944*



## Series Eight



## *Series Eight*

### *Letters to a Young Captain*

*To a young captain in the Sri Aurobindo Ashram Department  
of Physical Education.*

*Sweet Mother,  
What is the difference between the psychic change  
and the spiritual change?*

The psychic change is the change that puts you in contact with the immanent Divine, the Divine who is at the centre of each being and of whom the psychic being is the sheath and the expression. By the psychic change one passes from the individual Divine to the universal Divine and finally to the Transcendent.

The spiritual change puts you directly in contact with the Supreme.

*9 September 1959*

\*

*Sweet Mother,  
How can one make one's psychic personality grow?*

It is through all the experiences of life that the psychic personality forms, grows, develops and finally becomes a complete, conscious and free being.

This process of development goes on tirelessly through innumerable lives, and if one is not conscious of it, it is because one is not conscious of one's psychic being—for that is the indispensable starting-point. Through interiorisation and concentration one has to enter into conscious contact with one's psychic being. This psychic being always has an influence on the

## Some Answers from the Mother

outer being, but that influence is almost always occult, neither seen nor perceived nor felt, save on truly exceptional occasions.

In order to strengthen the contact and aid, if possible, the development of the conscious psychic personality, one should, while concentrating, turn towards it, aspire to know it and feel it, open oneself to receive its influence, and take great care, each time that one receives an indication from it, to follow it very scrupulously and sincerely. To live in a great aspiration, to take care to become inwardly calm and remain so always as far as possible, to cultivate a perfect sincerity in all the activities of one's being — these are the essential conditions for the growth of the psychic being.

10 September 1959

\*

*Sweet Mother,*

*How can one draw energy into oneself from outside?*

That depends on the kind of energy one wants to absorb, for each region of the being has a corresponding kind of energy. If it is physical energy, we absorb it principally through respiration, and all that facilitates and improves respiration increases at the same time the absorption of physical energy.

But there are many other kinds of energies, or rather many other forms of Energy, which is *one* and universal.

And it is through the various yogic exercises of breathing, meditation, *japa* and concentration that one puts oneself in contact with these various forms of Energy.

10 September 1959

\*

*Sweet Mother,*

*What are these other forms of Energy and how do they help us in our sadhana?*

Each region of the being and each activity has its energies. We

## Series Eight – To a Young Captain

may classify them generally into vital energies, mental energies, spiritual energies. Modern science tells us that Matter is ultimately nothing but energy condensed.

Our yoga being integral, all these various forms or kinds of energy are indispensable to our realisation.

12 September 1959

\*

*Sweet Mother,*

*What is meant by “a subtle physical prolongation  
of the superficial form of the mental envelope”?*

It means that the ghost one sees and wrongly takes for the departed being itself, is only an *image* of it, an imprint (like a photographic imprint) left in the subtle physical by the superficial mental form, an image that can become visible under certain conditions. These images can move about (like cinema images), but they have no substantial reality. It is the fear or emotion of those who see these images that sometimes gives them the appearance of a power or an action they do not possess in themselves. Hence the necessity of never being afraid and of recognising them for what they are — a deceptive appearance.

14 September 1959

\*

*Sweet Mother,*

*How can one silence the mind, remain quiet, and  
at the same time have an aspiration, an intensity or a  
widening? Because as soon as one aspires, isn't it the  
mind that aspires?*

No; aspiration, as well as widening and intensity, comes from the heart, the emotional centre, the door of the psychic or rather the door leading to the psychic.

## Some Answers from the Mother

The mind by its nature is curious and interested; it sees, it observes, it tries to understand and explain; and with all this activity, it disturbs the experience and diminishes its intensity and force.

On the other hand, the more quiet and silent the mind is, the more can aspiration rise up from the depths of the heart in the fullness of its ardour.

17 September 1959

\*

*Sweet Mother,*

*How can one eliminate the will of the ego?*

This amounts to asking how one can eliminate the ego. It is only by yoga that one can do it. There have been, throughout the spiritual history of humanity, many methods of yoga — which Sri Aurobindo has described and explained for us in *The Synthesis of Yoga*.

But before *eliminating* the will of the ego, which takes a very long time, one can begin by surrendering the will of the ego to the Divine Will at every opportunity and finally in a constant way. For this, the first step is to understand that the Divine knows better than we what is good for us and what we truly need, not only for our spiritual progress but also for our material well-being, the health of our body and the proper functioning of all the activities of our being.

Naturally, this is not the opinion of the ego, which thinks it knows better than anyone else what it needs, and claims for itself independence of judgment and decision. But it thinks and feels this way because it is ignorant, and gradually one has to convince it that its perception and understanding are too limited for it truly to be able to know and that it judges only according to its desires, which are blind, and not according to truth.

## Series Eight – To a Young Captain

For the desires are not the expression of needs but of preferences.

19 September 1959

\*

*Sweet Mother,*

*Why has the Divine made His path so difficult? He can make it easier if He wants, can't He?*

First of all, one should know that the intellect, the mind, can understand nothing of the Divine, neither what He does nor *how* He does it and still less *why* He does it. To know something of the Divine, one has to rise above thought and enter into the psychic consciousness, the consciousness of the soul, or into the spiritual consciousness.

Those who have had the experience have always said that the difficulties and sufferings of the path are not real, but a creation of human ignorance, and that as soon as one gets out of this ignorance one also gets out of the difficulties, to say nothing of the inalienable state of bliss in which one dwells as soon as one is in conscious contact with the Divine.

So according to them, the question has no real basis and cannot be posed.

21 September 1959

\*

*Sweet Mother,*

*You have written that to enter into conscious contact with one's psychic being, one must "aspire to know it and feel it, open oneself to receive its influence, and take great care... to follow it very scrupulously and sincerely". But, Sweet Mother, I don't know how to do this. I find it easier when I think of you, try to enter into contact with you and open to you.*

This too is a way which is certainly as good as the other.

## Some Answers from the Mother

There are many ways to attain self-realisation, and each one must choose the way that comes to him most naturally.

But each way has its demands in order to be truly effective.

In thinking of me, you must think not only of the outer person, but of what she represents, what stands behind her. For you must never forget that the outer person is only the form and symbol of an eternal Reality, and through the physical appearance, it is to this higher Reality that you must turn. The physical being cannot become truly expressive of the eternal Reality until it is completely transformed by the supramental manifestation. And until then, it is *through* it that you must find the Truth.

22 September 1959

\*

*Sweet Mother,*

*Is it possible to have control over oneself during sleep? For example, if I want to see you in my dreams, can I do it at will?*

Control during sleep is entirely possible and it is progressive if you persist in the effort. You begin by remembering your dreams, then gradually you remain more and more conscious during your sleep, and not only can you control your dreams but you can guide and organise your activities during sleep.

If you persist in your will and your effort, you are sure to learn how to come and find me at night during your sleep and afterwards to remember what has happened.

For this, two things are necessary, which you must develop by aspiration and by calm and persistent effort.

(1) Concentrate your thought on the will to come and find me; then pursue this thought, first by an effort of imagination, afterwards in a tangible and increasingly real way, until you are in my presence.

## Series Eight – To a Young Captain

(2) Establish a sort of bridge between the waking and the sleeping consciousness, so that when you wake up you remember what has happened.

It may be that you succeed immediately, but more often it takes a certain time and you must persist in the effort.

25 September 1959

\*

*Sweet Mother,  
What is the role of the soul?*

But without the soul we wouldn't exist!

The soul is that which comes from the Divine without ever leaving Him, and returns to the Divine without ceasing to be manifest.

The soul is the Divine made individual without ceasing to be divine.

In the soul the individual and the Divine are eternally one; therefore, to find one's soul is to find God; to identify with one's soul is to unite with the Divine.

Thus it may be said that the role of the soul is to make a true being of man.

29 September 1959

\*

*Sweet Mother,  
Is there anything like good luck and bad luck, or is  
it something that one creates for oneself?*

There is nothing that can truly be called *luck*. What men call luck are the *effects of causes* they do not know.

Nor is there anything that in itself is good or bad luck; each one characterises circumstances as good or bad depending on whether they are more or less favourable to him; and this estimation itself is very superficial and ignorant, for one must

## Some Answers from the Mother

already be a great sage to know what is truly favourable or unfavourable to oneself.

Moreover, the same event may be very good for one person and at the same time very bad for another. These estimations are purely subjective and depend on each one's reaction to contacts coming from outside.

Finally, the circumstances of our life, the surroundings in which we live and the way in which people regard us are the expression, the objective projection of what we ourselves are, within and without. So we may say with certainty that what we carry in ourselves in all our states of being, mentally, vitally and physically, is that which constitutes our life objectified in what surrounds us.

And this is easily verifiable, for in proportion as we improve ourselves and advance towards perfection, our circumstances also improve.

Likewise, in the case of those who degenerate and fall back, the circumstances of their lives also worsen.

5 October 1959

\*

*Sweet Mother,*

*What do you give us in the morning at the balcony,<sup>1</sup>  
and what should we try to do in order to receive what  
you are giving?*

Every morning at the balcony, after establishing a conscious contact with each of those who are present, I identify myself with the Supreme Lord and dissolve myself completely in Him. Then my body, completely passive, is nothing but a channel through which the Lord passes His forces freely and pours upon all His Light, His Consciousness and His Joy, according to each one's receptivity.

<sup>1</sup> During this period the Mother stood for a while every morning on a balcony facing the street and gazed at the sadhaks assembled below.

## Series Eight—To a Young Captain

The best way to receive what He gives is to come to the balcony with trust and aspiration and to keep oneself as *calm and quiet* as one can in a *silent and passive state of expectation*. If one has something precise to ask, it is better to ask it *beforehand*, not while I am there, because any activity lessens the receptivity.

12 October 1959

\*

*Sweet Mother,*

*What is meant by the “silence of the physical consciousness”<sup>2</sup> and how can one remain in this silence?*

The physical consciousness is not only the consciousness of our body, but of all that surrounds us as well—all that we perceive with our senses. It is a sort of apparatus for recording and transmission which is open to all the contacts and shocks coming from outside and responds to them by reactions of pleasure and pain which welcome or repel. This makes in our outer being a constant activity and noise that we are only partially aware of, because we are so accustomed to them.

But if through meditation or concentration we turn inward or upward, we can bring down into ourselves or raise up from the depths calm, quiet, peace and finally silence. It is a concrete, positive silence (not the negative silence of the absence of noise), immutable so long as it remains, a silence one can experience even in the outer tumult of a hurricane or battlefield. This silence is synonymous with peace and it is all-powerful; it is the perfectly effective remedy for the fatigue, tension and exhaustion arising from that internal over-activity and noise which generally escape our control and cease neither by day nor night.

<sup>2</sup> Sri Aurobindo, *The Life Divine*, SABCL, Vol. 19, p. 906.

## Some Answers from the Mother

This is why the first thing required when one wants to do Yoga is to bring down and establish in oneself the calm, the peace, the silence.

15 October 1959

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*Sweet Mother,*

*How can one enter into the feelings of a piece of music played by someone else?*

In the same way that one can share the emotions of another person — by sympathy, spontaneously, by an affinity more or less deep, or else by an effort of concentration which ends in identification. It is this latter process that we adopt when we listen to music with an intense and concentrated attention, to the point of stopping all other noise in the head and obtaining a complete silence into which fall, drop by drop, the notes of the music whose sound alone remains; and with the sound all the feelings, all the movements of emotion can be captured, experienced, re-felt as if they were produced in ourselves.

20 October 1959

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*Sweet Mother,*

*How can one distinguish between good and evil in a dream?*

In principle, to judge the activities of sleep one needs the same capacity of discrimination as to judge the waking activities.

But since we usually give the name “dream” to a considerable number of activities that differ completely from one another, the first point is to learn to distinguish between these various activities — that is, to recognise what part of the being it is that “dreams”, what domain it is that one “dreams” in, and what the nature of that activity is. In his letters, Sri Aurobindo has given

## Series Eight – To a Young Captain

very complete and detailed descriptions and explanations of all the activities of sleep. Reading these letters is a good introduction to the study of this subject and to its practical application .

2 November 1959

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*Sweet Mother,*

*How should we read your books and the books of Sri Aurobindo so that they may enter into our consciousness instead of being understood only by the mind?*

To read my books is not difficult because they are written in the simplest language, almost the spoken language. To get help from them, it is enough to read with attention and concentration and an attitude of inner good-will, with a desire to receive and live what is taught.

To read what Sri Aurobindo writes is more difficult because the expression is highly intellectual and the language far more literary and philosophic. The brain needs a preparation to really be able to understand and generally this preparation takes time, unless one is specially gifted with an innate intuitive faculty.

In any case, I always advise reading *a little* at a time, keeping the mind as quiet as one can, without making an effort to understand, but keeping the head as silent as possible and letting *the force* contained in what one reads *enter deep inside*. This force, received in calm and silence, will do its work of illumining and will create in the brain, if necessary, the cells required for understanding. Thus, when one re-reads the same thing some months later, one finds that the thought expressed has become much clearer and closer and even at times quite familiar.

It is preferable to read regularly, a little every day and at a fixed hour if possible; this facilitates the brain's receptivity.

2 November 1959

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## Some Answers from the Mother

*Sweet Mother,*

*Why does meditation in front of different photos of you give different experiences?*

It is because each photo represents a different aspect, sometimes even a different personality of my being; and by concentrating on the photo, one enters into relation with that special aspect or different personality which the photo has captured and whose image it conveys.

The photo is a real and concrete presence, but fragmentary and limited.

*4 November 1959*

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*Sweet Mother,*

*Why is the photo a fragmentary and limited presence?*

Because the photo catches only the image of a moment, an instant of a person's appearance and of what that appearance can reveal of a passing psychological condition and fragmentary soul-state. Even if the photograph is taken under the best possible conditions at an exceptional and particularly expressive moment, it cannot in any way reproduce the whole personality.

*5 November 1959*

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*Sweet Mother,*

*What exactly are the subconscious and the unconscious?*

The unconscious is that part of Nature which is so obscure and asleep that it seems to be wholly devoid of consciousness; at any rate, as in the stone, the mineral kingdom, the consciousness there is entirely inactive and hidden. The history of the earth begins with this unconsciousness.

## Series Eight – To a Young Captain

We too carry it in ourselves, in the substance of our body, since the substance of our body is the same as that of the earth.

But by evolution, this sleeping and hidden consciousness gradually awakens through the vegetal and animal kingdoms, and in them subconscience begins; this subconscience, with the appearance of mind in man, culminates in consciousness. This consciousness likewise is progressive, and in proportion as man evolves, it will change into superconsciousness.

We too, then, carry in ourselves the subconscience which links us to the animal, and the superconsciousness which is our hope and assurance of future realisation.

7 November 1959

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*Sweet Mother,*

*What should one try to do when one meditates with  
your music at the Playground?*

This music aims at awakening certain profound feelings.

In listening to it, one should make oneself as silent and passive as possible. And if, in the mental silence, a part of the being can take the attitude of the witness who observes without reacting or participating, then one can notice the effect that the music produces on the feelings and emotions; and if it produces a state of deep calm and semi-trance, that is very good.

15 November 1959

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*Sweet Mother,*

*What is the work of the Overmind?*<sup>3</sup>

The overmind is the region of the gods, the beings of divine origin who have been charged with supervising, directing and

<sup>3</sup> This question and the three that follow are based on terms used by Sri Aurobindo in *The Life Divine*, especially in its final chapters.

## Some Answers from the Mother

organising the evolution of the universe; and more specifically, since the formation of the earth they have served as messengers and intermediaries to bring to the earth the aid of the higher regions and to preside over the formation of the mind and its progressive ascension. It is usually to the gods of the overmind that the prayers of the various religions are addressed. These religions most often choose, for various reasons, one of these gods and transform him for their personal use into the supreme God.

In the individual evolution, one must develop in oneself a zone corresponding to the overmind and an overmind consciousness, before one can rise above it, to the Supermind, or open oneself to it.

Almost all the occult systems and disciplines aim at the development and mastery of the overmind.

27 November 1959

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*Sweet Mother,*

*What is meant by “a zone corresponding to the overmind” and how can one develop it in oneself? What is meant by the “mastery of the overmind”?*

The individual being is made up of states of being corresponding to cosmic zones or planes, and it is as these inner states of being are developed that one becomes conscious of those domains. This consciousness is double, at first psychological and subjective, within oneself, expressing itself through thoughts, feelings, emotions, sensations; then objective and concrete when one is able to go beyond the limits of the body in order to move about in the various cosmic regions, grow conscious of them and act freely in them — it is this that is called “mastery”; it is this that I spoke of when I mentioned the mastery of the overmind.

It goes without saying that all this is not done in a day, nor even in a year. This mastery, in whatever domain it may be, vital, mental, overmental, demands assiduous effort and a great

## Series Eight – To a Young Captain

concentration. These masteries are no easier than the mastery of the physical world; and everyone knows how much time and effort are needed merely to learn the things indispensable for leading one's life properly, not to speak of "mastery", which is truly something exceptional on earth.

28 November 1959

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*Sweet Mother,  
What is Supernature?*

Supernature is the Nature superior to material or physical Nature — what we usually call "Nature". But this Nature that we see, feel and study, this Nature that has been our familiar environment since our birth upon earth, is not the only one. There is a vital nature, a mental nature, and so on. It is this that, for the ordinary consciousness, is Supernature.

Very often the word "Nature" is used as a synonym for Prakriti, the executive force of Purusha. But to answer your question more precisely, the context would be needed in order to know on what occasion Sri Aurobindo spoke about Supernature.

15 December 1959

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*Sweet Mother,  
Sri Aurobindo has written in The Life Divine:  
"There is as yet no overmind being or organised overmind nature, no supramental being or organised supermind nature acting either on our surface or in our normal subliminal parts."<sup>4</sup> Sweet Mother, now after the descent of the Supermind,<sup>5</sup> is it still like that?*

<sup>4</sup> SABCL, Vol. 19, p. 921.

<sup>5</sup> On 29 February 1956 there took place, in the Mother's words, "the manifestation of the Supramental upon earth"; "Then the supramental Light and Force and Consciousness rushed down upon earth in an uninterrupted flow."

## Some Answers from the Mother

What Sri Aurobindo means is that only a few exceptional beings who do not belong to the ordinary humanity, have a conscious and organised overmind being and overmind life, and still fewer are those who have an organised supramental being and supramental life, even admitting that there are any at all. Certainly the very recent descent of the first elements of the Supermind into the earth's atmosphere (not yet quite four years ago) cannot have changed this state of things.

We are still only in a period of preparation.

18 December 1959

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*Sweet Mother,*

*What is meant by the yoga of devotion and the yoga of knowledge?*

The yoga of knowledge is the path that leads to the Divine through the exclusive pursuit of the pure and absolute Truth.

The yoga of devotion is the path that leads to union with the Divine through perfect, total and eternal love.

In the integral yoga of Sri Aurobindo, the two combine with the yoga of works and the yoga of self-perfection to make a homogeneous whole, culminating in the yoga of supramental realisation.

5 February 1960

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*Sweet Mother,*

*What are the "supreme faculties"?*

It is difficult to reply without having the context. Which "supreme faculties" are being referred to here? Those of man on the way to becoming superman, or those that the supramental being will possess when he appears on earth?

In the first case, they are the faculties that develop in man as he opens to the higher mind and overmind, and through those

## Series Eight – To a Young Captain

regions he receives the light of the Truth. These faculties are not a direct expression of the supreme Truth, but a transcription, an indirect reflection of it. They include intuition, foreknowledge, knowledge by identity and certain powers such as that of healing and, to an extent, of acting upon circumstances.

If it refers to the supreme faculties of the supramental being, we cannot say much about them, for all we can say at the moment belongs more to the realm of imagination than to the realm of knowledge, since this supramental being has not yet manifested on earth.

23 April 1960

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*Sweet Mother,*

*What are “the different psychological divisions of the human being”?*

These divisions are merely arbitrary. They have been established in order to facilitate the study of human nature and especially to constitute a definite basis for the various methods of self-development and self-discipline. That is why each philosophic, educational or Yogic system has, as it were, its own division based on the experience of its founder. Nevertheless, despite these divergences, there is a sort of tradition which, behind the different terms, makes for an essential analogy. This analogy can be expressed by a quaternary: the physical, the vital, the mental and the psychic or soul.

Sri Aurobindo has written on this subject in great detail in some of his letters, in *The Synthesis of Yoga* and in *Essays on the Gita*.

30 May 1960

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## Some Answers from the Mother

*Sweet Mother,*

*Is it possible to have a correct conception of the Divine?*

No conception of the Divine can be correct; for conceptions are mental activities, and no mental activity is fit to manifest the Divine.

It is only by experience that one can know Him, and the experience cannot be translated into words.

*20 June 1960*



The Mother



## Series Nine



## *Series Nine*

### *Letters to a Young Teacher*

*To a young teacher in the Sri Aurobindo International Centre of Education.*

*Sweet Mother,*

*With what attitude should I read Sri Aurobindo's books when they are difficult and when I don't understand? Savitri, The Life Divine, for example.*

Read a little at a time, read again and again until you have understood.

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*Sri Aurobindo says: "Yoga is nothing but practical psychology."<sup>1</sup> What does this sentence mean? The whole paragraph is not clear to me.*

Because you know nothing about psychology. Study psychology and you will understand what he means.

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*Sri Aurobindo says: "In whatever form and with whatever spirit we approach him, in that form and with that spirit he receives the sacrifice."<sup>2</sup> What does this mean?*

It means that all we offer, we necessarily offer to the Supreme, because He is the sole Reality behind everything.

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<sup>1</sup> *The Synthesis of Yoga*, SABCL, Vol. 20, p. 39.

<sup>2</sup> *Ibid.*, p. 102.

## Some Answers from the Mother

*Sri Aurobindo has written: “He who chooses the Infinite has been chosen by the Infinite.”<sup>3</sup> And what about the others, Mother? What good is life if the Divine does not want us? I believe that in truth the Divine has chosen us all; but what does this sentence mean, then?*

In truth the Divine has chosen everyone and everything, and everyone and everything will return to Him. But for some it will take thousands of lives, while for others it will happen in this very lifetime. This is what makes the difference.

23 May 1960

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*Sweet Mother,*

*You have said that I do not think well. How can one develop one’s thought?*

You must read with much attention and concentration, not novels or dramas, but books that make you think. You must meditate on what you have read, reflect on a thought until you have understood it. Talk little, remain quiet and concentrated, and speak only when it is indispensable.

1 June 1960

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*Sweet Mother,*

*You have asked the teachers “to think with ideas instead of with words”.<sup>4</sup> You have also said that later on you will ask them to think with experiences. Will you throw some light on these three ways of thinking?*

Our house has a very high tower; at the very top of this tower there is a bright and bare room, the last before we emerge into the open air, into the full light.

<sup>3</sup> *The Synthesis of Yoga*, SABCL, Vol. 20, p. 47.

<sup>4</sup> *On Education*, CWM, Vol. 12, p. 185.

### Series Nine – To a Young Teacher

Sometimes, when we are free to do so, we climb up to this bright room, and there, if we remain very quiet, one or more visitors come to call on us; some are tall, others small, some single, others in groups; all are bright and graceful.

Usually, in our joy at their arrival and our haste to welcome them, we lose our tranquillity and come galloping down to rush into the great hall that forms the base of the tower and is the storeroom of words. Here, more or less excited, we select, reject, assemble, combine, disarrange, rearrange all the words in our reach, in an attempt to portray this or that visitor who has come to us. But most often, the picture we succeed in making of our visitor is more like a caricature than a portrait.

And yet if we were wiser, we would remain up above, at the summit of the tower, quite calm, in joyful contemplation. Then, after a certain length of time, we would see the visitors themselves slowly, gracefully, calmly descend, without losing anything of their elegance or beauty and, as they cross the storeroom of words, clothe themselves effortlessly, automatically, with the words needed to make themselves perceptible even in the material house.

This is what I call thinking with ideas.

When this process is no longer mysterious to you, I shall explain what is meant by thinking with experiences.

*1 June 1960*

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My dear child, I have just read your good letter. Fear nothing: those who are sincere in their aspiration will remain here and receive all the help needed to be able to change in themselves what needs to be changed. You can be sure that my force will always be with you so that you can make all the progress you want to make.

Have confidence, my child; everything will be all right.

*5 June 1960*

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## Some Answers from the Mother

*Sweet Mother,*

*Sri Aurobindo speaks of a “central knot of desires” which must be cut. How can one do it, where should one start?*

The central knot of desires is the sense of separate personality; it is the ego. With the disappearance of the ego, the desires disappear.

13 June 1960

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*Sweet Mother,*

*One day in class you said, with your hands wide open, that we should give you everything, even our defects and vices and all the dirt in us. Is this the only way to get rid of them, and how can one do it?*

One keeps one's defects because one hangs on to them as if they were something precious; one clings to one's vices as one clings to a part of one's body, and pulling out a bad habit hurts as much as pulling out a tooth. That is why one does not progress.

Whereas if one generously makes an offering of one's defect, vice or bad habit, then one has the joy of making an offering and one receives in exchange the force to replace what has been given, by a better and truer vibration.

13 June 1960

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*Sweet Mother,*

*It happens that when we love You deeply and are intimately in contact with You, we have the impression that the Divine belongs to us exclusively (and not that we belong to Him). Why?*

## Series Nine – To a Young Teacher

The two are equally true and they ought to be felt simultaneously. But human egoism always has the tendency to take rather than to give. This is where that impression comes from.

3 July 1960

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*Sweet Mother,*

*It is much easier for me to approach You than to approach Sri Aurobindo. Why? You are all that Sri Aurobindo is for us, as well as a divine and loving Mother. So is it necessary to try to establish the same relation with him?*

You yourself have answered your own question. I am for you a mother who is very close to you, who loves and understands you; that is why it is easy for you to approach me with a loving confidence, without fear and without hesitation. Sri Aurobindo is always there to help you and guide you; but it is natural that you should approach Him with the reverence due to the Master of Yoga.

3 July 1960

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*Sweet Mother,*

*What exactly is the soul or psychic being? And what is meant by the evolution of the psychic being? What is its relation to the Supreme?*

The soul and the psychic being are not exactly the same thing, although their essence is the same.

The soul is the divine spark that dwells at the centre of each being; it is identical with its Divine Origin; it is the divine in man.

The psychic being is formed progressively around this divine centre, the soul, in the course of its innumerable lives in the

## Some Answers from the Mother

terrestrial evolution, until the time comes when the psychic being, fully formed and wholly awakened, becomes the conscious sheath of the soul around which it is formed.

And thus identified with the Divine, it becomes His perfect instrument in the world.

16 July 1960

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*Sweet Mother,*

*You have said that once we have found our psychic being, we can never lose it. Isn't that so? But can we come into contact with it from time to time when we are receptive?*

When you have established contact with your psychic being, it is, in effect, definitive.

But before this contact is established, you can, in certain circumstances, consciously receive the psychic *influence* which always produces an illumination in the being and has more or less lasting effects.

16 July 1960

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*Sweet Mother,*

*The soul individualises itself and progressively transforms itself into a psychic being. What are the best conditions for its rapid growth?*

It would be more correct to say that the soul puts on a progressive individual form which becomes the psychic being. For since the soul is itself a portion of the Supreme, it is immutable and eternal. The psychic being is progressive and immortal.

All the methods of self-knowledge, self-control and self-mastery are good. You have to choose the one that comes to you spontaneously and best corresponds to your nature. And once

## Series Nine – To a Young Teacher

having chosen the method, you must use your intelligent will to apply it with an unfailing perseverance that does not shrink from any obstacle, any difficulty. It is a long and minute work which must be undertaken with sincerity and continued with an increasing sincerity ever more scrupulous and integral.

The easy paths generally lead nowhere.

28 July 1960

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*Sweet Mother,*

*Does an outer life of evil deeds and a base consciousness have an effect on the psychic being? Is there a possibility of its degradation?*

A base and evil life can only have the effect of separating the outer being more and more completely from the psychic being, which retires into the depths of the higher consciousness and sometimes even cuts off all relation with the body, which is then usually possessed by an asuric or rakshasic being.

The psychic being itself is above all possibility of degradation.

28 July 1960

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*Sweet Mother,*

*How does the soul influence a being who is normally unconscious?*

The soul's influence is a kind of radiance that penetrates through the most opaque substances and acts even in the unconsciousness.

But then its action is slow and takes a very long time to obtain a perceptible result.

31 July 1960

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## Some Answers from the Mother

*Sweet Mother,*

*Sri Aurobindo says that the voice of the ordinary conscience is not the voice of the soul. What is it then?*

The voice of the ordinary conscience is an ethical voice, a moral voice which distinguishes between good and evil, encourages us to do good and forbids us to do evil. This voice is very useful in ordinary life, until one is able to become conscious of one's psychic being and allow oneself to be entirely guided by it—in other words, to rise above ordinary humanity, free oneself from all egoism and become a conscious instrument of the Divine Will. The soul itself, being a portion of the Divine, is above all moral and ethical notions; it bathes in the Divine Light and manifests it, but it can truly govern the whole being only when the ego has been dissolved.

12 August 1960

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*Sweet Mother,*

*You have said that to be allowed to sit in Sri Aurobindo's room and meditate there, "one must have done much for Him".<sup>5</sup> What do You mean by that, Mother? What can one do for the Lord which will be this "much"?*

To do something for the Lord is to give Him something of what one has or of what one does or of what one is. In other words, to offer Him a part of our belongings or all our possessions, to consecrate to Him a part of our work or all our activities, or to give ourselves to Him totally and unreservedly so that He can take possession of our nature in order to transform and divinise it. But there are many persons who, without giving anything,

<sup>5</sup> *Words of the Mother—I*, CWM, Vol. 13, p. 29.

## Series Nine – To a Young Teacher

always want to take and to receive. These people are selfish and they are not worthy of meditating in Sri Aurobindo's room.

26 September 1960

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*Sweet Mother,*

*How are the messages that You give us on Blessings days chosen? How should we read them and what new things in particular should we look for in them?*

The messages are usually chosen according to the occasion or the need of the moment, so that each person may be able to find in them either the force or the knowledge that will help him to make progress.

In each one the will to progress is the needed thing — that is what opens us to the divine influence and makes us capable of receiving what it brings us.

26 September 1960

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*Sweet Mother,*

*Sri Aurobindo tells us: "First be sure of the call and of thy soul's answer"<sup>6</sup> before following the path of Yoga, or else the end will be a disaster. But how can we know if the call is really there or not? And as for our soul, would it not always choose Yoga?*

Sri Aurobindo means that one should not mistake a mental ambition or a vital caprice for the spiritual call — for that alone is a sure sign that one should take up Yoga. The spiritual call is heard only when the time has come, and then the soul responds and sets out on the path; it does not allow itself to be deceived by any ambition, pride or desire, and so long as it does not receive the Divine command to take up the path, it waits patiently,

<sup>6</sup> *The Hour of God and Other Writings*, SABCL, Vol. 17, p. 39.

## Some Answers from the Mother

knowing that to start out too soon is useless, to say the least, and may be harmful.

17 October 1960

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*Sweet Mother,*

*Sri Aurobindo tells us: “God’s grace is more difficult to have or to keep than the nectar of the Immortals.”<sup>7</sup> What does this mean? Doesn’t the Divine Grace always pour down on us, depending only on our receptivity?*

The Grace is always there, eternally present and active, but Sri Aurobindo says that it is extremely difficult for us to be in a condition to receive it, keep it and make use of what it gives us.

Sri Aurobindo even says that it is more difficult than to drink from the cup of the gods who are immortal.

To receive the divine grace, not only must one have a great aspiration, but also a sincere humility and an absolute trust.

17 October 1960

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*Sweet Mother,*

*Why isn’t it possible to live always on the same height of consciousness? Sometimes I fall despite every effort and aspiration.*

*Sri Aurobindo speaks of a “period of assimilation”. What is it, Mother?*

It is because an individual is not made up all of one piece, but of many different entities which are sometimes even contrary to one another: some want the spiritual life, others are attached to the things of this world. To make all these parts agree and to unify them is a long and difficult task.

<sup>7</sup> *The Hour of God and Other Writings*, SABCL, Vol. 17, p. 40.

## Series Nine – To a Young Teacher

The force and the light received by the more developed parts spread gradually into the rest of the being by a process of assimilation, and during this period of assimilation the progress of the more developed parts seems to be interrupted. This is what Sri Aurobindo has spoken of.

29 October 1960

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*Sweet Mother,*

*Often it is possible to live moments of supreme ecstasy because one is in contact with one's Personal Divine. How to approach the Transcendent Divine?*

It is utterly certain that if you were *truly* in contact with "your personal divine", you would know perfectly well "how to approach the Transcendent Divine". For the two are identical; it is only the mode of approach that differs: one is through the heart, the other through the mind.

29 October 1960

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*Sweet Mother,*

*In the last question, I expressed myself very poorly and Your reply made me feel very insincere. What I wanted to say is that in our best moments of receptivity, we are in contact with a Presence to whom we feel an imperative need to give ourselves and who is the object of all our love and adoration. This Presence I have called the "Personal Divine", who is in fact none other than You. I know that it is not possible to have a complete conception of the Divine at this stage.*

*So now tell me, Mother, if it is possible to have an idea of the "Transcendent Divine".*

### Some Answers from the Mother

My reply contained the answer to your question, for I understood very well that you were not claiming anything, but had expressed yourself poorly.

To discover the Transcendent Divine one has to follow the intellectual discipline, the way of knowledge, and by successive eliminations arrive at the one sole Truth, the Absolute beyond form and time and space. It is a long and difficult path, a very arduous path.

Whereas with one's heart, one can set out to discover the Immanent Divine. And if one knows truly how to love, without desire or egoism, one finds Him very soon, for always He comes to meet you in order to help you.

12 November 1960

\*

*Sweet Mother,*

*Sri Aurobindo tells us: "God in his perfection embraces everything; we also must become all-embracing." There is a lot of misunderstanding among the young people about this sentence. What does it mean exactly?*

It should be understood clearly that there is no question here of any physical embracing, as practical jokers with the tastes and habits of street-urchins might like to suggest and who seek in what Sri Aurobindo has written an excuse for their excesses. The divine embraces are embraces of soul and of consciousness, and they can be reproduced among human beings only by a widening of the consciousness, understanding and feelings—a widening that enables you to understand everything and love everything, without preference or exclusiveness.

26 November 1960

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Series Nine – To a Young Teacher

*Sweet Mother,*

*We are told that before the children came to the Ashram, the conditions were a lot stricter and the discipline more rigorous. How and why have these conditions changed now?*

Before the children came, only those who wanted to do sadhana were admitted to the Ashram, and the only habits and activities tolerated were those that were useful for the practice of sadhana.

But as it would be unreasonable to demand that children should do sadhana, this rigidity had to disappear the moment the children were introduced into the Ashram.

26 November 1960

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*Sweet Mother,*

*Is it possible to love You perfectly, absolutely, before finding the psychic being within us?*

In terrestrial man, it is only the psychic being that knows true love. As for perfect love, it exists only in the Divine.

26 April 1961

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*Sweet Mother,*

*In the New Year Message of 1961 You say: "This wonderful world of delight waiting at our gates for our call to come down upon earth..." Will you please explain this? Hasn't it already come down?*

It is not the world of delight that has come down, but only the supramental Light, Consciousness and Force.

26 April 1961

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## Some Answers from the Mother

*Sweet Mother,*

*How can one most effectively call this wonderful  
world of delight?*

An absolute sincerity in the aspiration.

26 April 1961

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*Sweet Mother,*

*When this delight comes down, what will the visible  
results be in the world?*

A generalised goodwill and harmony.

26 April 1961

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*Sweet Mother,*

*These days they print your symbol and Sri Aurobindo's name on all sorts of things, on all the thousand and one little trifles of daily life which have to be thrown away once they have served their purpose, as for example matchboxes, pencils, toothbrushes, combs, even the borders of a sari, which are much trampled on. Is it good to use these precious things in such a free and common way?*

*And then what can we do with these things, Mother, when we no longer need them? We can't throw them away. The old calendars, for example; we have a thick pile of them.*

The Lord is everywhere, in everything, in what we throw away as in what we keep preciously, in what we trample on as in what we adore. We must learn to live with respect and never forget His constant and immutable Presence.

2 June 1961

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### Series Nine – To a Young Teacher

If you are speaking of calendars with photographs, it is preferable to cut out the photos, and if you do not want to keep them, give them to X who makes good use of them.

And if you are telling me that the photos are *damaged*, this will make you understand how necessary it is to take care of the things we use. That is what I mean when I speak of living with *respect*.

*June 1961*

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*Sweet Mother,*

*Is there a dynamic and rapid way to find one's  
psychic being and to raise one's consciousness?*

The only way that can be rapid is to think only of *that* and to want only *that*.

It is effective, but not very practical for the work!

*27 May 1963*



## Series Ten



## *Series Ten*

### *Letters to a Young Captain*

*To a young captain in the Sri Aurobindo Ashram Department of Physical Education. He began writing to the Mother at the age of nineteen.*

*Sweet Mother,*

*On the night of Friday the 8th, I had a very peculiar dream. As I could not tell it to You at the Playground, I am going to tell You now.*

*It was a very fine day—very special. There was an important meeting at the Playground, so I was hurrying there. But near the Playground in front of Standard Stores, the road was covered with innumerable snakes. I was taken aback and rather afraid. So I was about to go round by another way to the Playground. But just then something spoke to me within: “What! Are you afraid of snakes? Come, take courage and walk through them. They will not harm you.” I walked through them quite confidently. Not one of them disturbed me nor did I disturb them. When I reached the Playground, I started talking to a friend. Suddenly he jumped back in fright and said: “Be careful, there is a snake coiled around your arm, and another around your other arm, and others around your legs and ankles.” Though I had not felt their presence till then, I was not in the least alarmed. I took them off one by one and threw them away. One snake was dead because I had stepped on it.*

*This is all I can remember clearly. I cannot remember exactly what happened at the Playground afterwards.*

*Mother, what do You think of this dream?*

## Some Answers from the Mother

The dream is indeed very interesting. Snakes usually signify bad thoughts or bad will from people around you—or an adverse attack that can manifest as an illness. But, as you clearly experienced in your dream, if you are not frightened and go on your way unperturbed, nothing bad will happen to you.

With my blessings.

13 October 1954

\*

*Sweet Mother,*

*From time to time there is an upsurge of bad thoughts; the mind becomes like a mire of passions and I wallow in it like a worm. After a while I wake up and regret my thoughts. But this kind of struggle keeps on recurring. Please help me to get out of it.*

You must continue to fight against the bad thoughts until you gain a total victory. My help is always with you as well as my blessings.

26 January 1961

\*

*Sweet Mother,*

*Here our activities are so varied that it is difficult to stick to one thing till the end. Perhaps that is why we are not able to go beyond a mediocre average. Or is it because of our lack of solid concentration?*

The cause of mediocre work is neither the variety nor the number of activities, but the lack of power of concentration.

One must learn to concentrate and do all that one does with full concentration.

4 July 1961

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Series Ten – To a Young Captain

*Sweet Mother,*

*It really is a problem to know how to create interest in the students, whether in games, athletics or gymnastics. Even our own enthusiasm dwindles when we see their lack of interest in everything.*

The interest of the students is proportionate to the *true capacity* of the teacher.

12 July 1961

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*(Regarding The Lost Footsteps by Silviu Craciunas) This book shows how Sri Aurobindo is working in every corner of the world. We who are here in the Ashram still haven't even had a glimpse of him.*

There are people here who see him and are constantly in contact with him. They are those who love him sincerely and sufficiently to live according to his ideal.

14 July 1961

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*(Regarding the Mother's message of March 1961 to the captains; in it she asks them to "be the elite") We are very far from what You ask of us, at least I am. It is a most arduous task and it will take time, a long time, but what can be done at present! To change our consciousness and become an elite will take a lot of time. At present, we are on the same level as our students, so the immediate problem is not solved. How can we create an interest in them for each thing and every day?*

This is even more impossible than to change and become an elite. So the best thing to do is to set to work immediately. The rest is simply an excuse that our laziness gives to itself.

15 July 1961

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## Some Answers from the Mother

*Sweet Mother,*

*I went to work only for one hour, because I had too much work at home.*

This is not good; the collective work should not suffer because of personal work.

19 July 1961

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*Sweet Mother,*

*When I came to You this evening for “Prosperity”,<sup>1</sup> I felt a sort of uneasiness—as if I had done something wrong—instead of feeling joy at seeing You. One ought to be eager to receive Your blessings, but why do I not have that feeling?*

There must still be some insincerity in your being, hidden in a dark corner, something that does not want to change and is afraid of the Light.

1 August 1961

\*

*Sweet Mother,*

*Today I did not have that feeling of apprehension about coming to You, but I was in a passive state. I want, on the contrary, to feel an intense joy, a moment of ecstasy. How can I obtain it?*

Come with the aspiration to give yourself, to offer your whole being, without reserve, to the Divine Grace, and you will feel the felicity for which you aspire.

6 August 1961

\*

<sup>1</sup> On the first of each month, the sadhaks received “Prosperity”—their basic material requirements.

Series Ten – To a Young Captain

*Sweet Mother,*

*I want an electric lamp in the corridor of my room.*

It would be more proper to write (and above all, to think):  
“Would it be possible to have an electric lamp in the corridor?”

The ego would do well to become a little more modest.

13 August 1961

\*

*Sweet Mother,*

*I have certain things to confess to You, but I cannot bring myself to do it. What shall I do? Confess or let past things be effaced by forgetting the past?*

If you can really allow them to be effaced and cease to exist, even in your memory, it is better.

3 September 1961

\*

*Sweet Mother,*

*You told us: “All of you here are taking life very lightly, you are amusing yourselves all the time, you are so self-centred.” It is quite true that we are taking life very lightly, and it has become so natural that we believe it to be the right attitude. And we are self-centred. How can we get out of this trap? In any case, the dose You gave us this morning was really just right. I feel very happy.*

The first point is not to place oneself in thought, feeling or action *at the centre of the universe* so that it exists only in terms of oneself — one is part of the universe. One can unite with it, but the Supreme Lord alone is its centre because He surpasses and contains it.

19 September 1961

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## Some Answers from the Mother

*Sweet Mother,*

*In Aphorism 95, Sri Aurobindo says that it is only by renunciation or by perfect satisfaction of desire that one can have the total experience of God.<sup>2</sup> But isn't the second method (perfect satisfaction of desire) very dangerous, for is it possible to satisfy man's desire?*

Elsewhere he says explicitly that it is useless to try to satisfy desire, for desire is insatiable and can never be satisfied.

What he writes ought not to be taken separately; it is always part of a whole which is a synthesis of all opposites.

27 September 1961

\*

*Sweet Mother,*

*We speak very often of the psychic and the soul, but I understand nothing about them. What are these two things and how can one experience them?*

Sri Aurobindo has written a lot on this subject (in his letters) and I too have explained everything in the book *Education*. One has to read, study and, *above all, practise*.

4 October 1961

\*

*Sweet Mother,*

*I have noticed one thing: When I sit for a few minutes and make an effort to concentrate before going to sleep, the next day I wake up quite early and am quite fresh. I concentrate on the tiny luminous tip of an*

<sup>2</sup> "Only by perfect renunciation of desire or by perfect satisfaction of desire can the utter embrace of God be experienced, for in both ways the essential precondition is effected,—desire perishes."

*Thoughts and Aphorisms*, in SABCL, Vol. 17, p. 89.

Series Ten – To a Young Captain

*incense-stick. But how is it that I wake up early because of that? There is no relation between these two things!*

On the contrary, there is a very concrete relation. When you concentrate before sleeping, then in your sleep you remain in contact with the Divine force; but when you fall heavily to sleep without any preliminary concentration, you sink into the unconscious and the sleep is more tiring than restful, and it is difficult to come out of this sluggishness.

8 October 1961

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I would like you to look attentively into yourself and try to explain to me what exactly it is that you enjoy in detective stories.

16 October 1961

\*

*Sweet Mother,*

*I read them as a relaxation. In detective stories — especially Perry Mason — there is always a courtroom scene in which the lawyer Perry Mason seems certain to lose his case; his client is accused of murder, all the evidence is against him, but the master-stroke of the lawyer Perry Mason changes the situation. Throughout the story there are mysteries, and the trial is like the mental acrobatics of a master gymnast. But each time I finish one of his books, I feel that I have gained nothing, learned nothing new — that it was a waste of time.*

It is not *absolutely* useless. You probably had a great deal of tamas in your mind, and the mental acrobatics of the author shakes up this tamas a little and awakens the mind. But this cannot last for long and soon you must turn to higher things.

16 October 1961

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## Some Answers from the Mother

*(After seeing the Mother on Lakshmi Puja Day) I await the day when this joy and this felicity will be established in me for ever. Now, it is only a dream and a passing experience like today's. But I hope to realise it for ever with Your Help.*

Persist in your aspiration and the dream will be realised.

23 October 1961

\*

*Sweet Mother,*

*I have noticed something which applies to all of us; it is that we take part in as many items as possible in the 2nd December programme.<sup>3</sup> Would it not be better to choose one or two items and give a very good demonstration in them, rather than to do several in a mediocre way?*

Each one acts according to his nature and if he (or she) courageously and sincerely follows the law of that nature, he or she acts according to truth. Thus, it is impossible to judge and decide for others. One can know only for oneself, and even then one has to be very *sincere* so as not to deceive oneself.

4 November 1961

\*

*Sweet Mother,*

*In Aphorism 133, Sri Aurobindo says that “the gods were able to accept only the pleasant burden of His love and kindlier rapture.”<sup>4</sup> So the gods are cowards! Where then is their greatness and their splendour? Why do we*

<sup>3</sup> The annual demonstration of physical culture, held at the Ashram Sportsground.

<sup>4</sup> “The Titans are stronger than the gods because they have agreed with God to front and bear the burden of His wrath and enmity; the gods were able to accept only the pleasant burden of His love and kindlier rapture.”

*Thoughts and Aphorisms*, in SABCL, Vol. 17, p. 94.

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*worship inferior entities? And the Titans must be the most lovable sons of the Divine!*

What Sri Aurobindo writes here is a paradox to awaken sleepy minds. But we must understand all the irony in these sayings, and especially the intention behind his words. Moreover, cowards or not, I see no need for us to worship the gods, great or small. Our adoration ought to go only to the Supreme Lord, who is one in all things and all beings.

6 November 1961

\*

*Sweet Mother,*

*For a long time I have noticed that I am rather shy. I always have an inferiority complex. I think I am afraid that people will discover my ignorance. Why am I like that? And how can I come out of it?*

Behind all that and this famous inferiority complex, there is the ego and its vanity which wants to cut a good figure and be appreciated by others. But if all your activity were an offering to the Divine, you would not care at all about the appreciation of others.

14 November 1961

\*

*Sweet Mother,*

*You have often told us that our activities should be an offering to the Divine. What does this mean exactly, and how can it be done? For instance, when we play tennis or basketball, how can we do it as an offering? Mental formations are not enough, of course!*

It means that what you do should not be done with a personal, egoistic aim, for success, for glory, for gain, for material profit or out of pride, but as a service and an offering, in order to become

## Some Answers from the Mother

more conscious of the divine will and to give yourself more entirely to it, until you have made enough progress to know and *to feel* that it is the Divine who acts in you, His force that impels you and His will that supports you — not just a mental knowledge, but the sincerity of a state of consciousness and the power of a living experience.

For that to be possible, all egoistic motives and all egoistic reactions must disappear.

20 November 1961

\*

*Sweet Mother,*

*I pray to You, on behalf of everyone, that this evening's demonstration may be a success. Everyone thinks it will be the opposite. It is true that our performance is not up to the mark. I hope and I pray to You that the performance this evening may be at its best. Sweet Mother, take our actions and guide us. You told us You would be there — if only I had eyes to see You!*

What I saw on the 26th was satisfactory (of course it can always be better) and I have heard *a great many compliments* about the 2nd December performance. You should not listen to people who only know how to criticise. Exaggerated criticism is not an aid to progress.

2 December 1961

\*

*Sweet Mother,*

*I am very lazy and I lack the fervour and perseverance to continue on the chosen path. I am like a flame that is roused by the wind and rises upwards, but falls back dead or dying as soon as the wind drops. Vigilant, that is what I should be. But how?*

All the psychological qualities can be cultivated as the muscles

Series Ten – To a Young Captain

are — by regular, daily exercise. Above all, turn towards the Divine Force in a sincere aspiration and implore It to deliver you from your limitations. If you are *sincere* in your will to progress, you are sure to advance.

21 January 1962

\*

*Sweet Mother,*

*I was surprised to see this new ritual, “Sri Aurobindo sharanam mama”,<sup>5</sup> introduced into the cemetery ceremonies. X stands in meditation in front of the body and pronounces the phrase, “Sri Aurobindo sharanam mama”, and the others, standing round the body, must repeat it after him. This is done a hundred times. Personally, I don’t like this ceremony. I find it empty of feeling. I don’t like Sri Aurobindo’s name to be invoked without feeling and turned into a ritual. It is much better to read one of Your prayers and then invoke the Divine Grace in silence, each in his own way, for the departed person, as was done before. That is my opinion.*

The ceremony in itself is only of secondary importance. It is merely a form and more a matter of custom than anything else.

What is important is to infuse into whatever ceremony one adopts the sincere fervour and ardent aspiration which give life to any ceremony, whatever it may be, and yet do not depend on it.

6 February 1962

\*

*Sweet Mother,*

*Sri Aurobindo says that five thousand years have passed since the great battle of Kurukshetra was fought. But the benign influence of Sri Krishna’s political genius*

<sup>5</sup> Sri Aurobindo is my refuge.

## Some Answers from the Mother

*ended only yesterday with Rani Lakshmibai.<sup>6</sup> After that, to protect India and the world anew, there had to be a Purna Avatar.<sup>7</sup> This Avatar will awaken the Brahmatej<sup>8</sup>, which is dormant. Sri Aurobindo also says that it is only in the Kaliyuga<sup>9</sup> that the Divine manifests fully because man is in great danger in this age. And here he is! He himself reveals the great secret: the Divine has fully manifested in India. But he has the modesty not to say that he himself is this manifestation!*

Those who accomplish the work are not in the habit of boasting. They keep their energy for the task and leave the glory of the results to the Eternal Lord.

6 March 1962

\*

*Sweet Mother,*

*I can tell You this without vanity: I am much better than I was before; but all the same I am quite far, perhaps very far, from the Ideal You have given us. This does not discourage me, for I have full confidence in You.*

Yes, you must persevere with courage and sincerity. You are sure to succeed one day.

2 September 1962

\*

*Sweet Mother,*

*We have had a discussion among friends about the problem and various possible methods of physical education. The fundamental problem is this: how can we*

<sup>6</sup> The Queen of Jhansi who died on the battlefield in 1858 while fighting British troops.

<sup>7</sup> Full or perfect Divine incarnation.

<sup>8</sup> Power of the Spirit.

<sup>9</sup> The “Iron Age” in which we live.

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*establish a programme that will satisfy everyone and be as effective as possible for all the members? Are the tournaments necessary? Should there be no compulsion whatever? And if complete freedom is given, will it be practical? And so on. It is a subject on which it is not easy to find a solution satisfactory enough for everyone, unless the Mother Herself intervenes.*

It is impossible. Each one has his own taste and his own temperament. Nothing can be done without *discipline* — the whole of life is a discipline.

20 September 1962

\*

*Sweet Mother,  
Is it bad to go to the cinema in town?*

For those who want to do yoga, it is *very bad*. Moreover, I have already said this a considerable number of times, and if you do not know it, it is because you find it more convenient to forget it.

27 September 1962

\*

*Sweet Mother,  
There are too many tight knots in the immense organisation of this Ashram. When will the promised day come when there will be nothing but unmixed harmony, joy and peace?*

If each one were more concerned with correcting his own faults than with criticising those of others, the work would go more quickly.

29 September 1962

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## Some Answers from the Mother

A little sincere and regular practice is worth more than a lot of short-lived resolutions.

2 October 1962

\*

*Sweet Mother,*

*I heard this morning that X was very severely beaten by Y. I don't think it is fair at all.*

One can speak only of what one has seen with one's own eyes — and even then... What knowledge do you possess that gives you the right to judge? Only the Lord sees and knows — He alone is the Truth.

You ought to study Sri Aurobindo's aphorisms a little more carefully. It would cure you of passing judgments.

15 October 1962

\*

*Sweet Mother,*

*I had written a letter to the Mother asking why She had not given Her darshan to Z. But now I am afraid that Mother may be angry at my audacity in writing such a letter. Because it is none of my business!*

I read your letter and I was not at all angry. But Z was not at all ready for a darshan.

19 October 1962

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*(Regarding a threat by China to occupy disputed borderland in northern Kashmir and northeastern India) Sometimes I have the impression that our leaders do not seem to have the sort of backbone displayed by Kennedy with his decision about Cuba.*

Series Ten – To a Young Captain

This kind of comment is quite out of place at the moment. One should never criticise someone unless one has proved beyond dispute that in the same circumstances one can do better than he.

Do you feel capable of being an unequalled Prime Minister of India? I reply: "Certainly not", and I advise you to keep silent and remain calm.

24 October 1962

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(*Regarding a prayer for Kali Puja Day*)

It is all right, my children, but it is not enough to pray; you must also make a persevering effort.

26 October 1962

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*Sweet Mother,*

*In a discussion with a friend about our physical education programme and the countless other activities we have here, he asked me: "Can you give me a valid example of even one person who takes part in so many activities and maintains a fairly high standard — one single person in the whole world?"*

Do not forget — all of you who are here — that we want to realise something which does not yet exist upon earth; so it is absurd to seek elsewhere for an example of what we want to do.

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*He also told me this: "Mother says that there is full freedom and every facility for those who are gifted in a particular subject and want to pursue it to the full. But where is this freedom to become, for instance, a*

## Some Answers from the Mother

*great musician?" Sweet Mother, can you please say a few words on the subject of this freedom?*

The freedom I speak of is the freedom to follow the will of the soul, not all the whims of the mind and vital.

The freedom I speak of is an austere truth which strives to surmount all the weaknesses and desires of the lower, ignorant being.

The freedom I speak of is the freedom to consecrate oneself wholly and without reserve to one's highest, noblest, divinest aspiration.

Who among you sincerely follows this path? It is easy to judge, but more difficult to understand, and far more difficult still to realise.

18 November 1962

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*(Regarding the captain's estimate of someone)*

Remember that all these individual virtues and faults are only the deceptive appearance of a great play of universal forces which one does not understand.

5 January 1963

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*(Regarding a friend)*

Find your happiness and your joy in the very fact of loving, and it will help you in your inner progress; because if you are *sincere*, you will one day realise that it is the Divine in her that you love and that the outer person is merely a pretext.

27 January 1963

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Series Ten – To a Young Captain

*Sweet Mother,*

*What is the difference between meditating here in  
my room and going to meditate at the Playground with  
everyone else?*

*Is it better to meditate there or here in my room?*

Meditate where you meditate best — that is to say, wherever you are most silent and calm.

31 January 1963

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*(Regarding a bad dream)*

I call that mental fermentation. As soon as your waking consciousness falls asleep or leaves your body, the brain-cells you have not taken the trouble to quiet down begin to fidget restlessly and produce what is called a dream, but it is nothing more than disorderly activity. It has no meaning and can serve only one purpose: to make you aware of what goes on in your head.

19 March 1963

\*

*Sweet Mother,*

*I have received a certain sum of money. I want to offer it to You, and if I need anything I will ask You for it; in that way You can decide what is necessary or best for me. But I am advised to keep as much as I want for my personal needs and to offer the rest to You. Otherwise people will say that I ask for anything I want just because I have given You a little money. Mother, what do You want me to do?*

Do as you feel — and you may be sure that whatever you do, people will always have something to say.

## Some Answers from the Mother

Besides, who is perfectly disinterested? One should not pretend to be what one is not. It is better to be frank than hypocritical.

12 April 1963

\*

*Sweet Mother,  
Is it right to pray to the Mother for little things and  
selfish gains?*

It all depends on one's point of view. It is quite possible that one will obtain the thing one has prayed for. But for spiritual progress, it is harmful.

4 May 1963

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*Sweet Mother,  
What is the true significance of marriage?*

It has hardly any *true* significance — it is a social custom for the perpetuation of the species.

10 May 1963

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*Sweet Mother,  
We see too many films these days and I fail to see  
how they educate us!*

When one has the true attitude, everything can be an opportunity to learn.

In any case, this abundance should make you understand that the desire to see films, which is so imperious in some people, is just as pernicious as any other desire.

11 May 1963

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Series Ten – To a Young Captain

*Sweet Mother,*

*Each time I have encountered an obstacle in my life, each time I have been deprived of some happiness — some apparent happiness — a consolation has come immediately to dispel my psychological pain. For something tells me: "All that happens is done for your own good and is done by the Divine Grace." Is it good, is it healthy to think like this?*

Not only is it right, good and healthy to think like this, but it is an absolutely indispensable attitude if one wants to advance on the spiritual path. As a matter of fact, it is the first step without which one cannot advance at all. That is why I always say: "Whatever you do, do the best you can, and leave the result to the Lord; then your heart will be at peace."

13 May 1963

\*

*Sweet Mother,*

*Can the lines of our hands reflect our past, present and future life?*

Yes, certainly, for someone who knows how to see, and X is very gifted.

15 May 1963

\*

*Sweet Mother,*

*I have often noticed that the work we do is done much better and more quickly than if it were done by paid workers. I don't know why!*

Because you are more conscious, or rather less unconscious.

23 May 1963

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## Some Answers from the Mother

*Sweet Mother,*

*Girls are always at a disadvantage: they cannot do what they want, as boys can.*

Why not?

There are hundreds of proofs to the contrary.

31 May 1963

\*

*Sweet Mother,*

*What is the best relationship between two human beings? Mother and son? Brother, friend or lover, etc?*

All the relationships are good *in principle* and each one expresses a mode of the Eternal. But each can be perverted and become bad due to the selfish falsehood of human nature which prevents the vibrations of love from manifesting in their purity.

4 June 1963

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*Sweet Mother,*

*About the hero of the film Reach for the Sky, I said that nothing could ever discourage him. For even after having lost both legs in an accident, he vowed that he would continue his career as a pilot. He is a man of fantastic vitality, full of energy...*

That is exactly the kind of determination one must have to practise the yoga of integral perfection.

7 June 1963

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Series Ten – To a Young Captain

*Sweet Mother,*

*There are moments when I feel it would be better  
to sit silently instead of reading or doing something else.  
But I am afraid of wasting time. What should I do?*

It all depends on the quality of the silence — if it is a luminous silence, full of force and conscious concentration, it is good. If it is a tamasic and unconscious silence, it is harmful.

10 June 1963

\*

*Sweet Mother,*

*After a long time I had a beautiful dream in which I  
saw the Mother and received Her Blessings.*

It is not a dream, but the result of the preceding meditation and of your aspiration.

12 June 1963

\*

*Sweet Mother,*

*I have too much “grey” matter in my head, which  
prevents me from thinking clearly and grasping new  
ideas quickly. How can I free myself from this?*

By studying much, by reflecting much, by doing intellectual exercises. For instance, state a general idea clearly, then state the opposite idea, then look for the synthesis of both — that is, find a third idea which harmonises the other two.

25 June 1963

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(*On reading novels*)

Why do you read novels? It is a stupid occupation and a waste of time. It is certainly one of the reasons why your brain is still in a muddle and lacks clarity.

27 June 1963

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## Some Answers from the Mother

*Sweet Mother,*

*Man is so weak that he is influenced even by the wind that blows about him, by a book he reads or a picture he sees. He is most vulnerable.*

That happens when he has not taken care to organise his conscious being around the psychic centre, which is the Truth of his being.

28 June 1963

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*Sweet Mother,*

*Most people here quote the Mother to suit their own convenience.*

Before criticising others, it is better to be sure that one is perfectly sincere oneself.

30 June 1963

\*

*Sweet Mother,*

*A few days ago I noticed something very odd in the children of Group A2: the boys don't want to work with the girls; they don't even want to stand side by side. They cannot work together. How did this idea of difference come to these little children who are barely eleven years old! It is strange.*

It is atavistic and comes from the subconscious.

This instinct is based both on masculine pride, the foolish idea of superiority, and on the still more foolish fear due to the idea that woman is a dangerous being who entices you into sin. In children, all this is still subconscious, but it influences their actions.

3 July 1963

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Series Ten – To a Young Captain

*Sweet Mother,*

*I caused a sensation with my new clothes! Blue shorts and a grey shirt. X was shocked to see me dressed like that.*

How frivolous and superficial people must be to attach importance to such things!! Even so, if you wore those clothes in your capacity as a captain, you did wrong, for the captains have a uniform which they should wear when they are acting as captains.

4 July 1963

\*

*Sweet Mother,*

*There are moments when one feels a kind of emptiness within; one is dejected and lonely — it is because one wants to be loved.*

Or better, it is because one is awaking to the need of knowing one's soul and uniting with the Divine.

5 July 1963

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*Sweet Mother,*

*I sit down every day to meditate, but I am afraid that this ten minutes' meditation has become merely mechanical. I want a dynamic meditation, but how to have it?*

Become sincere.

6 July 1963

\*

*Sweet Mother,*

*This creation has a purpose — therefore is it possible that even the most "insignificant" individual has come*

## Some Answers from the Mother

*upon earth to fulfil a mission? That is not my conception  
—what are beggars and people like that doing?*

Who said that? And what “mission” are you referring to? The creation is a *single whole* advancing as a totality towards its single goal—the Divine—through a collective evolution which is continuous and endless.

7 July 1963

\*

*Sweet Mother,*

*I have heard that You have written somewhere that each person here in the Ashram represents a particular human difficulty, and that this difficulty will be mastered and transformed in him in his lifetime.<sup>10</sup>*

I have never made this statement.

Things are not so cut and dried as the mind thinks and even desires in order to simplify the problem.

There is an almost infinite variety of shades and combinations of character, and although there are categories of very similar types, no two cases are identical.

One is aware of one’s difficulties only insofar as one can change them and at the moment when one can make the change.

8 July 1963

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*Sweet Mother,*

*Suddenly I feel very happy, my heart is filled with an inexpressible joy, but this experience does not last very*

<sup>10</sup> The Mother underlined the phrase “in his lifetime”.

Series Ten – To a Young Captain

*long. I have often tried to observe and find out the cause of this fleeting joy, but in vain.*

Because you are looking for the cause outside, around you, whereas it is *within*.

11 July 1963

\*

*Sweet Mother,*

*You have explained that this separation of girls and boys is atavistic, but it remains to ask You what we captains should do about it. Personally, I think it is better to close one's eyes to it, but there are others who prefer to give advice or even to scold. I think that by closing one's eyes to it, one minimises the importance of the problem and thus this idea of difference between girls and boys will be less striking. What do You think?*

One cannot make a general rule; everything depends on the case and the occasion. Both methods have their good and bad points, their advantages and drawbacks. For the captains, the main thing is to have tact and sufficient inner perception to intervene when necessary or to close one's eyes when it is preferable not to see.

15 July 1963

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*Sweet Mother,*

*What do You mean by "an ignorant goodwill and an indolent energy"?*

(1) Goodwill means wanting to do good always. The only true "good" is the will of the Supreme Lord. Do you know what the Lord's will is, always, at every moment and in all circumstances? No, so you are ignorant of what "good" is—therefore: ignorant goodwill.

## Some Answers from the Mother

(2) The very nature of energy is to be inexhaustible, unfailing, tireless. Are you never tired? Yes, very often — therefore: indolent energy.

17 July 1963

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*Sweet Mother,*

*Would it not be better to have a basic discipline here instead of so much freedom, a freedom we are not able to profit by?*

You say this, but you are one of those who revolt (at least in thought) against the very little discipline that is demanded when it is utterly indispensable, as in physical education, for example.

21 July 1963

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*Sweet Mother,*

*Why do I hesitate to ask You for money? What prevents me from doing so? Am I still not intimate enough with You, or is there another reason? I do not understand myself.*

It is probably a kind of inner discretion; it is rather a good sign, because this kind of discretion comes from the psychic consciousness which would rather give than ask.

24 July 1963

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*Sweet Mother,*

*I still lack confidence in my work. I am too shy. I think that in order to progress one should be a little bolder.*

It is not bolder you should be, but persistent and persevering.

27 July 1963

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Series Ten – To a Young Captain

*Sweet Mother,*

*X told us the favourite story of Dr. Y, the mathematics teacher: "A sculptor was working on a block of stone near a village. One by one the villagers gathered round the sculptor, curious to see why he was breaking the stone. After much labour the work was finished and a masterpiece came to light — a dancing goddess instead of a block of stone stood there in front of the sculptor. All the villagers around him who had watched him work were astonished, and they marvelled at the sight of the beautiful figure which had emerged from the stone. So they asked the sculptor: "How did you know that this figure was there in the stone?"*

The question is admirable — and if the sculptor had been witty, he would have replied: "Because I saw it inside."

11 August 1963

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*Sweet Mother,*

*Your remarks often amuse me.*

You would do better to make an effort to understand them, for behind the words there is always something profound to be understood.

12 August 1963

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*Sweet Mother,*

*This morning I saw a man with protruding ribs, deeply depressed hips and twisted legs. It was a pitiful sight. One wonders why God has made all these deformations in Nature. The only answer — which answers*

## Some Answers from the Mother

*nothing—is that it is “the Divine’s play”. It is incomprehensible.*

That is an easy answer which one gives when one will not or cannot take the trouble to understand.

But if one rises above the individual mentality and enters into the consciousness of Unity, then one can understand.

18 August 1963

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*Sweet Mother,*

*What does “Yoga” mean and how many among us are practising it?*

Why do you ask me this question? All those who are here should *at least* know what yoga means—as for practising it, that is another matter!...

19 August 1963

\*

*Sweet Mother,*

*I feel miserable because I asked the Mother for incense. It would be much better to buy it from the market, for She does not like her children to beg.*

To ask from me is not begging and you may do so whenever you really need something. But at the same time, you must be prepared not to receive it and not to get upset if I fail to give it. In this case, I said that you should be given some incense, but I am not sure if it has been done. It is X who keeps it and you should ask him for it.

22 August 1963

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Series Ten – To a Young Captain

*Sweet Mother,*

*Our teacher Y gave us a talk in a grave and significant tone: “Be prepared to go through hard tests, we are on the eve of something very difficult and dangerous.” But he did not explain.*

It is a pity he did not explain his thought, because I don't know what he wanted to say — probably he wanted to caution you against your light-heartedness, your air of indifference, your carelessness and laxity.

All of you young people here have had a very easy life, and instead of taking advantage of it to concentrate your efforts on spiritual progress, you have enjoyed yourselves as much as you could without creating too much scandal, and your vigilance has been lulled to sleep.

Y probably spoke as he did in order to reawaken it.

27 August 1963

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*(Regarding someone's observations on the captain's character)*

Everything people say is of little importance, because human judgments are always partial and therefore ignorant.

To know oneself, one must look at oneself with a higher and deeper consciousness which can discern the true causes of reactions and feelings.

A superficial observation cannot help. And so long as one is not in contact with one's psychic being, it would be better to strive always to do as well as possible and be as good as one can, instead of passing one's time in useless analysis.

12 September 1963

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## Some Answers from the Mother

*(Regarding X, who related her misfortunes to the captain, blaming herself for all her troubles) To console her, I told her that blaming oneself was perhaps not always saintly or healthy.*

It is X who is spiritually right and you who are wrong with a superficial and ignorant so-called “reason”.

When something goes wrong, one must always find the reason in oneself, not superficially but deep inside oneself, and not in order to uselessly bewail the fault, but to cure it by calling to one's aid the all-powerful force of the Divine.

To be sure of making myself clearly understood, I will add that it is not due to any fault of hers that he is inconstant and fickle—it is his nature to be like that and he acts according to his nature—but if she suffers and is unhappy because of what he does, then it is her own fault, for it means that her own feeling is tainted with egoism. It is this egoism that she must conquer, and as soon as she does she will no longer suffer.

17 September 1963

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*Sweet Mother,*

*I have again received an invitation for dinner. One cannot refuse if one is invited, can one?*

No, unless there are serious reasons for doing so. I am not speaking of the outward act—whether one eats here or there comes to the same thing—I am speaking of the inner attitude, of the excessive importance one gives to food, and of greediness.

21 September 1963

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*Sweet Mother,*

*If I look at my whole life and its circumstances, I am very happy, but I am not satisfied. Often I am*

Series Ten – To a Young Captain

*plunged into an unbearable melancholy. What should I do?*

True happiness does not depend on the external circumstances of life. One can obtain true happiness and keep it constantly only by discovering one's psychic being and uniting with it.

22 September 1963

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*Sweet Mother,*

*I often remember a poem by Francis Thompson and its refrain:*

*“For though I knew His love who followèd  
Yet was I sore adread  
Lest having Him, I must have naught beside.”  
That is our malady!*

Yes, that is what Sri Aurobindo has written many times; man clings to his misery, his pettiness, his weakness, his ignorance and his limits — that is why he does not change.

24 September 1963

\*

*Sweet Mother,*

*I am not properly prepared for the 1st December performance,<sup>11</sup> and, what is more, I don't feel at all enthusiastic.*

From the moment one has decided and accepted to do something, it must be done as well as one can.

One can find in everything a chance to progress in consciousness and self-mastery. And this effort for progress immediately makes the thing interesting, no matter what it is.

26 September 1963

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<sup>11</sup> The annual cultural programme.

## Some Answers from the Mother

*Sweet Mother,*

*In Aphorism 172, Sri Aurobindo has said: “Law released into freedom is the liberator.”<sup>12</sup> What does that mean? How can law be released into freedom? By law we understand something determined and fixed. Or is it a flexibility that is required, as opposed to rigidity: law that will be free to mould itself according to circumstances?*

I regret to have to tell you that you have understood absolutely nothing of what Sri Aurobindo has written — for you have tried to understand with your superficial mind, while what Sri Aurobindo has said comes from the highest intellectual light, far above the mind. All I can tell you, which perhaps will put you on the right track, is that behind law there is a spirit of order and organisation. But law itself is something fixed and therefore contrary to the highest truth. If the same spirit of order and organisation is put at the service of freedom, it can become a means of attaining liberation, that is to say, union with the Truth.

29 September 1963

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*Sweet Mother,*

*Sri Aurobindo writes in one of his aphorisms: “Those who are deficient in the free, full and intelligent observation of a self-imposed law, must be placed in subjection to the will of others.”<sup>13</sup> Mother, I am one of those. Will You take me and discipline me?*

My child, that is exactly what I have been trying to do for quite

<sup>12</sup> “Law cannot save the world, therefore Moses’ ordinances are dead for humanity and the Shastra of the Brahmins is corrupt and dying. Law released into freedom is the liberator. Not the Pundit, but the Yogin, not monasticism, but the inner renunciation of desire and ignorance and egoism.”

*Thoughts and Aphorisms*, in SABCL, Vol. 17, p. 100.

<sup>13</sup> *Thoughts and Aphorisms*, in SABCL, Vol. 17, p. 99.

Series Ten – To a Young Captain

a long time, especially since I have been receiving your notebook and correcting it.

It is with that disciplinary aim that I asked you to write one single sentence a day — it did not have to be long, but it ought to have been *free from mistakes* — alas!

Up till now, I have hardly succeeded — your sentences are often long and unclear, others are short, but *all* contain mistakes and often, very often, the *same mistakes* of gender, agreement and conjugation which I have corrected many times.

One would think that even if you read your notebook when I return it to you, you do not study it and try to use it as a means to make progress.

To discipline one's life is not easy, even for those who are strong, severe with themselves, courageous and enduring.

But before trying to discipline one's whole life, one should at least try to discipline *one* activity, and persist until one succeeds.

13 October 1963

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*Sweet Mother,*

*I have formed the bad habit of nearly always being late everywhere.*

There is no habit that cannot be changed.

14 October 1963

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*Sweet Mother,*

*It seems that a list of books (English classics) was sent to You for Your approval, but that You wish only the works of the Mother and Sri Aurobindo to be read. You have even remarked that to read these old classics is to lower the level of one's consciousness.*

## Some Answers from the Mother

*Mother, do You advise this only for those who are practising yoga or for everybody?*

First of all, what has been reported is not correct. Secondly, the advice is adapted to each case and cannot be made a general rule.

12 November 1963

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*(Written by the Mother at the beginning of a notebook containing quotations from Sri Aurobindo's Savitri)*

Some extracts from *Savitri*, that marvellous prophetic poem which will be humanity's guide towards its future realisation.

27 November 1963

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*Sweet Mother,*

*I am very irregular in my studies; I don't know what to do.*

Shake off your "tamas" a little — otherwise you will become a blockhead!

27 December 1963

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*Sweet Mother,*

*The ardour of making an effort is waning. I feel contented. But time passes so quickly that one feels one has not made the most out of what is given to us.*

That proves that life is too easy here and that for the most part you are all too tamasic to make an effort unless goaded by the difficulties of ordinary life. Only a very ardent aspiration can remedy this deadly condition. But the aspiration is absent and your soul is asleep!

2 January 1964

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Series Ten – To a Young Captain

1964

Bonne Année

I hope that this new year will see the reawakening of your soul  
and the awakening in your consciousness of a will to progress.

3 January 1964

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I have kept your notebook in the hope of finding time to read and correct it. But the weeks go by and I see that it is impossible. I am therefore returning it to you without having read it, and I ask you not to send it again until it is possible for me to start looking at it once more. Continue your translation of the Aphorisms; I shall send you more at a time for correction.

My blessings are always with you.

17 February 1964

\*

*Sweet Mother,*

*You blessed me that I may be born to the true life,  
but what are the conditions needed to be born to that  
life and how can they be fulfilled?*

The first condition is to decide not to live for oneself any more, but to live exclusively for the Divine.

Naturally, this decision should be renewed every day and manifested in a constant and effective will.

29 April 1964

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*Sweet Mother,*

*“Not to live for oneself” is understandable and one  
can try to put it into practice; but what does “to live  
exclusively for the Divine” mean exactly? For me it is*

## Some Answers from the Mother

*only an idea mechanically repeated by the mind; but, Mother, what can one do to realise it?*

To live for the Divine means to offer all that one does to the Divine without desiring a personal result from what one does. Certainly at the beginning, when the Divine is only a word or at most an idea and not *an experience*, the whole thing remains purely mental. But if one makes a sincere and repeated effort, one day the experience comes and one feels that the offering made is made to something real, tangible, concrete and beneficent. The more sincere and assiduous one is, the sooner the experience comes and the longer it remains.

For each person the way differs in its details, but sincerity and perseverance are equally indispensable for all.

6 May 1964

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*Sweet Mother,*

*Would it be possible to have an electric fan? X promised me one three years ago, but now he advises me to ask You.*

You may have one if there is one or if you can find one. But do you think it will help you to find the Divine?

7 May 1964

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*Sweet Mother,*

*Regarding the fan, I don't think it will help me to find the Divine, but is it an obstacle? If You think it is better for me not to have it, all right, I accept Your decision without complaint.*

What is an obstacle to the spiritual life is to attach importance to material comfort and to take one's desires for needs — in other words, self-deception. Now, *if you have a fan and wish to use*

Series Ten – To a Young Captain

it, you may do so, knowing that it will not help you in any way to make progress — that it will only give your body the illusion of being more comfortable.

These things ought to have no importance in life.

13 May 1964

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*Sweet Mother,*

*One is often afraid of doing what is new; the body refuses to act in a new way, such as trying a new gymnastic figure or another kind of dive. Where does this fear come from? How can one get rid of it? And again, how can one encourage others to do so?*

The body is afraid of anything new because its very base is inertia, tamas; it is the vital which brings in a dominant note of rajas, activity. That is why, as a general rule, the intrusion of the vital in the form of ambition, emulation and vanity, compels the body to shake off the tamas and make the necessary effort to progress.

Naturally, those in whom the mind is dominant can lecture their body and provide it with all the reasons needed to overcome its fear.

The best way for everyone is self-giving to the Divine and trust in His infinite Grace.

13 May 1964

\*

*Sweet Mother,*

*Self-deception has a thousand faces and a thousand ways of disguising itself in us. How can one discover it and get rid of it?*

It is a long, slow task which can only be accomplished by a perfect sincerity. One must be very attentive, always on guard,

## Some Answers from the Mother

watch all one's emotional movements and vital reactions, never close one's eyes with indulgence to one's own weaknesses, and catch oneself each time one makes a mistake, even a small one.

If one continues with persistence, this becomes very interesting and gets easier and easier.

20 May 1964

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*Sweet Mother,*

*What is the difference between pleasure, joy, happiness, ecstasy and Ananda? Can we find one in the other?*

Ananda belongs to the Supreme Lord.

Ecstasy belongs to the perfected yogi.

Joy belongs to the desireless man.

Pleasure is within the reach of all living beings, but with its inevitable accompaniment of suffering.

27 May 1964

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*Sweet Mother,*

*Your answers last week were very succinct. Isn't a perfected yogi identified with the Supreme Lord? Isn't a desireless man a sincere sadhak?*

My answers are given in order to open your mind and to make you exceed, little by little, your present mental limits.

The Supreme Lord can give his Ananda to whomever He wants and as He wants.

A sadhak is one who has chosen a yogic discipline and practises it. There are desireless men who are not pursuing any yoga.

Widen your thought — it is very necessary!

3 June 1964

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Series Ten – To a Young Captain

(Regarding love) *How can one direct this human love towards the ideal love, the true love?*

There is only one true love — it is the Divine Love; all other loves are diminutions, limitations and deformations of that Love. Even the love of the bhakta for his God is a diminution and often is tainted by egoism. But as one tends quite naturally to become like what one loves, the bhakta, if he is sincere, begins to become like the Divine whom he adores, and thus his love becomes purer and purer. To adore the Divine in the one whom one loves has often been suggested as a solution, but unless one's heart and thought are *very pure*, it can lead to deplorable abasements.

It would seem that in your situation, the best solution would be to use your mutual attachment to unite your efforts in a common and combined aspiration to attain the Divine, and in perfect sincerity to let each bring to the other, as far as possible, what the other needs to attain that goal.

10 June 1964

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*Sweet Mother,*  
*How can one know the other's need and help him?*

I was not speaking of external things and mental faculties! True love is in the soul (all the rest is vital attraction or mental and physical attachment, nothing else) and the soul (the psychic being) knows instinctively what the other needs to receive and is always ready to give it to him.

17 June 1964

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*Sweet Mother,*  
*Is it because we have defects in ourselves that we cannot tolerate them in others? What is the origin of the shock we feel?*

## Some Answers from the Mother

Yes, in a general way it is the defects you have in yourselves which seem to you most shocking in others.

Later on, you come to understand that others are a mirror reflecting the image of what you are.

24 June 1964

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*Sweet Mother,*

*Just as there are tangible and concrete bodily exercises and disciplines for physical culture, is there not something tangible and concrete for the progress of the soul and the consciousness?*

Since the most ancient times, each system of yoga has developed its own discipline in all its details. All that can be studied, learned and practised. But according to Sri Aurobindo's teaching, each of these practices has its limitations and gives only a partial result. That is why he advised those who want to follow the integral yoga to find their *own* discipline, based on the ancient knowledge but adapted to the needs and the condition of each individual.

1 July 1964

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*Sweet Mother,*

*I thought that illness came from some impurity or weakness in the being, but what does this epidemic in the Ashram mean? Even X was a victim. Where does this epidemic come from?*

An epidemic is a *collective* illness and comes from a *collective* impurity. The Ashram as a whole is evidently very far from what it should be to be equal to its task and give to the world the example of a total consecration to the Divine Work and the

Series Ten – To a Young Captain

preparation of the future. The forms of illness vary according to the condition of each person and his link with the whole.

8 July 1964

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*Sweet Mother,*

*I am trying to concentrate in the heart and to enter deep within as You advised me to do, but in vain. The only result is that I get a headache, a kind of dizziness, but as soon as I open my eyes everything becomes normal again. What should I do?*

This means that you are not yet ready for a spiritual discipline and that you must wait until life has moulded you a little more and your psychic consciousness awakens from the slumber in which it lies.

15 July 1964

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*Sweet Mother,*

*Until I am ready for a spiritual discipline, what should I do, apart from aspiring that the Mother may pull me out of the slumber and awaken my psychic consciousness?*

To develop your intelligence, read the teachings of Sri Aurobindo regularly and very attentively. To develop and master your vital, carefully observe your movements and reactions with a will to overcome desires, and aspire to find your psychic being and unite with it. Physically, continue with what you are doing, develop and control your body methodically, make yourself useful by working at the Playground and your place of work, and try to do it as selflessly as possible.

If you are sincere and scrupulously honest, my help is certainly with you and one day you will become aware of it.

22 July 1964

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## Some Answers from the Mother

*Sweet Mother,*

*When a stranger asks us what the Sri Aurobindo Ashram is, how can we give him a reply that is both short and correct?*

The Ashram is the cradle of a new world, of the creation of tomorrow.

And if other questions are put to you, the only reply to be made is: you must read the books and study the teaching.

29 July 1964

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*Sweet Mother,*

*Are there really any tragedies in life, since everything leads to the Divine?*

They are tragedies for those who take them tragically — the immense majority of human beings.

One must live in the consciousness of the Divine Unity to see the Grace behind everything.

5 August 1964

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*Sweet Mother,*

*People often say that our food does not contain enough vitamins and protein. The doctors claim that this is why we have so much physical and bodily suffering.<sup>14</sup> Is it really the cause? Does food have such an important place in life?*

For those whose consciousness is centred *in the body*, who live for the body, its desires and satisfactions, those for whom the *truth* begins and ends *with the body*, it is evident that food is of capital importance since they *live to eat*.

<sup>14</sup> Beside this sentence, the Mother wrote: "So much as that???"

## Series Ten – To a Young Captain

The doctors are always anxious to throw the responsibility for their incompetence to cure on the external conditions of life.

If one wants to see the truth of the problem, it is this: only an enlightened body, balanced and free from all vital desire and mental preconception, is capable of knowing what it needs in regard to quantity and kind of food—and it is so exceptional to find such a body that we need not speak of it.

Apart from that, one must act for the best and not attach too much importance to it.

Let those who have confidence in doctors do as they advise and see if it helps them to suffer less!

12 August 1964

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*Sweet Mother,*

*There are times when I feel like abandoning all my activities—the Playground, band, studies, etc.—and devoting all my time to work. But my logic does not accept this. Where does this idea come from and why?*

In this case your logic is right. In the outer nature there is often a tamasic tendency to simplify the conditions of life in order to avoid the effort of organising more complicated circumstances. But when one wants to progress in the integrality of the being, this simplification is hardly advisable.

19 August 1964

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*Sweet Mother,*

*What is the most effective way of overcoming desires and attachments: to cut them off all at one stroke, even at the risk of breaking down, or to advance slowly and surely by eliminating them carefully one by one?*

## Some Answers from the Mother

Both these ways are equally ineffective. The normal result of both these methods is that you deceive yourself, you delude yourself that you have overcome your desires, whereas at best you are merely sitting on them — they remain repressed in the subconscious until they explode there and cause an upheaval in the whole being.

It is from *within* that you must become master of your lower nature by establishing your consciousness firmly in a domain that is free of all desire and attachment because it is under the influence of the divine Light and Force. It is a long and exacting labour which must be undertaken with an unfailing sincerity and a tireless perseverance.

In any case, you should never pretend to be more perfect than you are, and still less should you be satisfied with false appearances.

26 August 1964

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*Sweet Mother,*

*When one is very sensitive, one easily suffers. Since  
this sensitivity is the sign of a strong ego, how can one  
eliminate the ego?*

Why do you say that sensitivity is the sign of a strong ego? It does not seem to be evident at all. Moreover, there are many different kinds of sensitivity: some stem from weakness, others — the best — are the result of refinement. The ego generally governs the development of the individual, but the most developed individualities are not necessarily those in whom the ego is strongest — on the contrary. As the individuality perfects itself, the power of the ego diminishes, and indeed it is by perfecting himself that the individual arrives at that state of divinisation which liberates him from the ego.

2 September 1964

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Series Ten – To a Young Captain

*Sweet Mother,*

*How can one know whether we are progressing or  
not, individually and collectively?*

It is always preferable not to try to assess the progress one is making because it does not help one to make it — on the contrary. Aspiration for progress, if it is SINCERE, is sure to have an effect. But whatever the progress made, individually or collectively, the progress still remaining to be made is so considerable that there is no reason to stop on the way to assess the ground one has covered.

The perception that some progress has been made should come spontaneously, by the sudden and unexpected awareness of what one is in comparison with what one was some time before. That is all — but that in itself requires a fairly high degree of development of the consciousness.

9 September 1964

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*Sweet Mother,*

*I put my question badly last time. I did not mean  
the progress one has made, that is to say, the results of  
the past, but the state one is in. I do not want to assess  
the ground I have covered, but to know whether I am  
advancing on the path continually, without stoppage.*

The advance is rarely in a straight and continuous line because a human being is made up of many different parts, and generally one part or another progresses in its turn while the other parts remain quiescent until their turn comes. It is only when the consciousness grows enough to have an overall view that one can see exactly what is happening. But in order to be sure of advancing progressively and regularly, one must always keep alive the flame of one's aspiration.

16 September 1964

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## Some Answers from the Mother

*Sweet Mother,*

*What is the use of Japa?<sup>15</sup> Is it a good method to repeat words like "Silence" and "Peace" in order to establish silence and peace in oneself when one sits down to meditate?*

A mere repetition of words cannot have much effect.

There are classical or traditional Japas which are intended to subdue the lower mind and establish a connection with higher forces or with deities. These Japas must be given by the Guru, who at the same time infuses them with the power of realisation. They are useful only for those who want to do an intensive yoga and spend five or six hours a day in yogic practices.

Japa such as you describe it cannot have much effect except to create a tamasic dullness, which should not be mistaken for mental silence.

23 September 1964

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*Sweet Mother,*

*I heard that an astrologer has predicted that in six months' time Lal Bahadur Shastri will no longer be Prime Minister and that he will be replaced by Indira Gandhi, but only for a fortnight. Then a period of chaos in the Government will follow. After that, a young man will appear on the scene who will be guided by a divine force coming from a woman of great spiritual power. What do You think about it?*

People say many things — especially astrologers!

We have only to wait; we shall surely see what happens.

30 September 1964

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<sup>15</sup> Japa: continuous repetition of a mantra.

Series Ten – To a Young Captain

*Sweet Mother,*

*Is a mistake or a bad action pardonable if one is sure  
that what one is doing is right and that one is sincere?  
How can one know that one is mistaken?*

The very fact of being mistaken proves that one is not sincere in some part of the being. For the psychic being *knows* and is not mistaken; but more often than not, we do not listen to what it says because it speaks without violence or insistence — it is a murmur in the depths of our heart which is easy to ignore.

However, there are cases where one acts wrongly *out of ignorance*, and this error is effaced as soon as the ignorance is replaced by knowledge and the way of acting completely changed. What man in his ignorance calls “pardon” is the effacement, the dissolution of errors committed.

7 October 1964

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*Sweet Mother,*

*There are moments when, in spite of myself, a little  
black cloud of jealousy comes and upsets my activities  
during my working hours. I dispel it immediately by  
reasoning, but all the same its effect remains and makes  
me a little sullen and very touchy.*

*How can one get rid of this?*

By widening one’s consciousness and making it universal.

There is another way, but it is still more difficult. It is by realising the supreme Unity.

14 October 1964

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*Sweet Mother,*

*People often ask us this question: “What are you doing for society or even for the people of Pondicherry? You are preoccupied with your own community, your own*

## Some Answers from the Mother

*progress. Nothing exists for you outside the Ashram.  
Isn't this a kind of isolation, a form of egoism?"*

To this rather silly kind of question, Sri Aurobindo always used to reply:

"The greatest egoist is the Supreme Lord because He never bothers about anything but Himself!"

27 October 1964

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*Sweet Mother,*

*There are moments during meditation when I feel that something in me wants to soar aloft and enjoy full freedom. There is a kind of enthusiasm in the soul (I do not know whether it comes from the soul) to enjoy the supreme Ananda and forget life as it really is. What does all this mean?*

It is the natural and indispensable counterpart of the moments — so numerous and so frequent! — when you are attached to the physical life and you understand and appreciate only that. The two extremes always alternate in experience until one has found the poise of the total and synthetic truth.

That alone can give the true Freedom which is experienced in all circumstances.

28 October 1964

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*Sweet Mother,*

*Although one part of the being aspires and wants the Divine, the other part is so tamasic and heavy! How can it be awakened? What blows does it need? It is not that this part is against the Divine—it does not even seem to be interested in Him (which is perhaps worse).*

That is indeed an indication of complete inertia. Sri Aurobindo has written: "If you cannot love God, at least find a way to fight

## Series Ten – To a Young Captain

with Him so that He may be your enemy”<sup>16</sup> (implying that you are sure to be conquered by Him). It is a humorous remark, but it means that of all conditions, inertia is the worst.

Aspiration is the only remedy—an aspiration that rises constantly like a clear flame burning up all the impurities of the being.

4 November 1964

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*Sweet Mother,*

*We see many people leaving the Ashram, either to seek a career or to study; and they are mostly those who have been here since childhood. There is a kind of uncertainty in our young people when they see others leave here and they say cautiously: “Who knows whether it won’t be my turn some day!” I feel there is a force behind all this. What is it?*

This uncertainty and these departures are due to the lower nature, which resists the influence of the yogic power and tries to slow down the divine action, not out of ill-will but in order to be sure that nothing is forgotten or neglected in the haste to reach the goal. Few are ready for a total consecration. Many children who have studied here need to come to grips with life before they can be ready for the divine work, and that is why they leave to undergo the test of ordinary life.

11 November 1964

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*Sweet Mother,*

*I have a habit of blaming myself, of making myself responsible for all misunderstandings; this is a weakness*

<sup>16</sup> “If you cannot make God love you, make Him fight you. If He will not give you the embrace of the lover, compel Him to give you the embrace of the wrestler.”

*Thoughts and Aphorisms*, in SABCL, Vol. 17, p. 130.

## Some Answers from the Mother

*rather than a virtue, for I feel that I take them upon myself in order to end the matter as quickly as possible — it is a kind of escapism.*

*Mother, I also feel that I have a very strong inferiority complex.*

*Where does all this come from and how can I get rid of it?*

All this comes from your ego which is very much occupied with itself and far prefers to blame and criticise itself than to think of something else... (the Divine for example) and forget itself.

18 November 1964

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*Sweet Mother,*

*What is the meaning of one's birthday, apart from its commemorative character? How can one take advantage of this occasion?*

Because of the rhythm of the universal forces, a person is supposed to have a special receptivity on his birthday each year.

He can therefore take advantage of this receptivity by making good resolutions and fresh progress on the path of his integral development.

25 November 1964

\*

*Sweet Mother,*

*Often when I read Sri Aurobindo's works or listen to his words, I am wonder-struck: how can this eternal truth, this beauty of expression escape people! It is really strange that he is not yet recognised, at least as a supreme creator, a pure artist, a poet par excellence! So I tell myself that my judgments, my appreciations are influenced by my devotion for the Master—and not everyone is*

Series Ten – To a Young Captain

*devoted. I do not think this is true. But then, why are men's hearts not yet enchanted by His Words?*

Who can understand Sri Aurobindo? He is as vast as the universe and his teaching is limitless...

The only way to come a little close to him is to love him sincerely and give oneself unreservedly to his work. In that way, each one does his best and contributes as much as he can to the transformation of the world which Sri Aurobindo has predicted.

2 December 1964

\*

*Sweet Mother,*

*How can one empty the mind of all thought? When one tries during meditation, the thought that one must not think of anything is always there.*

It is not *during* meditation that one must learn to be silent, because the very fact of trying makes a noise.

One must learn to concentrate one's energies in the heart — then, when one succeeds in that, silence comes automatically.

9 December 1964

\*

*Sweet Mother,*

*Sri Aurobindo has said somewhere that if we surrender to the Divine Grace, it will do everything for us. Then what is the value of tapasya?*

If you want to know what Sri Aurobindo has said on a given subject, you must at least read all he has written on that subject. You will then see that he seems to have said the most contradictory things. But when one has read everything and understood

## Some Answers from the Mother

a little, one sees that all the contradictions complement one another and are organised and unified in an integral synthesis.

Here is another quotation by Sri Aurobindo which will show you that your question is an ignorant one. There are many others which you could read to advantage and which will make your intelligence more supple:

“If there is not a complete surrender, then it is not possible to adopt the baby cat attitude,—it becomes mere tamasic passivity calling itself surrender. If a complete surrender is not possible in the beginning, it follows that personal effort is necessary.”<sup>17</sup>

16 December 1964

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*Sweet Mother,*

*Often after a long meditation (an effort to meditate),  
I feel very tired and want to rest. Why is this and how  
can I feel differently?*

So long as you are making an effort, it is not meditation and there is not much use in prolonging this state.

To obtain mental silence, one must learn to relax, to let oneself float on the waves of the universal force as a plank floats on water, *motionless but relaxed*.

Effort is never silent.

23 December 1964

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*Sweet Mother,*

*How can one make use of every moment of this  
unique privilege of living here in the Ashram?*

Never forget where you are.

<sup>17</sup> *Letters on Yoga*, SABCL, Vol. 23, pp. 593–94.

Series Ten – To a Young Captain

Never forget where you are living and the true aim of life. Remember this at every moment and in all circumstances. In this way you will make the best use of your existence.

Happy New Year for 1965.

30 December 1964

\*

*Sweet Mother,*

*What is the eternal truth behind this sympathy or attraction of man for woman and of woman for man?*

The relationship between Purusha and Prakriti.

You have only to read what Sri Aurobindo has written on this subject.

5 January 1965

\*

*Sweet Mother,*

*You have said in Your New Year message for this year: "Salute to the advent of Truth." Is it therefore very near? What must we do during 1965 to prepare ourselves to recognise it and receive it?*

The best thing to do is to distinguish in oneself the origin of all one's movements — those that come from the light of truth and those that come from the old inertia and falsehood — in order to accept the first and to refuse or reject the others.

With practice one learns to distinguish more and more clearly, but one can establish as a general rule that all that tends towards disharmony, disorder and inertia comes from the falsehood and all that favours union, harmony, order and consciousness comes from the Truth.

This is only a hint, nothing more, about how to take the first steps on the path.

13 January 1965

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## Some Answers from the Mother

*Sweet Mother,*

*Does Your message for this year announce an Age of Truth — what is called the Satya Yuga in the ancient Scriptures (the Mahabharata)?*

An age of truth is sure to come before the earth is transformed.

21 January 1965

\*

*Sweet Mother,*

*What does this extraordinary Asuric attack on the Ashram mean?<sup>18</sup> Are we responsible for it because of our faults and because we disobey the Supreme Truth in our daily lives?*

Very certainly such a thing has been made possible because the atmosphere of the Ashram is not pure enough to be invulnerable to falsehood.

17 February 1965

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*Sweet Mother,*

*Somebody asked me this question: “Is it not a great loss for human society if persons endowed with an exceptional capacity to serve mankind, such as a gifted doctor or barrister, come to stay here in the Ashram for their own salvation? They could perhaps serve the Divine better by serving men and the world!”*

Nobody comes here for his *own salvation* because Sri Aurobindo does not believe in *salvation*; for us *salvation* is a meaningless word. We are here to prepare the transformation of the earth and men so that the new creation may take place, and if we

<sup>18</sup> On the evening of February 11, many Ashram buildings were stoned, burned or looted, ostensibly as part of an anti-Hindi agitation.

## Series Ten – To a Young Captain

make individual efforts to progress, it is because this progress is indispensable for the accomplishment of the work.

I am surprised that after having lived in the Ashram for so long, you can still think in this way and be open to this Sunday-school drivel.

I am sending you a quotation from Sri Aurobindo which will perhaps help to enlighten your thought.

“It is equally ignorant and one thousand miles away from my teaching to find it in your relations with human beings or in the nobility of the human character or an idea that we are here to establish mental and moral and social Truth and justice on human and egoistic lines. I have never promised to do anything of the kind. Human nature is made up of imperfections, even its righteousness and virtue are pretensions, imperfections and prancings of self-approbatory egoism.... What is aimed at by us is a spiritual truth as the basis of life, the first words of which are surrender and union with the Divine and the transcendence of ego. So long as that basis is not established, a sadhak is only an ignorant and imperfect human being struggling with the evils of the lower nature.... What is created by spiritual progress is an inner closeness and intimacy in the inner being, the sense of the Mother’s love and presence etc.”

24 February 1965

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*Sweet Mother,*

*What is the best way of expressing one’s gratitude towards man and towards the Divine?*

Why do you put man and the Divine together?

It is true that man is essentially divine, but at present, apart from a few very rare exceptions, man is quite unconscious of the Divine he carries within him; and it is just this unconsciousness which constitutes the falsehood of the material world.

## Some Answers from the Mother

I have already written to you that our gratitude should go to the Divine and that as for men what is required is an attitude of goodwill, understanding and mutual help.

To feel deeply, intensely and constantly a total gratitude towards the Divine is the best way to be happy and peaceful.

And the only true way of expressing one's gratitude to the Divine is to identify with Him.

3 March 1965

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*Sweet Mother,*

*When can one say with certitude that one has started  
Sri Aurobindo's yoga? What is the sure sign of it?*

It is impossible to say, because for each person it is different. It depends on the part of one's being that awakens first and responds to Sri Aurobindo's influence.

And no one can tell about another person.

10 March 1965

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*Sweet Mother,*

*I aspire to live the yoga of Sri Aurobindo, the life divine. But I feel that I am in a virgin forest in which I have lost my sense of direction. Where exactly am I?*

*I would like to have an indication, a way to get out, onto the right path, the path leading to the Divine.*

Generally, the starting-point must be an experience, however small, which serves as a compass on the way, an experience one refers to in order to be sure of not going astray, until one is ready for another more important and conclusive experience.

The real landmarks on the way are the spontaneous experiences, not those that come from a mental formation and are always unreliable.

## Series Ten – To a Young Captain

The experience must come *first* and the explanation afterwards. That is why Sri Aurobindo has said: Never distrust your experience; but you may distrust your explanation, which is a mental activity.<sup>19</sup>

It is very important to take note of one's experiences and remember them. To construct a system of development is secondary and sometimes harmful.

17 March 1965

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*Sweet Mother,*

*How can one distinguish a dream from an experience?*

In a general way, a dream leaves a confused and fleeting impression, whereas an experience awakens a deep and lasting feeling.

But the shades of difference are subtle and many, and it is by a very attentive and *sincere* observation (that is to say, free from bias and preference) that one gradually learns to discern the one from the other.

24 March 1965

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*Sweet Mother,*

*Just as there is a methodical progression of exercises for mental and physical education, isn't there a similar method to progress towards Sri Aurobindo's yoga? It should vary with each individual. Could you make a step-by-step programme for me to follow daily?*

The mechanical regularity of a fixed programme is indispensable for physical, mental and vital development; but this mechanical

<sup>19</sup> "Experience in thy soul the truth of the Scripture; afterwards, if thou wilt, reason and state thy experience intellectually and even then distrust thy statement; but distrust never thy experience."

*Thoughts and Aphorisms*, in SABCL, Vol. 17, p. 89

## Some Answers from the Mother

rigidity has little or no effect on spiritual development where the spontaneity of an absolute sincerity is indispensable.

Sri Aurobindo has written very clearly on this subject. And what he has written on it has appeared in *The Synthesis of Yoga*.

However, as an initial help to set you on the path, I can tell you: (1) that on getting up, before starting the day, it is good to make an offering of this day to the Divine, an offering of all that one thinks, all that one is, all that one will do; (2) and at night, before going to sleep, it is good to review the day, taking note of all the times one has forgotten or neglected to make an offering of one's self or one's action, and to aspire or pray that these lapses do not recur.

This is a minimum, a very small beginning — and it should increase with the sincerity of your consecration.

31 March 1965

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*Sweet Mother,*

*How can one increase single-mindedness and will-power? They are so necessary for doing anything.*

Through regular, persevering, obstinate, unflagging exercise — I mean exercise of concentration and will.

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*Mother, I have started reading French books — X has given me a list.*

It is good for you to read a lot of French; it will teach you how to write.

7 April 1965

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Series Ten – To a Young Captain

*Sweet Mother,*

*You have written: “Of all renunciations, the most difficult is to renounce one’s good habits.” What exactly do you mean by this? Does it suggest that good habits are not necessary in the yoga?*

Good habits are indispensable so long as one acts out of habit. But to attain the supreme goal of yoga, one must abandon all ties, whatever they may be. And good habits are also a tie which must one day be abandoned when one wants to obey and *is able* to obey nothing but the one supreme impulse, the Will of the Supreme.

14 April 1965

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*Sweet Mother,*

*You have written: “So long as you have to renounce anything, you are not on this path.”<sup>20</sup> But doesn’t all renunciation begin when one is on the path?*

What I call “being on the path” is being in a state of consciousness in which only union with the Divine has any value — this union is the only thing worth living, the sole object of aspiration. Everything else has lost all value and is not worth seeking, so there is no longer any question of renouncing it because it is no longer an object of desire.

As long as union with the Divine is not *the* thing for which one lives, one is not yet on the path.

21 April 1965

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*Sweet Mother,*

*Why is India, which has such a rich past and the promise of such a brilliant future, in such a miserable*

<sup>20</sup> *Questions and Answers 1929–1931*, CWM, Vol. 3, p. 128.

## Some Answers from the Mother

*condition at present? When will she emerge from this pitiful condition and reaffirm her greatness?*

When she renounces falsehood and lives in the Truth.

28 April 1965

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*Sweet Mother,*

*Why did Sri Aurobindo advise India's leaders to accept the Cripps Proposal in 1942, when He knew fully well that they would not?<sup>21</sup>*

*The Divine often advises or tries to guide man, knowing very well that His help will be refused. Why then does He do it?*

The Divine *always* informs, but it is rare indeed for men to listen to Him. Either they do not hear Him or do not believe Him.

Men always complain of not being helped, but the truth is that they refuse the help which is *always* with them.

5 May 1965

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*Sweet Mother,*

*You say that to hope to partake of the new realisation, "you must feel that this world is ugly, stupid, brutal and full of intolerable suffering".<sup>22</sup> But what would be the state of one who feels that everything here is the play*

<sup>21</sup> Sri Aurobindo sent a special messenger to Delhi advising Indian leaders to accept, as a first step towards independence, Sir Stafford Cripps' proposal of Dominion status for India. Sri Aurobindo held that this proposal conferred essential independence on India by putting her on a par with the various Dominions already associated with the United Kingdom. Had his advice been heeded, the partition of India might have been avoided.

<sup>22</sup> *Questions and Answers 1929–1931*, CWM, Vol. 3, p. 128.

Series Ten – To a Young Captain

*of a benevolent God? Would he not also participate in  
this new realisation?*

It is in the depths of the consciousness, beyond the mind, that one can in all sincerity have the experience that all is the Divine and that only the Divine exists. But the manifestation is progressive, and in order to have the strength to advance by rejecting what ought to disappear, one must strongly feel one's unworthiness and incapacity to express the divine perfection.

The two states of consciousness should be simultaneous and complementary, not successive and contradictory, and this too is possible only when the seat of consciousness is beyond the mind and its limitations.

12 May 1965

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*Sweet Mother,*

*When department heads or superiors make mistakes  
or commit an injustice towards their subordinates, what  
should be the attitude of those affected by these errors?  
Should one keep silent and say, "It is none of my busi-  
ness", or should one try to point out the mistake to them?*

Neither the one nor the other.

First and always, we must ask ourselves what our instrument of judgment is. One must ask, "What is my judgment based on? Do I have perfect knowledge? What in me is judging? Do I have the divine consciousness? Am I completely disinterested in this matter? Am I free of all desire and all ego?"

And since the answer to all these questions will be the same, namely, "NO", the honest and sincere conclusion must be: "I cannot judge, I do not have the elements needed for a true judgment; therefore I will not judge, I will keep quiet."

19 May 1965

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## Some Answers from the Mother

*Sweet Mother,*

*Being far from the Truth-Consciousness, must one always remain silent, even though as an individual one is obliged to make decisions and give opinions?*

*What constitutes an individuality?*

An individuality is a conscious being organised around a divine centre. All the divine centres are essentially One in their origin, but they act as separate beings in the manifestation.

The individual must make decisions in order to live, but it is not indispensable that he should have opinions, and still less that he should air them.

*It is ignorance that has opinions.*

*Knowledge knows.*

26 May 1965

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*Sweet Mother,*

*The descent of the Supermind, which You announced on the 29th of February 1956, is still only "something one hears about" for most people here.*

*When shall we feel and see this supreme and radical change of the whole nature which You have predicted?*

The descent of the forerunners of the supramental forces is a *fact* (not a prediction). The incapacity of the vast majority of human beings to become conscious of it is a *fact* which can in no way affect the fact of the advent of these forces and powers in the physical world.

The "supreme and radical" change of the whole nature can only come about after a long and slow preparation, and men will perceive it only when their consciousness has become enlightened.

2 June 1965

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Series Ten – To a Young Captain

*Sweet Mother,*

*The resolutions I make lose their intensity and ardour after a time. How can I keep this enthusiasm and increase it more and more?*

BY WANTING TO.

9 June 1965

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*Sweet Mother,*

*You have written: "The force which, when absorbed in the Ignorance, assumes the form of vital desires is the same which, in its pure form, constitutes the dynamis towards transformation."<sup>23</sup>*

*Is this dynamis that of aspiration? If so, could one say that aspiration is a purified desire?*

One can say whatever one likes, provided one knows what one is talking about.

The words are of little importance; it is the experience and the sincerity of the experience that count.

23 June 1965

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*Sweet Mother,*

*You speak (in Conversations) of the plunge we must take in order to have the true spiritual experience. Is it possible to achieve it by aspiration alone, or is there a method or discipline to be followed?*

Everything is possible. All paths lead to the goal provided they are followed with persistence and sincerity.

<sup>23</sup> *Questions and Answers 1929–1931*, CWM, Vol. 3, p. 133.

## Some Answers from the Mother

It is best for each person to find his own path, but for this the aspiration must be ardent, the will unshakable, the patience unfailing.

30 June 1965

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*Sweet Mother,*

*Are illnesses and accidents the result of something bad one has thought or done, of a fall in one's consciousness? If the cause is a mistake one has made, how can one find out what it is?*

It has nothing to do with *punishment*; it is the natural and normal consequence of an error, shortcoming or fault which necessarily has consequences. Actually, everything in the world is a question of equilibrium or disequilibrium, of harmony or disorder. Vibrations of harmony attract and encourage harmonious events; vibrations of disequilibrium create, as it were, a disequilibrium in circumstances (illnesses, accidents, etc.). This may be collective or individual, but the principle is the same — and so is the remedy: to cultivate in oneself order and harmony, peace and equilibrium by surrendering unreservedly to the Divine Will.

7 July 1965

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*Sweet Mother,*

*Sri Aurobindo says: "If the transformation of the body is complete, that means no subjection to death.... One creates a new body for oneself when one wants to change...."<sup>24</sup>*

*Mother, what does he mean by "One creates a new body for oneself when one wants to change"? Does this change take place in the present body or does one have*

<sup>24</sup> *Letters on Yoga*, SABCL, Vol. 22, p. 11.

Series Ten – To a Young Captain

*to leave it? If one has to leave the body, there seems to be death. So...?*

What he means is that when one will have the power to withdraw the physical body from the influence of death, the power of transformation will be such that one will also be able to change the form of that body at will.

14 July 1965

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*Sweet Mother,*

*What do You mean by “to change the form of that body at will”? For example, will a hundred-year old man be able to renew his body and become a young man of twenty-five?*

Those who have a supramentalised body will not be subject to the law of aging; consequently the question of age will not arise for them.

21 July 1965

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*Sweet Mother,*

*Once, in one of Your Wednesday classes, You said that in order not to feel pain one must, so to speak, cut the nerve that conveys this sensation to the brain. How can this be done?*

I did not say “cut the nerve” — that would be a surgical operation! I said, cut the conscious connection with the brain.

It is an occult operation, certainly more difficult than the other for those who don’t know how to do it, but less dangerous.

28 July 1965

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## Some Answers from the Mother

*Sweet Mother,*

*Does every person who comes to earth have a definite goal he must achieve in this life, and does he achieve it unconsciously in spite of himself?*

YES.

11 August 1965

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*Sweet Mother,*

*People who come to the Ashram for the first time are often delighted with their visit and full of praise for the efficient administration of this organisation. But when they get to know the Ashram and the sadhaks better, their admiration begins to wane and they find that Ashram people are far more egoistic than people from outside, more arrogant, lacking any sympathy, incapable of cooperation, etc. What do You say to all this, Mother?*

Sometimes it is like that, as a matter of fact, and sometimes it is the opposite: at first a total incomprehension, but later, little by little, one comes to understand and appreciate.

Both are equally true and equally incomplete.

In the world as it is now, everything is mixed and each one sees and feels that which corresponds to his own nature.

To tell the truth, *it doesn't matter at all.*

25 August 1965

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*Sweet Mother,*

*I really feel that there is a great lack of harmony and cooperation here among us and among the various departments. This results in a great waste of money and energy. Where does this disharmony come from and when will it be set right?*

## Series Ten – To a Young Captain

*Or is this feeling I have only a reflection of my own nature!*

Here is the best answer to your questions, written by Sri Aurobindo:

Each one carries in himself the seeds of this disharmony, and his most urgent work is to purify himself of it by a constant aspiration.

1 September 1965

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*Sweet Mother,*

*Sri Aurobindo writes in His Essays on the Gita: “The law of Vishnu cannot prevail till the debt to Rudra is paid.” What does this mean?*

*Mother, is the present situation in India<sup>25</sup> like the debt that must be paid to Rudra?*

Here is the whole quotation which I had prepared in advance for those who want to know the reason for the present situation. I am sending it to you so that your question becomes unnecessary.

“No real peace can be till the heart of man deserves peace; the law of Vishnu cannot prevail till the debt to Rudra is paid. To turn aside then and preach to a still unevolved mankind the law of love and oneness? 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

<sup>25</sup> On September 1, Pakistan invaded India's border at Jammu-Kashmir.

## Some Answers from the Mother

cries for the sword of the Hero of the struggle and the word of its prophet.”<sup>26</sup>

8 September 1965

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*Sweet Mother,*

*In spite of Your message of September 16 to the Prime Minister and the Army Chief of Staff, was not our Government's acceptance of the cease-fire the best that could be done under the circumstances?*<sup>27</sup>

They could not do otherwise.

29 September 1965

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*Sweet Mother,*

*I often feel, and very concretely too, that You are constantly protecting me from all the misfortunes of life. But I very often ask myself: “Why does Mother protect me and keep me in such happiness, I who so little deserve it?”*

Because it is not a question of merit but of Grace.

6 October 1965

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*Sweet Mother,*

*One sees that the world as a whole is presently in a sort of disequilibrium and chaos. Does this mean that it is preparing for the manifestation of a new force, for the descent of the Truth, or is it the result of the action*

<sup>26</sup> Sri Aurobindo, *Essays on the Gita*, SABCL, Vol. 13, p. 372.

<sup>27</sup> The Indo-Pakistan conflict ended in a cease-fire on September 22. The Mother's message, sent six days prior to the cease-fire, was: “It is for the sake and the triumph of Truth that India is fighting and must fight until India and Pakistan have become One because that is the truth of their being.”

Series Ten – To a Young Captain

*of hostile forces in revolt against this descent? And what place does India occupy in all this?*

It is both at the same time — a chaotic means of preparation. India ought to be the spiritual guide who explains what is happening and helps to hasten the movement. But unfortunately, in her blind ambition to imitate the West, she has become materialistic and neglectful of her soul.

13 October 1965

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*Sweet Mother,*

*We know that we should not do certain things and we do not really want to do them, but still we do them. Why does this happen? How can we avoid it?*

That's how it is when one is lacking in will and in force of consciousness.

Both of these can be acquired if one is sincere in one's aspiration.

20 October 1965

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*Sweet Mother,*

*About individual transformation and social transformation You say: "Since the environment reacts upon the individual and, on the other hand, the value of the environment depends upon the value of the individual, the two works should proceed side by side. But this can be done only through division of labour, and that necessitates the formation of a group, hierarchicised, if possible."*<sup>28</sup>

<sup>28</sup> Words of Long Ago, CWM, Vol. 2, p. 50.

## Some Answers from the Mother

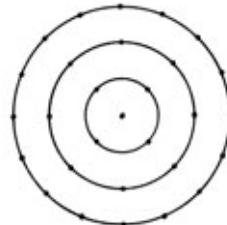
*Mother, I do not understand what You mean by the formation of a hierarchicised group.*

A hierarchicised group means a group in which the activities and functions are organised according to individual ability, with a leader at the centre. A military organisation, for example, is a hierarchy.

Here is a diagram of the ancient traditional hierarchies.

1 — 4 — 8 — 16

and so on.



27 October 1965

*Sweet Mother,*

*Is there a hierarchicised group here in the Ashram?*

*Mother, I want to know more about it, but I don't know how to formulate it.*

Every group, if it is a real one—that is, one made up according to the ability of the individuals who compose it—must necessarily be hierarchical.

But there are considerable obstacles to the realisation of this hierarchy:

(1) First, when the group is incomplete—that is, when it does not have all the members necessary to constitute the hierarchy and certain functions or intermediaries are missing.

(2) The indiscipline of certain members refusing wholly or in part to occupy the place assigned to them.

When order and harmony are established, the hierarchy is organised quite naturally and spontaneously.

3 November 1965

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Series Ten – To a Young Captain

*Sweet Mother,*

*Why does one feel afraid? Where does fear come from?*

Fear is an invention of the hostile forces who have created it as the best means of dominating living beings, animals and men.

Those who are *pure* — that is to say, exclusively under the Divine influence — have no fear.

10 November 1965

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*Sweet Mother,*

*You write in Your Conversations: “Each time that something of the Divine Truth and the Divine Force comes down to manifest upon earth, some change is effected in the earth’s atmosphere.”<sup>29</sup>*

*(1) Is this change always violent and destructive, such as a revolution or a war?*

Not necessarily. What expresses itself as a war or a revolution is the resistance in the human consciousness to the New Force. When the resistance is less, everything takes place harmoniously.

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*(2) And is the converse always valid: if there is a war or a revolution, is it the sign of a descent of the Truth?*

Not necessarily. Human folly takes advantage of the slightest cause to manifest itself.

17 November 1965

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<sup>29</sup> *Questions and Answers 1929–1931*, CWM, Vol. 3, p. 79.

## Some Answers from the Mother

*Sweet Mother,*

*You write: "Each one here represents an impossibility to be solved."<sup>30</sup> Could You explain to me what this means exactly?*

It is an ironic way of saying that the most difficult cases, from the standpoint of transformation, are gathered here to concretise and synthesise the work of transforming the earth in order to prepare the new creation.

1 December 1965

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*Sweet Mother,*

*You told me to enter within, into the depths of my heart, to find You seated there. But, Mother, I cannot manage to enter into the heart. I feel during meditation that my consciousness is flying around an impenetrable fortress. What should I do to succeed in what You have told me?*

This happens because you are trying to enter with a superficial consciousness which does not have contact with the inner states of being. You have to go out of this external consciousness and penetrate into a subtler consciousness; then the fortress will no longer be impenetrable.

22 December 1965

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*Sweet Mother,*

*What must we do to serve the Truth? Must it first of all be lived?*

To serve It, you must live it.

To live it, you must necessarily serve it.

<sup>30</sup> *Words of the Mother-II*, CWM, Vol. 14, p. 84.

Series Ten – To a Young Captain

And for both, you must want it with sincerity and persistence.

5 January 1966

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*Sweet Mother,*

*There is a tendency among most of us here to conduct our lives and programmes according to the customs of society. We say: "We must also think of the opinion of people from outside. Since we live in society, we must be reasonable and lead a life in keeping with theirs." Sweet Mother, what do You say to all this and what should our attitude be towards the customs and laws of society?*

If most people here think and feel like that, it is an obvious proof that most are not at all ready for the new life, nor even ready to *prepare* for the new life. And to tell the truth, they would do far better to return to the ordinary life and experience it, instead of taking advantage of the exceptional conditions of existence they have here, without being worthy of enjoying them.

12 January 1966

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*Sweet Mother,*

*Formerly, You were very strict about permitting people to come and live in the Ashram. Now it is no longer so. Why?*

So long as the Ashram was reserved for those who wanted to practise the yoga, it was natural to be strict.

As soon as the children were admitted here, it was no longer possible to be strict and the nature of the life changed.

Now the Ashram has become a symbolic representation of life on earth and everything can find a place in it, provided it has the will to progress towards a diviner life.

19 January 1966

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## Some Answers from the Mother

*Sweet Mother,*

*I ask myself whether I am practising yoga! But the answer is not sure. Can You tell me where I am and how I can progress on this path?*

By the very fact that you are living on earth, you are doing a yoga, even if you do not know it; and by the very fact that you are living here, you are helped in your yoga to the utmost of your possibilities. The only thing you lack is being conscious.

2 February 1966

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*Sweet Mother,*

*You say that "by the very fact that you are living on earth, you are doing a yoga" and You also told me that "the Ashram was reserved for those who wanted to practise the yoga"; and again, I believe you have said somewhere, "Not everyone here is meant for yoga." So... ?*

Poor boy! Now you are perplexed...

Well, all three are true, but on different planes, and to understand something of the problem one has to reach the domain where the three complement one another and unite.

9 February 1966

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*Sweet Mother,*

*When You say:*

*(1) "By the very fact that you are living on earth, you are doing a yoga" — do You mean that it is the yoga of the natural and inevitable progress of evolution?*

*(2) "The Ashram was reserved for those who wanted to practise the yoga" — that is to say, only for those who are practising consciously?*

Series Ten – To a Young Captain

(3) “Not everyone here is meant for yoga”—that is, they are incapable of doing it consciously?

YES.

16 February 1966

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*Sweet Mother,  
How can one increase one's receptivity?*

Receptivity is proportionate to self-giving.

2 March 1966

\*

*Sweet Mother,  
There was a time when I used to see You often in my dreams and sometimes I even saw Sri Aurobindo too. But I haven't enjoyed this happiness for a long time. Why? What does it mean?*

The best way of seeing us in your dreams is to concentrate on us before going to sleep. Do you do this now as you used to before? This is also the way to avoid going to undesirable places during your sleep, for in those places you are sure not to meet us. Try, and you will see the result.

23 March 1966

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*Sweet Mother,  
We are supposed to be attempting something that no one has ever tried before. But, Mother, isn't it true that we now tend to direct our lives and activities more and more towards the principles and ways of ordinary life? In that case, aren't we straying from the true path?*

You are still in the old rut that separates spirituality from life. Whereas Sri Aurobindo has declared, “All life is Yoga” and

## Some Answers from the Mother

affirmed that it is *in* life that one must do Yoga. You seem to have forgotten this.

30 March 1966

\*

*Sweet Mother,*

*Isn't this immense freedom we are given dangerous for those of us who are not yet awake, who are still unconscious? What is the explanation for this opportunity, this good fortune we have been granted?*

Danger and risk are part of every forward movement. Without them nothing would ever stir; and also they are indispensable for moulding the character of those who want to progress.

13 April 1966

\*

*Sweet Mother,*

*How should I prepare myself for the April 24th Darshan?*

Look attentively into yourself to find out what for you is the most important thing, the thing you feel that you couldn't do without.

It is an interesting discovery.

19 April 1966

\*

*Sweet Mother,*

*Why does anger exist?*

I suppose you are asking where anger comes from.

Anger is a violent reaction of the vital to some shock that is unpleasant to it; and when it involves words or thoughts,

Series Ten – To a Young Captain

the mind responds to the influence of the vital and also reacts violently. Any expression of anger is the sign of a lack of self-control.

11 May 1966

\*

*Sweet Mother,*

*Two days ago I was with You in my dream and You spoke with me for quite a long time. I don't remember the whole conversation, but the impression that remains is that You are not very pleased with the questions I ask You every Wednesday. Is this true?*

That you saw and heard me is a sign of progress, and with this I am pleased. But it is true that I find you mentally a bit lazy and indifferent to the opportunity I give you each week to ask me a question. Your questions are rather commonplace and don't give the impression that you are really searching for the secrets of life and the world.

18 May 1966

\*

*Sweet Mother,*

*Are mental indifference and lack of curiosity a sort of mental inertia?*

Usually they are due to mental inertia, unless one has obtained this calm and indifference through a very intense sadhana resulting in a perfect equality for which good and bad, pleasant and unpleasant no longer exist. But in that case, mental activity is replaced by an intuitive activity of a much higher kind.

25 May 1966

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## Some Answers from the Mother

*Sweet Mother,*

*How can one get out of this mental laziness and inertia?*

By wanting to do so, with persistence and obstinacy. By doing every day a mental exercise of reading, organisation and development.

This should alternate in the course of the day with exercises of mental silence in concentration.

1 June 1966

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*Sweet Mother,*

*Are the presence and intervention of the Americans in Vietnam justifiable?*

From what point of view are you asking this question?

If it is from the political point of view, politics is steeped in falsehood, and I am not interested in it.

If it is from the moral point of view, morality is a shield which ordinary men flourish to protect themselves from the Truth.

If it is from the spiritual point of view, the Divine Will alone is justifiable, and it is That which men travesty and deform in all their actions.

6 July 1966

\*

*Sweet Mother,*

*I had asked my last question from the spiritual point of view and from Your answer I conclude that the American action is not at all justifiable. But, Mother, isn't the world in danger of being swallowed by the Communists and isn't that why the Americans and their Allies are*

Series Ten – To a Young Captain

*engaged in safeguarding the freedom of man? Is that the Divine Will?*

The opinion you express is the opinion of the Americans and of a large number of human beings who think like them. But the Communists and all those who have faith in the Communist ideal have the opposite opinion, not to mention all the many and varied opinions on social and political subjects. All these are only OPINIONS and have no value at all from the Divine point of view—the Divine who does not have an opinion but a total vision of everything as a whole and of the goal to be achieved, which is the only thing that matters.

Everything *mental* is necessarily an opinion and expresses only an infinitesimal fraction of the Truth.

13 July 1966

\*

*Sweet Mother,*

*Some say that You have stated: “Among the 1500 people who are here, there are only 250 or so who understand Sri Aurobindo’s yoga, only forty-five who practise it, five who are capable of realisation and only one who can be transformed.” What is the truth?*

I may have said something of the kind. But the exactness of the numbers is certainly fanciful.

It is true that the number of those who take the yoga seriously is not considerable...

But the Divine Grace is infinite!

20 July 1966

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*Sweet Mother,*

*I feel it is most shameful on our part to waste the Divine Grace, to misuse this unique privilege granted to*

## Some Answers from the Mother

*us here. But, Mother, why do we do this? For, each one of us has surely felt and enjoyed—at least once in his life, in a blessed moment—the infinite Splendour which is within our reach and awaits us. Yet there are so few of us who take the yoga seriously. Why?*

It is quite simply *unconsciousness*, incoercible TAMAS.

27 July 1966

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*(Regarding an invitation to the captain to follow a course of practical studies in Calcutta)*

Those who *sincerely want* to learn have all the possibilities to do so here. The only thing that one has outside, but does not have here, is the moral constraint of an external discipline.

Here one is free and the only constraint is the one that one puts *on oneself* when one is SINCERE.

Now it is for you to decide.

3 August 1966

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*Sweet Mother,*

*I was very happy to receive Your reply and I have decided not to go. In any case I doubted that You would approve of this proposal, but all the same I had the following reasons when I asked You if I could accept the invitation. (Here the reasons are enumerated.)*

From your letter I can see that you really have a great desire to accept the invitation... I do not want, then, to deprive you of this experience and I say to you: "You may go."

This decision is final.

4 August 1966

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Series Ten – To a Young Captain

*Sweet Mother,*

*May I have photographs of Sri Aurobindo and You,  
with Your blessings, to keep with me when I am far from  
Pondicherry?*

Do you really want to go?

22 August 1966

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*Sweet Mother,*

*One final note on this famous affair of the invitation which has created a lot of misunderstandings everywhere.*

*Mother, I do not understand You! On one occasion You say to me: "You may go. This decision is final"; later when I come to You, You affirm it once again and send me away with the assurance that You will be with me always, that I can go without fear, that it will do me good, etc., in spite of my insistence that I no longer feel like going after having received Your first letter.*

*Naturally, after that, I go and make all the necessary arrangements. X arranges for my departure. But later on, You reply to X that You have given me permission because You learned from me that he approves of my going there. Strange!*

*Truly, I understand nothing about all this except that You are not enthusiastic about my going. But why all this complication? I don't know what X thinks of me, but it is true that I have got him into a very complicated situation and I regret it.*

*Mother, after Your last question, I no longer feel like going. I WILL NOT GO. This is my final decision. This famous chapter is closed.*

## Some Answers from the Mother

Very good. And everything I did was precisely to bring you to this decision!

23 August 1966

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*Sweet Mother,*

*India is supposed to be the Guru of the world in order to establish the spiritual life on earth. But, Mother, in order to occupy this high position she must be worthy politically, morally and physically, mustn't she?*

Without any doubt — and just now, there is much to be done!

7 September 1966

\*

*Sweet Mother,*

*Why this chaotic condition in our present government? Is it the sign of a change for the better, for the reign of Truth?*

It is the pressure of the force of Truth on the whole earth which is causing disorder, confusion and falsehood to spring up everywhere in a refusal to be transformed.

The victory of the Truth is certain, but it is difficult to say when and how it will come about.

14 September 1966

\*

*Sweet Mother,*

*How can one practise yogic disciplines without believing in God or the Divine?<sup>31</sup>*

Why? It is very easy. Because these are only words. When one practises without believing in God or the Divine, one practises

<sup>31</sup> The Mother replied to this question orally; she was speaking to someone other than the captain.

## Series Ten – To a Young Captain

in order to attain some perfection, to make progress, for all sorts of reasons.

Are there many people — I am not speaking of those who have a religion: they learn a catechism when they are young and that doesn't mean much; but out of people taken as they are — are there many who believe in the Divine? Not in Europe anyway. But even here, there are quite a number who by tradition have a "family deity", yet it doesn't bother them at all to take their deity and throw it into the Ganges when they get displeased! It does happen — I know some people who did it. They had a family Kali in their house, they actually did take her and throw her into the Ganges because they were displeased with her. If one believes in the Divine, one cannot do things like that.

I don't know — believe in the Divine? One thirsts for a certain perfection, perhaps even to transcend oneself, to arrive at something higher than what one is; if one is a philanthropist, one has an aspiration that mankind should become better, or less unhappy, less miserable; all sorts of things like that. One can practise yoga for that, but that is not believing. To believe is to have the faith that there cannot be a world without the Divine, that the very existence of the world proves the existence of the Divine. And not just a "belief", not something one has thought out or been taught, nothing like that: faith. A faith that is a living knowledge, not an acquired one, that the existence of the world is enough to prove the Divine. Without the Divine, no world. And this is so obvious, you see, that one has the impression that in order to think otherwise, one has to be a bit dense. And the "Divine" not in the sense of "purpose" or "goal" or "end", not that sort of thing: the world as it is proves the Divine. Because it is the Divine under a certain aspect — a rather distorted one, but still...

For me it is even stronger than that. I look at a rose, a thing that contains such a concentration of spontaneous beauty — not man-made: spontaneous, a blossoming; one has only to

## Some Answers from the Mother

see it to be sure that there is a Divine. It is a certainty. One cannot... it is impossible not to believe. It is like those people (this is fantastic!), those people who study Nature, really study it thoroughly, how everything functions and is brought about and exists — how can one study sincerely, with attention and care, without being absolutely convinced that the Divine is there? We call it the Divine — the Divine is tiny! (*Mother laughs.*) For me existence is an incontestable proof that there is... that there is nothing but That — something we cannot name, cannot define, cannot describe, but something we can feel and can more and more become. A Something that is more perfect than all the perfections, more beautiful than all the beauties, more marvellous than all the marvels, so that even the totality of all that exists cannot express it. And there is nothing but That. And it is not a Something floating in nothingness: there is nothing but That.

8 October 1966

\*

*Sweet Mother,*

*How can we know that our acts, our thoughts and  
our aspirations are not tainted by vital desire, though  
they may seem right to our common sense?*

It is a question of *inner sincerity*. Common sense is not a judge because it is a mental function of a rather inferior order.

Moreover, there is a very simple way of knowing. One has only to imagine that the thing one wants to do will not be done, and if this imagination creates the least uneasiness, then one can be sure of the presence of desire.

12 October 1966

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Series Ten – To a Young Captain

*Sweet Mother,*

*In this integral yoga of Sri Aurobindo, work has a place of capital importance, doesn't it? This being the case, what place does meditation have?*

Work does not go on twenty-four hours a day.

There is room for many other activities which have their purpose in an *integral* Yoga.

26 October 1966

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*Sweet Mother,*

*In the story You wrote, "The Virtues", You describe several virtues. Which is the most necessary?*

SINCERITY.

2 November 1966

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*Sweet Mother,*

*For several years now, we have been hearing that the Ashram is in a terrible financial condition, and from time to time we clearly see this for ourselves. But, Mother, we also see extravagant spending by certain individuals and certain departments. Moreover, these expenditures are possible only through Your generosity. So how can it be said that the Ashram is undergoing a financial crisis?*

But perhaps it is just because certain individuals and certain departments are spending extravagantly that there is a financial crisis!...

Otherwise all is well.

30 November 1966

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## Some Answers from the Mother

*Sweet Mother,*

*Your reply explains nothing, for isn't it You who  
orders these expenditures?*

Not always.

*At least You give Your consent.*

Sometimes.

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*When one sits for meditation, one can sometimes succeed  
in establishing mental silence. But how can one fix this as  
a constant experience? Because the moment one throws  
oneself into activity, the mental disturbance begins again!*

One can have a quiet mind without being in a complete state of silence; one can carry on an activity without being disturbed. The ideal is to be able to act without coming out of the mental quietude.

One can do everything while keeping the mind quiet, and what one does is better done.

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*In order to achieve self-mastery, should one follow the  
method of "widening the consciousness"?*

Widening the consciousness is necessary for all who want to live a free and intelligent life, even without there being any question of Yoga or aspiration for the Divine Life.

7 December 1966

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Series Ten – To a Young Captain

*Sweet Mother,*

*When I heard that X was drowned in a lake at Gingee during the outing, I was unable to believe it or to be shocked by this news. The only question that arose in me was: How is it possible! Mother knew we were at Gingee, so Her protection was with us. Then how is it possible?*

The protection is over the group — and if the action of the group is coordinated and disciplined, the protection acts. But when an individual acts independently, the protection acts only in the measure of his faith.

14 December 1966

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*Sweet Mother,*

*In the Darshan message of November 24th, Sri Aurobindo speaks of the influence of the Divine Compassion and the Divine Grace.<sup>32</sup> But what is the difference between the two?*

The compassion seeks to relieve the suffering of all, whether they deserve it or not.

The Grace does not recognise the right of suffering to exist and abolishes it.

21 December 1966

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*Sweet Mother,*

*What are the qualities needed for one to be called “a true child of the Ashram”?*

<sup>32</sup> “There are these three powers: (1) The Cosmic Law, of Karma or what else; (2) the Divine Compassion acting on as many as it can reach through the nets of the Law and giving them their chance; (3) the Divine Grace which acts more incalculably but also more irresistibly than the others.” — *Letters on Yoga*, SABCL, Vol. 23, p. 609.

## Some Answers from the Mother

Sincerity, courage, discipline, endurance, absolute faith in the Divine work and unshakable trust in the Divine Grace. All this must be accompanied by a sustained, ardent, persevering aspiration and a boundless patience.

Happy New Year

28 December 1966

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*Sweet Mother,*

*It is said that nothing is in us, everything comes from outside. It is also said elsewhere that our vision of the outside (of the world around us) is the reflection of our inner being. Could you explain these two sentences a little?*

In order to understand these apparent contradictions, one has to rise to the intellectual level on which all opposite ideas can be set face to face and assembled in a comprehensive synthesis.

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*You once wrote to me that “others are a mirror reflecting the image of what you are.” Can you explain this to me a little?*

The things that shock you most in others are those that you are struggling against in yourself or trying to suppress in yourself. Knowing this teaches you to be patient.

1 February 1967

\*

*Sweet Mother,*

*On the cards that You send to people on their birthdays, often You simply write: “Bonne fête to X, with my blessings.” But sometimes You write various other things, such as: “May he be born to the true life” or*

Series Ten – To a Young Captain

*“For a year of great progress”, etc. On what do all these variations depend?*

On the condition of the one to whom I write the card and on his state of consciousness, which varies according to the moment and the year.

8 February 1967

\*

*Sweet Mother,*

*The ordinary man is often guided in life by his conscience, isn't he? So what becomes of one who has no conscience, who has lost it by having disregarded it too often?*

What is usually called “conscience” is a mental formation based on the idea of good and evil, a moral entity or rather an element of goodwill which tries to keep the individual on what is commonly known as the straight path.

This element acts as a defence against the hostile forces which can quite easily take possession of one who has disregarded the advice of his conscience.

But all this is a mental approximation of the Truth. It is not the Truth itself.

15 February 1967

\*

*Sweet Mother,*

*Why is it that whenever one thinks of You one feels a need for physical closeness? What is the value of this physical contact?*

(1) When one is more conscious in the physical than in the vital and mental, the physical relation seems more real and tangible.

(2) For those who have seriously begun the yoga in the body, the physical relation is of course a powerful aid.

## Some Answers from the Mother

I ask the first to make an effort to establish not only a psychic relation (which is always there even when they are not conscious of it) but also a mental and vital relation, which makes the outer relation less indispensable.

I try to teach the others to widen their physical consciousness so as to be able to benefit from my physical presence even at a distance.

22 March 1967

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*Sweet Mother,*

*When one goes away from here, one feels a sort of emptiness inside. Even if one has all the physical comforts, there is still something missing. One doesn't feel very joyful. One wants to come back as soon as possible. Can You explain to me the reason for this feeling? Why doesn't one even feel free?*

Perhaps it is because you have a soul.

12 April 1967

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*Sweet Mother,*

*What do You mean by Your last answer? Doesn't everyone have a soul?*

Not everyone is conscious of his soul and very few are those who are guided by their soul.

19 April 1967

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*Sweet Mother,*

*Normally, I feel quite happy with life as it is — time passes quickly. But there are periods when I feel that I*

Series Ten – To a Young Captain

*am not making much progress. I am still in the rut of old petty habits which do not allow me to be free.*

The character can change and must change, but it is a long and minute work which requires sustained effort and a great sincerity.

26 April 1967

\*

*Sweet Mother,*

*People are saying many things about the 4th of May<sup>33</sup> — sometimes You too are quoted. But in spite of all this, I have not quite understood its significance.*

Is it necessary that it should have a significance?

Sri Aurobindo announced that from that date onwards something would happen.<sup>34</sup> And it did happen.

That is all that is needed.

21 June 1967

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*Sweet Mother,*

*It is said that the vibrations of the being develop from one life to another, become richer and form the psychic personality behind the surface personality. But then how does the psychic, weighed down by these vibrations and memories, remain free?<sup>35</sup>*

But why does he say “weighed down”?

<sup>33</sup> The numerical sequence of this date is 4.5.67.

<sup>34</sup> Sri Aurobindo wrote: “1.2.34. It is supposed to be always a year of manifestation. 2.3.45 is the year of power — when the thing manifested gets full force. 4.5.67 is the year of complete realisation.” (Letter of 2 February 1934)

<sup>35</sup> The Mother replied to this question orally; she was speaking to someone other than the captain.

## Some Answers from the Mother

No, the psychic *decants*—that is exactly what happens. The psychic does not retain things in their totality—it decants, it gradually decants the vibrations.

The psychic memory is a decanted memory of events. For example, in past lives there have been moments when, for some reason or other, the psychic was present and participated; in that case it retains the memory of the circumstance. But the memory it retains is that of the *psychic* life of that moment; so even if it retains the memory of the image, it is a simplified image such as it is translated in the psychic consciousness and according to the psychic vibration of all the people present.

He would not ask such a question if he had ever had a psychic memory, because when one has one, it is quite evident.

Before knowing these things, I had had psychic memories and always they struck me by their special character. It was as if one had, one cannot exactly say an emotion, but a certain emotional vibration of a circumstance; and that is what is solid, what remains, what lasts. And so with that, one has a perception—a little vague, a little blurred—of the people who were there, of the circumstances, of the events, and that makes a psychic memory; it is rarely the events that mentally are considered as the most memorable or most important in a lifetime, but the moments when the psychic has participated—consciously participated—in the event. And that is what remains.

15 July 1967

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*Sweet Mother,*

*You are with us always and at every moment, only we are not conscious of it. Only danger makes us recall Your Presence so that we may have Your protection. But the other day while we were on a long journey, we felt the presence of someone other than ourselves in the car, and it was very strong, even though we were not conscious*

Series Ten – To a Young Captain

*of any danger. Was there a possibility of danger on that day? If so, why didn't we sense it?*

I was very strongly and consciously with you because X had written to me that the tyres of the car were in poor condition.

You did not feel the danger because *I did not want you to feel it.*

19 July 1967

\*

*Sweet Mother,*

*Why is it that in the Ashram itself people feel the need to form little groups and societies: for example, World Union, New Age Association, etc.? What is their purpose?*

It is because men still imagine that to do something useful, they have to form groups.

It is the caricature of organisation.

20 September 1967

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*Sweet Mother,*

*Does the Divine punish injustice? Is it possible that He ever punishes anyone?*

16 October 1967

16 October 1967–25 July 1970

After all these years I have found the forgotten notebook, and I reply:

The Divine does not see things as men do and has no need to punish or reward.

All actions carry in themselves their fruits with their consequences.

## Some Answers from the Mother

According to its nature, an action brings one nearer to the Divine or takes one farther from Him — and that is the supreme consequence.

25 July 1970

\*

*Sweet Mother,*

*The other day I had a discussion with X about Sri Aurobindo's Action. He said that had there been an enlightened person like Vivekananda, the work could have been done better, but that Mother has to do Her work with the instruments She has at her disposal. Finally he told me that he had no opinion on the subject. "My business," he said, "is to write." And he asked me what my "business" was. I replied that I didn't know what my "business" was — all I knew was that I had to concentrate on myself in order to perfect myself more and more. Was that correct? Mother, what actually is my "business"?*

Certainly, the most important occupation is to develop and perfect oneself, but that can be done very well, and even better, while working. It is for you to know what work it is that most interests you, the one that opens for you a path towards perfection. It may be something apparently very modest; it is not the apparent importance of a work which gives it its real value for the yoga.

5 August 1970

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*Sweet Mother,*

*I have read and heard much about past and future lives, but I feel very strongly that it is in this very life that we must realise our highest aspirations, as if this were the last chance given to us. For me, allusions to other lives are intangible and academic rather than a help and*

Series Ten – To a Young Captain

*a hope. It is not that I don't believe in reincarnation, but this idea comes back to my mind very often. Mother, is this a narrowness of vision on my part, or what?*

Knowledge of past lives is interesting for an understanding of one's nature and a mastery of one's imperfections. But to tell the truth, it is not of capital importance, and it is far more important to concentrate on the future, on the consciousness to be acquired and on the development of the nature, which is almost unlimited for those who know how to do it.

We are at an especially favourable moment in the universal existence, a moment when, upon earth, everything is being prepared for a new creation, or rather, for a new manifestation in the eternal creation.

7 November 1970

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*Sweet Mother,*

*When You are physically stricken, I always feel very sad. I tell myself that it is not an ordinary illness, that it is an experience leading towards physical transformation. But when I think of Your suffering body, I am sad. And then, is this not part of the Sacrifice of the Supreme spoken of by Sri Aurobindo? Are we worthy of this Sacrifice?*

*Sweet Mother, at times like this, how should we be?  
What is the best attitude on our part?*

The best for each one is to progress as sincerely as he can. The material difficulties are part of the work of transformation and they should be accepted calmly.

14 November 1970

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## Some Answers from the Mother

*Sweet Mother,*

*I have the impression that Your Force responds according to the intensity of our prayer. But my case seems to be different. Or am I not conscious of my prayers? Or is everything done for me, for my good, in spite of myself?*

It is always that way for everyone. The difference lies in each one's state of consciousness. Some are entirely conscious of what is done for them. Those who make an effort become conscious of the answer they receive, and there are those whose aspiration is sufficiently strong and sincere for them to be constantly conscious of the help they are given.

28 November 1970

## Series Eleven



## *Series Eleven*

### *Letters to a Sadhak*

*To a sadhak of the Sri Aurobindo Ashram.*

*How can my effort to serve the Divine become more perfect?*

By wanting Him more and more in every part of your being— integrally.

*11 October 1966*

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*In 1958 the Mother said, “If things go on advancing at this speed, it seems more than possible, almost evident, that what Sri Aurobindo wrote in a letter is a prophetic announcement: The supramental consciousness will enter a phase of realising power in 1967.”<sup>1</sup>*

*Have things advanced at the required speed?*

Yes.

*2 January 1967*

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*May I try to make my nights conscious? I pray for guidance.*

*1) A short concentration before going to sleep, with an aspiration to remember the activities of the night when you wake up.*

<sup>1</sup> *Questions and Answers 1957–1958*, CWM, Vol. 9, p. 315.

## Some Answers from the Mother

- 2) *When you wake up, do not make any sudden movement of the head and keep still for a few minutes, with a concentration to remember what happened during your sleep.*
- 3) *Repeat these exercises every day until you begin to perceive a result.*

18 January 1967

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*In the human being, is the psychic being the entire soul or do both the soul (in its essence as a divine spark in all creatures) and the psychic being exist together?*

The soul is the eternal essence at the centre of the psychic being. The soul is in fact like a divine spark which puts on many states of being of increasing density, down to the most material; it is inside the body, within the solar plexus, so to say.<sup>2</sup> These states of being take form and develop, progress, become individualised and perfected in the course of many earthly lives and form the psychic being. When the psychic being is fully formed, it is aware of the consciousness of the soul and manifests it perfectly.

1 February 1967

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*As soon as I meet or see certain people, certain lower and wrong vibrations arise in me. This is an invariable habit, in spite of the fact that I want to get rid of these reactions. What should I do?*

The radical method is to cut off all mental and vital connection with these people; but until you know how to do this, you

<sup>2</sup> By "solar plexus", the Mother is referring to the heart (not the navel) region; this is clear from statements she has made elsewhere; see, for example, in Series Thirteen of this volume, the last paragraph of her reply of 20 September 1969.

## Series Eleven – To a Sadhak

must persistently eliminate from your consciousness the effect produced by their influence.

18 February 1967

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*You have said: “The Divine is with you according to your aspirations. Naturally, this does not mean that he gives way to the fancies of your outer nature—I am speaking here of the truth of your being. Moreover, he sometimes moulds himself according to your outer aspirations, and if you live like the devotees who alternate between periods of estrangement and embrace, of ecstasy and despair, the Divine too will be farther from you or nearer, depending on what you believe. The attitude is therefore very important, even the outer attitude.”*

*What is the meaning of “outer aspiration” and “outer attitude”? What is the best outer attitude?*

Unless one practises yoga in the physical being (outer being), it remains ignorant — even its aspiration is ignorant and so is its goodwill; all its movements are ignorant and so they distort and disfigure the Divine Presence.

That is why the yoga of the body-cells is indispensable.

25 February 1967

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*“The Dawn that does not pass away”<sup>3</sup> — what spiritual state does this marvellous dawn represent?*

Perpetual renewal.

6 March 1967

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<sup>3</sup> The Mother, *Prayers and Meditations*, 24 August 1914.

## Some Answers from the Mother

*This is how I understand the Purusha:*

*The Lord is the Supreme Purusha, the Purushot-tama.*

*The Atman is the universal Purusha.*

*The Jivatman is the individual Purusha, and the physical Purusha, the vital Purusha, the mental Purusha and the secret Purusha in the heart are projections of it.*

*The soul is the Purusha that enters into the evolution.*

*Is my understanding correct?*

This is one way of putting it. Mental definitions are never more than approximations, ways of speaking.

10 March 1967

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*My body is very weak and full of unconsciousness and tamas. How can this body become Your good instrument?*

At the centre of each cell lies the Divine Consciousness. By aspiration and repeated self-giving, the cells must be made transparent.

18 March 1967

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*"To be aware of the consciousness of the soul" — is this the same thing as uniting with the Divine?*

To become aware of the consciousness of the soul is the surest and easiest way of uniting with the Divine.

25 March 1967

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Series Eleven – To a Sadhak

*You give everything we need, but my capacity to receive  
is very limited since it takes me a long time to assimilate  
even the little I am able to receive. Untroubled, I pray:  
How can the situation be improved?*

This difficulty usually comes from a lack of unification of the being. Certain parts are recalcitrant and refuse to receive. They have to be educated little by little, just as one educates a child — and little by little too the situation will improve.

7 April 1967

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*Looking at the present state of the world, we can say  
that the worst has already happened. We await the day  
when the Lord will take the earth into His arms and “the  
earth will be transformed”. Is that day drawing near?*

It may very well be that this is what is happening now — but it is not on the human scale.

One moment of the Lord probably means many years for us!

12 April 1967

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*Although there is a certain charm and poetry in the  
fact that there is no formal date for the creation of  
our Ashram, could it be said from the true occult point  
of view that the Ashram was born with the Mother’s  
arrival?*

The Ashram was born a few years after my return from Japan, in 1926.

17 April 1967

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## Some Answers from the Mother

*The Lord told You: “One day thou wilt be my head but for the moment turn thy gaze towards the earth.”<sup>4</sup>*

*Sweet Mother, what does “thou wilt be my head” mean?*

The head is the original conceiving Consciousness.

22 April 1967

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*When I want to be closer to You, I see that I must overcome my ego. But when I think of overcoming my ego, I see that I must be closer to You. How can I solve this problem?*

The Grace is there to solve it.

1 May 1967

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*How can I be Your good child?*

By being yourself, quite simply, very simply.

5 May 1967

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*When I am able to offer You money or some object, it brings me great joy, and when some part of my being offers itself to You the joy I feel is greater still. But in spite of this experience my whole being is not offered to You. What stupidity! How can I change this?*

We are made up of many different parts which have to be unified around the psychic being, if we are conscious of it or at least around the central aspiration. If this unification is not done, we carry this division within us.

<sup>4</sup> The Mother, *Prayers and Meditations*, 17 May 1914.

## Series Eleven – To a Sadhak

To do this, each thought, each feeling, each sensation, each impulse, each reaction, as it manifests, must be presented in the consciousness to the central being or its aspiration. What is in accord is accepted; what is not in accord is refused, rejected or transformed.

It is a long endeavour which may take many years — but once it is done, the unification is achieved and the path becomes easy and swift.

10 May 1967

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*How can I get rid of the habit of feeling that I own the material things that belong to me?*

If you belong entirely and totally to the Divine, then all that belongs to you, all that forms part of your material being, belongs to the Divine.

16 May 1967

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*Sometimes I think that the Agni You have kindled in me is going to burn up everything that separates me from You. What should I do to contribute to its fulfilment?*

Each time that you discover in yourself something that denies or resists, throw it into the flame of Agni, which is the fire of aspiration.

19 May 1967

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*Is it possible to make my hands conscious so that they do nothing imperfect, incorrect or wrong? What is the way to do it, Divine Mother?*

It is quite possible, by concentrating on the hands when they are doing something.

## Some Answers from the Mother

The hands of painters, sculptors, musicians (especially pianists) are usually very conscious and always are skilful. It is a question of training.

29 May 1967

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*I want to overcome a difficulty: it is that when I perceive faults or weaknesses in myself, something tries to justify them or to prevent me from attending to them.*

This “something” is the insincerity of an ignorant self-esteem which has not yet understood that it is nobler and loftier to recognise one’s faults in order to correct them, than to conceal them in the hope that they will not be noticed.

As for all psychological problems, here too sincerity, a total and uncompromising sincerity, is the true remedy.

1 June 1967

\*

*Please tell me how I can get rid of the past, which clings so heavily.*

To get rid of the past is something so difficult that it seems almost impossible.

But if you give yourself entirely and without reserve to the future, and if this giving is constantly renewed, the past will fall away by itself and no longer encumber you.

14 June 1967

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*One morning as I was reading Your book Prayers and Meditations, I wished to know which movement comes first, “to live in Thee” or “to live for Thee”. Before the mind could set to work to find the answer, the reply that*

## Series Eleven – To a Sadhak

*came to me spontaneously was this: “The two states are complementary to each other.”*

Yes, the two states are complementary, but that does not necessarily mean that they are simultaneous. Most often, “to live for Thee” comes first and if the being is unified and sincere, “to live in Thee” soon follows.

But of course, for the first to be perfect, the second must be present.

24 June 1967

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*Your hands are open to give everything, but I can only receive a small part of it because I am not receptive enough.*

This is the exact image of the state of the world which suffers because it is not receptive, when it could live in beatitude if it would open to the Divine Love.

But there is a remedy:

Sincere and constant aspiration.

6 July 1967

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*I have begun to see that both the personal effort of the sadhak and its result depend on the Divine Grace.*

About this, one could say humorously that we are all divine, but we are hardly even aware of it, and what we call “ourselves” is that in us which is unaware that it is divine.

13 July 1967

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*To establish the reign of the Divine on earth, who is slower — man or the Divine Himself?*

## Some Answers from the Mother

To man the Divine seems slow.  
In the eyes of the Divine man is slow indeed!  
But perhaps in these two cases, the slowness is not the same.

20 July 1967

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*May I know whether it is true that after death a dead man very often returns in his daughter's child?*

First the dead man must have a daughter in order to be reborn in her child.

It is not an absolute rule — far from it — but the case is quite frequent in India where the belief in frequent reincarnations is still quite common.

30 July 1967

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*I asked myself, "How can one express the inexpressible?" The reply came, "By living it, by becoming it, by being it." What does the Mother say?*

That is correct.

7 August 1967

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*One thing escapes my understanding: how can You find time to do all that You do? Perhaps physical time does not exist for You!*

The body is able to bear the pressure of time because it knows and feels quite concretely that it does not itself live and act, but that only the Supreme Lord exists and that He alone lives and acts.

This, moreover, is the secret of all endurance.

12 August 1967

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## Series Eleven – To a Sadhak

*Here is an amusing phrase from an anonymous author:  
“Thank God, I am an atheist.”*

The phrase would be even more amusing if he had written:  
“Thank God for making me an atheist.”

22 August 1967

\*

*From what I understand, You said that the psychic beings  
of the disciples of the Ashram all belong to the same fam-  
ily. In spite of this, there is often a lack of collaboration  
among us. Why is that, Mother?*

If I did say this (probably not quite in these words), it could only refer to a universal family open to all differences and even all divergences.

But in any case, mutual misunderstanding and lack of collaboration can only come from the outer physical and vital being which is formed in this life and is not yet under the rule and influence of the psychic. As soon as one is united with one's psychic, all the conflicts due to clashing bad wills can no longer exist.

24 August 1967

\*

*How can one use shadow to realise the Light?*

Painters use shadow to bring out the light.

Shadow is the symbol of the unconscious. This is where men rest at night from the effort of the day to become conscious. When consciousness becomes all-powerful, shadow will no longer be necessary and will disappear.

4 September 1967

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## Some Answers from the Mother

*It is said that there are certain methods in the Tantras to open the chakras from below, whereas in the integral yoga the chakras open from above by the descent of the Mother's force.*

*What is the difference between the results of the opening of the chakras in these two systems?*

In Sri Aurobindo's integral yoga, there are no such rigid rules and distinctions. Each one follows his own path and has his own experiences. Nevertheless, Sri Aurobindo has often said and written that his yoga begins where the others leave off.

This is to say that yoga ordinarily consists in awakening the physical consciousness and making it rise gradually towards the Divine. Whereas Sri Aurobindo has said that to do his yoga, one must already have found the Divine and united with Him — then the consciousness descends through all the states of being down to the most material, bringing the Divine Force with it so that the Force can transform the whole being and finally divinise the physical body.

20 September 1967

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*In the message for the radio You substituted the word "union" for the word "unity".<sup>5</sup> May I know, Sweet Mother, why this change was made?*

Because most people, when they hear the word "unity", understand *uniformity* and nothing can be further from the truth.

25 September 1967

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<sup>5</sup> "O India, land of light and spiritual knowledge! Wake up to your true mission in the world, show the way to union and harmony." — Message for the inauguration of All India Radio, Pondicherry, 23 September 1967. *Words of the Mother—I*, CWM, Vol. 13, p. 367.

Series Eleven – To a Sadhak

*Does spontaneity come spontaneously or does one have to follow a discipline to obtain it?*

Spontaneity in feelings and action comes from a permanent contact with the psychic, which brings order into the thoughts and automatically controls the vital impulses.

30 September 1967

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*You have taught me the importance of awakening the divine consciousness in the body, and now I pray to You to awaken my body's aspiration towards You.*

The cells of the body thirst for the Divine Consciousness and when they are brought into contact with It their aspiration becomes very intense.

21 October 1967

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*I have heard about the aspiration to be simply what You want.*

That is the best state for advancing swiftly on the path.

26 October 1967

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*Two extremely rich men who claim to be very religious and virtuous, are not paying what they owe according to their accounts. One of them refuses to speak to me about it and the other says, "Have trust in God, you will not lose your money."*

*If the Mother could make these two men honest (even temporarily, long enough for them to settle this affair)...*

It is said that Christ healed the sick and even raised the dead. One day an idiot was brought to him to be cured. But Christ

## Some Answers from the Mother

slipped away, saying that to make a stupid man intelligent is an impossibility.

To make a dishonest man honest is an even more impossible miracle.

8 November 1967

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*Which is swifter for transformation: Divine Love or Mahakali's force?*

Kali's force is necessary only for those who are not yet open to Divine Love. For one who is open to Divine Love, nothing more is needed.

11 November 1967

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*By Your Grace, my body is now collaborating to get rid of its laziness. That even the body has a will of its own is a new experience for me.*

When the body is converted, it knows how to collaborate.

29 November 1967

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*Which came first in the manifestation, the god or the Asura?*

The oldest tradition says that the first four emanations of the Mahashakti—Consciousness, Love, Truth and Life—cut themselves off (separated themselves) from their Supreme Origin and became Unconsciousness, Suffering, Falsehood and Death.

Then a second emanation was made to repair the damage. They are the Gods.

Naturally, this is a way of speaking which corresponds to a Reality that is difficult to put into words.

2 December 1967

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## Series Eleven – To a Sadhak

*Transformation demands a very high degree of aspiration, surrender and receptivity, doesn't it?*

Transformation demands a total and integral consecration. But isn't that the aspiration of every sincere sadhak?

*Total* means vertically in all the states of being, from the most material to the most subtle.

*Integral* means horizontally in all the different and often contradictory parts which make up the outer being (physical, vital and mental).

4 December 1967

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*The fragrance of the flowers given by the Mother is often something extraordinary.*

Flowers are very receptive and they are happy when they are loved.

15 December 1967

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*I have forgotten the Divine for so long in this life and in former lives. But a drop of Your Grace can enable me to make up for all the lost time.*

Whatever the past may have been, it is not time that is needed to establish contact with the Divine, but sincerity of aspiration.

19 December 1967

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*Can one's aspiration for the Divine have the required intensity and sincerity without the tears and anguish that are mentioned in nearly all the old legends of the saints?*

Tears and anguish indicate the presence of a weak and paltry nature which is still unable to receive the Divine in all his power

## Some Answers from the Mother

and glory. Not only are they unnecessary, they are useless and an obstacle to realisation.

23 December 1967

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*You put something into Your words which enables us to see the Truth that words cannot convey. What is it that accompanies Your words?*

Consciousness.

27 December 1967

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*I think that always, at every moment, someone or other is calling You, and You answer. Doesn't this disturb Your sleep or Your rest?*

Day and night hundreds of calls are coming—but the Consciousness is always alert and it answers.

One is limited only materially by time and space.

3 January 1968

\*

*How is it that ordinarily the richer one is (materially), the more dishonest one is?*

It is because material wealth is controlled by the adverse forces—and because they have not yet been converted to the Divine Influence, though the work has begun.

That victory will form part of the triumph of Truth.

Wealth should not be a personal property and should be at the disposal of the Divine for the welfare of all.

4 January 1968

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Series Eleven – To a Sadhak

*When Mother says that wealth should not be a personal property, I understand that what should come is more a change of psychological attitude on the part of those who own money than any change in the law of property.*

Undoubtedly.

Only the psychological change can be a solution.

6 January 1968

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*The disciples of the Ashram have a sure and easy way to put their money at the disposal of the Divine: they offer it to the Mother.*

*But how can others do it? Can it be said that each one should get rid of the sense of property and spend his money according to the Divine command within, from time to time?*

I am sure that if someone is advanced enough on the path to receive the knowledge that money is an impersonal power and should be used for the progress of the earth, this person will be developed enough inwardly to receive the knowledge of how best to make use of the money.

8 January 1968

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*The day before yesterday, as I was arranging my vase for You, I said to a flower, "Oh, you are going to Mother!" and it really smiled. The same thing happened again yesterday and today.*

That is very interesting indeed. Was it a rose or a hibiscus?

27 January 1968

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## Some Answers from the Mother

*A hibiscus gave me this experience.*

Yes, it is a very conscious flower—I have had many proofs of it.

27 January 1968

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*Is constant remembrance of the Divine the beginning of union?*

A beginning of union comes even before constant remembrance. When the remembrance is constant, one often feels a Presence that imposes itself on the remembrance.

29 January 1968

\*

*While speaking about the “Transcendent Mother” (and the upper petal of the Transformation flower), You said, “The Transcendent is both one and two (or dual) at the same time.” What does this mean?*

Beyond the creation lies the perfect Oneness, but potentially it contains duality since the Mahashakti will manifest for the needs of the creation.

5 February 1968

\*

*Last Monday You spoke to me about the Transcendent which is both one and two at the same time. Naturally, I shall wait for the true consciousness to come in order to have this knowledge. But yesterday I tried to note down what You had said:*

*“The mind thinks about things in succession. But beyond and above, everything exists at the same time. The One is both one and two; the manifested and the unmanifested, everything exists at the same time. When*

## Series Eleven – To a Sadhak

*It is objectified in the creation, in the manifestation, there is a succession: one, two... But this is only a way of speaking. There is no succession, no beginning. Beyond, in the perfect Oneness, everything exists at the same time, simultaneously. This cannot be understood, it must be experienced; one can have the experience of it."*

*Please correct these lines.*

They are correct.

9 February 1968

\*

*What is the difference between an emanation and a formation?*

These words do not apply to the physical world as it is at present.

The explanation is only an approximation. Still, one can say that the emanation is made up of the very substance of the emanator, whereas the formation is made up of a substance external to the formator.

To make a comparison, one could say that the emanation is like a child made from the substance of its mother and that the formation is like a living statue made out of a material external to the sculptor.

But naturally this is only a very approximate explanation.

11 March 1968

\*

*The path is long, very long, almost interminable.*

It is true that the path is very long, but for one who follows it with *sincerity*, it is *really very interesting*, and at every step one is rewarded for one's trouble.

16 March 1968

\*

## Some Answers from the Mother

*It seems to me that the very land of Auroville aspires. Is it true, Sweet Mother?*

Yes, the land itself has a consciousness, even though this consciousness is not intellectualised and cannot express itself.

21 March 1968

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*Today You have shown me the basic incompatibility between human law and the Truth. But this is a problem that confronts me very often.*

Politics and so-called justice are still, in humanity, what is most closed to the Truth. But their turn for conversion will also come, perhaps sooner than we think.

28 March 1968

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*Can one say that all waste reflects a waste of consciousness?*

Waste of any kind is the result of unconsciousness.

Consciousness in its purity is perfect and infallible.

2 April 1968

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*The Upanishad says that when one sleeps, one reaches pure Being. Does this apply only to the Yogi or to everyone?*

In theory, it applies to everyone. But the vast majority of human beings fall into unconsciousness, and if there is a contact with pure Being it is quite unconscious. Very few persons are conscious of this relation. It is usually the result of Yoga.

8 April 1968

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Series Eleven – To a Sadhak

(Concerning unconsciousness during sleep)

During sleep the inner beings become consciously active. When one wakes up, it is the waking being that *is not conscious* of the activities of the night.

16 April 1968

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*In the quotation chosen for tomorrow<sup>6</sup> Sri Aurobindo speaks of “the Truth that seeks to descend upon us” and “is already there within us”. Please explain this paradox which, as I can feel, is only apparent.*

It is not a paradox.

It is the same phenomenon as for the Divine who is at the centre of our being, etc. and at the same time is beyond the creation, the Divine towards whom the whole creation is moving, but whom it could never reach if it did not carry him in itself.

One must go beyond notions of space and Matter to be able to understand.

23 April 1968

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*When I thought of writing to You this morning about the night of bonds and attachments that have enveloped me for the last three weeks, I felt that all these things have actually been there for a long time and that now Your Grace has brought them to my notice so that the next step may be taken.*

*Mother, the night has already been very long for me. But it matters little, so long as I can continue to hold myself at Your feet.*

<sup>6</sup> “In the spiritual order of things, the higher we project our view and our aspiration, the greater the Truth that seeks to descend upon us, because it is already there within us and calls for its release from the covering that conceals it in manifested Nature.”

Sri Aurobindo

## Some Answers from the Mother

According to my experience, one should not try to destroy or to eliminate. One should concentrate all one's effort on building up and strengthening the *true consciousness*, which will automatically do the work of unifying the being.

In this way, everything that has to be transformed will be transformed quite naturally, without clash or damage.

13 May 1968

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*How can one hasten the day when the whole being will be able to say, "I am Yours—Yours alone"?*

There are two actions which in practice merge into one.

(1) *Never forget* the goal that one wants to attain.

(2) Never allow any part of the being or any of its movements to contradict one's aspiration.

This also makes it necessary to become conscious of one's nights, because the activities of the night often contradict the aspiration of the day and undo its work.

Vigilance, sincerity, continuity of effort, and the Grace will do the rest.

20 May 1968

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*Even "good and innocent movements" are said to take on different colours in the light of the psychic flame.*

The very notion of good and bad is completely changed.

One can say very simply that all that leads to the Divine is good, and all that leads away from the Divine is bad.

Many virtues lead away from the Divine by making men satisfied with what they are.

22 May 1968

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Series Eleven – To a Sadhak

*Sri Aurobindo has written in Savitri:*

“Yes, there are happy ways near to God’s sun;  
But few are they who tread the sunlit path;  
Only the pure in soul can walk in light.”<sup>7</sup>  
What a joy it would be to possess the required purity!

When one is living among men with all their miseries, it is only the Grace that can bestow this state — even in those who by Tapasya have abolished their ego.

It is beyond all personal effort.

27 May 1968

\*

*What is the most effective way to overcome the ego?*

The simplest and most effective way is to offer it to the Divine; the more sincere and radical this offering is, the more quickly the result will come.

28 May 1968

\*

*To remain turned upwards and to live in the true consciousness — the two seem complementary to each other.*

Are they not two ways of saying the same thing? — certainly two ways of doing the same thing.

3 June 1968

\*

*Who should be put on guard to give the alert: “Be careful! Look upwards”?*

It is what is usually called conscience, but in fact it is the psychic being. And one can hear it only if one is very attentive, because it does not make any clamour.

5 June 1968

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<sup>7</sup> *Savitri*, Book VI, Canto 2.

## Some Answers from the Mother

*Is transparent sincerity a more effective, indispensable means, or is it a realisation in itself?*

Without sincerity nothing can be done. With total sincerity everything is possible.

12 June 1968

\*

*What is the origin of man's love for his own ignorance?*

It is unconsciousness.

Inconsciousness is the negation of all effort. Ignorance (that is, the acknowledgement that there is something to be known which we do not know) is the first effect of the divine influence on the unconscious.

15 June 1968

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*Sri Aurobindo speaks of Savitri's firmness of purpose in the following line:*

*"Immutable like a fixed eternal star."<sup>8</sup>*

*Can one say that such determination is demanded of the sadhak who aspires for transformation?*

This is the great mystery of creation: immutable and yet eternally renewed.

17 June 1968

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*Savitri says:*

*"Not only is there hope for godheads pure;  
The violent and darkened deities  
Leaped down from the one breast in rage to find  
What the white gods had missed: they too are safe;*

<sup>8</sup> *Savitri*, Book X, Canto 1.

Series Eleven – To a Sadhak

*A Mother's eyes are on them and her arms  
Stretched out in love desire her rebel sons.”<sup>9</sup>  
What had the white gods missed?*

The conversion of the Asuras.

24 June 1968

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*Isn't the power of the Asuras as boundless as the power  
of the gods?*

The vibrations of evil are in truth less powerful than the vibrations of good.

26 June 1968

\*

*Can one say that total sincerity and the abolition of the  
ego are closely interdependent?*

Only the Supreme Lord is perfectly sincere.

And when the ego is abolished, only the Supreme Lord exists.

28 June 1968

\*

*In spiritual life, even to sit down is to fall back.*

This is so true that one could rightly say: even while sleeping one must move forward.

But there comes a time when the ascent becomes a perfect repose.

2 July 1968

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<sup>9</sup> *Savitri*, Book X, Canto 2.

## Some Answers from the Mother

*Once Mother spoke to me about total sincerity. What does transparent sincerity mean?*

Sincerity is compared to an atmosphere or a sheet of glass. If the one or the other is completely transparent, it lets light through without distorting it.

Similarly, a sincere consciousness lets divine vibrations through without distorting them.

8 July 1968

\*

*Can an individual achieve transformation even if the universe continues to be such as it is?*

In the evolution, the individual is far ahead of the earth, but as long as he lives on earth there is a certain interdependence. But the condition of the earth is sure to become such that a supramental being will soon be able to live on it.

9 July 1968

\*

*The Buddha said that Nirvana results in the cessation of rebirth. But isn't the Divine always free to send back into the manifestation the spark that extinguishes itself in Him?*

Naturally, each time that one makes a rule one makes a mistake.

Besides, although he has not taken up another physical body, the Buddha himself has returned to work in the earth-atmosphere.

26 July 1968

\*

Series Eleven – To a Sadhak

*If the universe is one, shouldn't the liberation of one single person on earth have the power to liberate everyone?*

Oneness means identity in origin; but in the manifestation each entity follows its own path of conscious return to the Oneness.

28 September 1968

\*

*In 1953 Mother said: "Whatever the way one follows, whether it be the religious way, the philosophical way, the yogic way, the mystic way, no one has realised transformation."<sup>10</sup>*

*Can one hope that the sadhaks have now made good progress towards this goal?*

Now the conditions are such that every sincere effort must necessarily tend towards this goal.

30 September 1968

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*How can one collaborate in the transformation?*

Things are now arranged in such a way that as soon as one collaborates for the Divine Dawn in any form, one necessarily collaborates in the transformation.

7 October 1968

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*The Divine is the goal, the path and the one who treads the path. But isn't a person who is not advancing towards the Divine also the Divine?*

All are the Divine, but very few are those who know it and fewer still are those who want to realise it consciously. This explains

<sup>10</sup> *Questions and Answers 1953*, CWM, Vol. 5, p. 82.

## Some Answers from the Mother

the long duration and difficulty of the creation if its goal is that all and everything should once more become *consciously* divine.

14 October 1968

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*One would like to have the fundamental realisation that the Divine is all and everything.*

For that one must identify oneself with the Supreme Divine.

Once one is identified, when one turns towards the creation, one sees and knows that the Divine alone exists both in the Essence and in the manifestation.

16 October 1968

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*Is immunity to the attack of adverse forces possible without transformation?*

Immunity does not come automatically from transformation.

One has to cut off all connection with the manifested world in order to be immune.

But in any case, transformation gives the power of victory.

18 October 1968

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*Is the Divine Love equal for all even in the manifestation?*

Yes, equal and immutable.

But the capacity to perceive and receive it and the habit of distorting it differ with each one.

22 October 1968

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Series Eleven – To a Sadhak

*“The ideal Sadhaka should be able to say in the Biblical phrase: ‘My zeal for the Lord has eaten me up.’ ”<sup>11</sup>*

*Does this mean an intense, constant and integral aspiration?*

Yes, it means that the entire being is absorbed in its consecration.

24 October 1968

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*Does the subconscious go on recording during sleep?*

For most people, in their sleep, it is precisely what has been recorded in the subconscious during the day or previously which becomes active again and constitutes their dreams.

26 October 1968

\*

*Aswaphathy was very fortunate. For him,  
“Each day was a spiritual romance,...  
Each happening was a deep experience.”<sup>12</sup>*

This possibility is open to all whose aspiration is fervent.

1 November 1968

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*How can one keep what You give?*

It does not go away, but enters the subconscious and continues to act.

To remain conscious of it, one must reduce the range of the subconscious in oneself and thus increase the consciousness.

3 November 1968

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<sup>11</sup> Sri Aurobindo, *The Synthesis of Yoga*, SABCL, Vol. 20, p. 52.

<sup>12</sup> Sri Aurobindo, *Savitri*, Book I, Canto 3.

## Some Answers from the Mother

*What should one do to reduce the range of the subconscious?*

To grow in consciousness is the very aim of life on earth. It is through the experience of successive lives that the range of the subconscious is gradually reduced.

By yoga and the effort to find the Divine in oneself and in life, one hastens the work considerably and it can be done in a few years.

5 November 1968

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*"A knowledge which became what it perceived,  
Replaced the separated sense and heart  
And drew all Nature into its embrace."*<sup>13</sup>

*Is Sri Aurobindo referring here to knowledge by identity?*

Yes, it is a very exact description.

7 November 1968

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*"A greater force than the earthly held his limbs,...  
Unwound the triple cord of mind and freed  
The heavenly wideness of a Godhead's gaze."*<sup>14</sup>  
*What does "the triple cord of mind" mean?*

The cords symbolise the limitations of the mind; and there are three of them because there is a physical mind, a vital mind and a mental mind.

9 November 1968

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<sup>13</sup> *Savitri*, Book I, Canto 3.

<sup>14</sup> *Ibid.*, Book I, Canto 5.

Series Eleven – To a Sadhak

*“The days were travellers on a destined road,  
The nights companions of his musing spirit.”<sup>15</sup>*

Yes, there comes a time when nothing, absolutely nothing is outside the yoga and the Divine’s Presence is felt and found in all things and all circumstances.

11 November 1968

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*“A last high world was seen where all worlds meet;  
In its summit gleam where Night is not nor Sleep,  
The light began of the Trinity supreme.”<sup>16</sup>  
Is the “Trinity supreme” Sachchidananda?*

Yes.

15 November 1968

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*Through Krishna’s Grace, Arjuna realised the cosmic  
Divine and Virat in the twinkling of an eye. What a  
good Guru and what a good disciple!*

Speed is not necessarily a sign of superiority.

These “instantaneous” conversions are most often the result of many lives of preparation.

17 November 1968

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*“Our body’s cells must hold the Immortal’s flame.”<sup>17</sup>  
Is this the secret of the luminous body?*

It is a poetic way of expressing the transformation which is going to take place and which is more complicated than that.

19 November 1968

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<sup>15</sup> *Savitri*, Book I, Canto 3.

<sup>16</sup> *Ibid.*, Book I, Canto 5.

<sup>17</sup> *Ibid.*, Book I Canto 3.

## Some Answers from the Mother

*It seems to me, Mother, that when man does not accept the Divine, it is more out of ignorance than out of wickedness. Isn't it so?*

It is undoubtedly out of ignorance and fear of what he doesn't know.

It is only the Asuras and a few great hostile beings who refuse and oppose the Divine even though they know who He is.

21 November 1968

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*It seems to me, Mother, that the flame that calls and the flame that responds are one and the same.*

Essentially they are the same; but the plenitude of the response far exceeds the intensity of the call. The response always exceeds our receptivity by far.

25 November 1968

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*Can one say, Mother, that perfect receptivity comes only with constant union with the Divine?*

If we call "perfect receptivity" the receptivity that receives only the Divine Influence and no other, it is certain — and at the same time it is perfect purity.

This is what we should strive for.

27 November 1968

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*"None can reach heaven who has not passed through hell."<sup>18</sup>*

*But still, Mother, doesn't the soul chosen by the Divine go through hell in a different way than others?*

<sup>18</sup> *Savitri*, Book II, Canto 8.

## Series Eleven – To a Sadhak

The quotation means that in order to reach the divine regions one must, while on earth, pass through the vital, which in some of its parts is a veritable hell. But those who have surrendered to the Divine and been adopted by Him are surrounded by the divine protection and for them the passage is not difficult.

29 November 1968

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*"His failure is not failure whom God leads"<sup>19</sup>  
Because it is part of the play?*

It is the human mind that has the conception of success and failure. It is the human mind that wants one thing and does not want another. In the divine plan each thing has its place and its importance. So it is not success that matters. What matters is to be a docile and if possible a *conscious* instrument of the Divine Will.

To be and to do what the Divine wants, this is the truly important thing.

3 December 1968

\*

*"The one original transcendent Shakti, the Mother stands above all the worlds and bears in her eternal consciousness the Supreme Divine."<sup>20</sup>*

*Similarly, can one say that the Supreme Divine carries the Mother in his eternal consciousness?*

Beyond all question.

They are ONE in essence and manifestation.

5 December 1968

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<sup>19</sup> *Savitri*, Book III, Canto 4.

<sup>20</sup> Sri Aurobindo, *The Mother*, SABCL, Vol. 25, p. 20.

## Some Answers from the Mother

*Cannot the ego consent to its own abolition?*

The ego was created for the work of individualisation; when the work is achieved, it is not unusual for the ego to accept its own dissolution .

7 December 1968

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*The human pleasure of possessing is a perversion of what, Mother?*

All pleasure is a perversion, by egoistic limitation, of the Ananda which is the purpose of the universal manifestation.

11 December 1968

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*"When we eat, we should be conscious that we are giving our food to that Presence in us.... "*<sup>21</sup>

*When I try to take this attitude, the food tastes better and the atmosphere becomes quieter.*

The Presence is always there whatever we do, and it is because of ignorance, negligence or absent-mindedness that we do not feel it. But each time that we are attentive and concentrated, we become aware of a wonderful transformation in all things.

13 December 1968

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*In order to be conscious of the constant Presence, is memory a good aid?*

Memory is a mental faculty and helps the mental consciousness. But feeling and sensation must also participate.

17 December 1968

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<sup>21</sup> Sri Aurobindo, *The Synthesis of Yoga*, SABCL, Vol. 20, p. 103.

Series Eleven – To a Sadhak

*When the Presence becomes concrete, does this indicate  
the participation of feeling and sensation?*

To have the perception of the Presence, the participation of feeling is indispensable, and when sensation collaborates, then the perception becomes concrete and tangible.

19 December 1968

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*“All things shall change in God’s transfiguring hour.”<sup>22</sup>  
Can man delay or hasten the coming of this hour?*

Neither the one nor the other in their apparent contradiction created by the separative consciousness, but something else that our words cannot express.

In the present state of human consciousness, it is good for it to think that aspiration and human effort can hasten the advent of the divine transformation, because effort and aspiration are needed for the transformation to take place.

21 December 1968

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*The Upanishad says: “When That is known, all is known.” All is known in its essential truth or also in detail?*

In its essential truth, but one usually keeps the perception of the illusory appearance at the same time.

23 December 1968

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<sup>22</sup> *Savitri*, Book III, Canto 4.

## Some Answers from the Mother

*It seems to me that to know things in detail, the ordinary instrumentation is necessary for the yogi too, but that the yogi puts this knowledge to the test of the essential truth.*

Yes, one can put it that way. But above all, it is the attitude towards the outward appearance that changes completely.

25 December 1968

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*In fact, Mother, what is the yogi's attitude towards the outward appearance?*

The usefulness of seeing clearly instead of being blind.

The usefulness of no longer being deceived by outward appearances.

The usefulness of knowing the true purpose of life instead of living in ignorance and falsehood.

27 December 1968

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*Is the perception of the illusory appearance automatic for the yogi?*

That probably depends on the yogi and his condition.

But when one is united with the Supreme Consciousness and when the body is undergoing transformation, the body keeps its automatic perception of the outer world; but this perception is more complete than the ordinary one, as if it revealed something of its content.

29 December 1968

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*Therefore, Mother, the transformation of the body is necessary even to live in the Integral Knowledge!*

Certainly.

**Series Eleven – To a Sadhak**

In Sri Aurobindo's yoga, the transformation of the body is indispensable so far as it can be done. Because the aim of this yoga is not an escape from the physical consciousness but a divinisation of that consciousness.

*31 December 1968*



## Series Twelve



## *Series Twelve*

### **Letters to a Student**

*To a student in the Sri Aurobindo International Centre of Education who began writing to the Mother at the age of sixteen.*

*Sweet Mother,*

*I used to have the habit of reading Savitri or one of Your books before going to bed at night. But now I have lost the habit and I do not even go to the Samadhi very regularly. I do not understand the true value of these things. Should one do them regularly or only when one feels like doing them? Why should one do these things and how should one do them?*

One reads *Savitri* to develop one's intelligence and to understand deeper things.

One concentrates at the Samadhi to grow in devotion and to put oneself in contact with Sri Aurobindo in order to receive his help.

If these things have any value for you, you must do them regularly, because it is the laziness of unconsciousness that keeps you from doing them.

You are born for a spiritual and conscious life — but perhaps you are still too young to have the will to realise it.

Blessings.

*23 July 1969*

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*Sweet Mother,*

*Each time I decide to work well, I see that my effort does not last more than two days. What do You think I*

## Some Answers from the Mother

*should do so that I do well what I have decided to do? I think there is something in me that refuses to obey me.*

It is the same for everybody as long as one has not consciously unified the whole of one's being around the psychic centre.

This unification is indispensable if one wants to be the master of one's being and of all its actions.

It is a long and meticulous work that requires much perseverance, but the result is worth the trouble, for it brings not only mastery but also the possibility of the transformation and illumination of the consciousness.

Do you want to do it?

If so, I will help you.

Blessings.

28 August 1969

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*Sweet Mother,*

*How can one remember at every moment that whatever one does is for You? Particularly when one wants to make a complete offering, how should one proceed, never forgetting that it is for the Divine?*

To achieve that, one must have an *obstinate will* and a *great patience*. But once one has taken the resolution to do it, the divine help will be there to support and to help. This help is felt inwardly in the heart.

Blessings.

9 September 1969

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*Sweet Mother,*

*I would like to know the true meaning of birthdays, for it is an important day here.*

Series Twelve—To a Student

From the viewpoint of the inner nature, the individual is more receptive on his birthday from year to year, and thus it is an opportune moment to help him to make some new progress each year.

Blessings.

25 September 1969

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*Sweet Mother,*

*You wrote to me that it is not easy to come in contact with the psychic being. Why do You consider it difficult? How should I begin?*

I said “not easy” because the contact is not spontaneous—it is voluntary. The psychic being always has an influence on the thoughts and actions, but one is rarely conscious of it. To become conscious of the psychic being, one must want to do so, make one’s mind as silent as possible, and enter deep into the heart of one’s being, beyond sensations and thoughts. One must form the habit of silent concentration and descent into the depths of one’s being.

The discovery of the psychic being is a definite and very concrete fact, as all who have had the experience know.

Blessings.

6 October 1969

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*Sweet Mother,*

*I have seen that I am not able to force my physical body to do a little better than my actual capacity. I would like to know how I can force it. But, Sweet Mother, is it good to force one’s body?*

No.

The body is capable of progressing and it can gradually learn to do what it could not do before. But its capacity for progress

## Some Answers from the Mother

is much slower than the vital desire for progress and the mental will for progress. And if the vital and the mind are left in charge of action, they simply harass the body, destroy its balance and upset its health.

Therefore, one must be patient and follow the rhythm of one's body, which is more reasonable and knows what it can and cannot do.

Naturally, some bodies are tamasic and need a little encouragement in order to progress.

But in all things and in all cases, one has to keep a balance.  
Blessings.

13 October 1969

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*Sweet Mother,*

*Why do we believe in rebirth? What were we before our present state?*

Those who have had the memory of past lives have declared the reality of rebirth.

There have been — and there still are — beings whose inner consciousness is sufficiently developed for them to know for certain that this consciousness has manifested in bodies other than their present one and that it will survive the disappearance of this body.

It is not a theory to be discussed — it is an indisputable experience for one who has had it.

Blessings.

5 November 1969

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*Sweet Mother,*

*When we are in the midst of Nature, what should we think about? Does being in contact with Nature help us in any way?*

## Series Twelve – To a Student

It is not by thinking that one can be in contact with Nature, for Nature does not think.

But if one deeply feels the beauty of Nature and communes with her, that can help in widening the consciousness.

Blessings.

9 November 1969

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Love of Nature is usually the sign of a pure and healthy being uncorrupted by modern civilisation. It is in the silence of a peaceful mind that one can best commune with Nature.

Blessings.

13 November 1969

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*Sweet Mother,*

*How can one get rid of, or rather correct, jealousy  
and laziness?*

It is selfishness that makes one jealous; it is weakness that makes one lazy.

In either case the only truly effective remedy is conscious union with the Divine. Indeed, as soon as one becomes conscious of the Divine and is united with Him, one learns to love with the true love: the love that *loves for the joy of loving* and has no need to be loved in return; one also learns to draw Force from the inexhaustible source and one knows by experience that by using this Force in the service of the Divine one receives from Him all that one has spent and much more.

All the remedies suggested by the mind, even the most enlightened mind, are only palliatives and not a true cure.

Blessings.

16 November 1969

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## Some Answers from the Mother

*Sweet Mother,*

*At times I talk in my sleep. It is a sign that the mind lacks control, isn't it? So what should I do to keep it quiet at night?*

Generally when the body is asleep at night, the mind goes out because it is difficult for it to remain quiet for a long time; and that is why most people do not talk.

But your mind seems to remain in your body, so you must ask it to remain perfectly quiet and silent so that your body can rest properly. A little concentration for that, before going to sleep, will surely be effective.

Blessings.

29 November 1969

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*Sweet Mother,*

*When the body is asleep, is it better for the mind to go out of the body? Where does the mind go?*

The possibilities are different for each person: there are as many cases as there are persons. But each one can learn which conditions are best for his rest.

You can become conscious of your nights and your sleep just as you are conscious of your days. It is a matter of inner development and discipline of the consciousness.

Blessings.

1 December 1969

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*Sweet Mother,*

*What do You mean by "becoming conscious"? Is becoming conscious of the Divine Presence in oneself the only thing or does becoming conscious of one's movements, of one's speech, etc. also count?*

Series Twelve – To a Student

You may be sure that becoming conscious of the Divine Presence in oneself considerably changes one's whole way of being and gives an exceptional control over all activities, mental, vital and physical.

And this control is infinitely more powerful and luminous than anything one can obtain through external means.

Blessings.

9 December 1969

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*Sweet Mother,*

*Is our vital formed solely of desires, selfish feelings,  
etc., or is there something good in it too?*

Energy, strength, enthusiasm, artistic taste, boldness, forcefulness are there too, if we know how to use them in the true way.

A vital converted and consecrated to the Divine Will becomes a bold and forceful instrument that can overcome all obstacles. But it first has to be disciplined, and this it consents to only when the Divine is its master.

Blessings.

11 December 1969

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*Sweet Mother,*

*What does Sri Aurobindo mean when he speaks of  
change of consciousness?*

Passing from the general ignorant human consciousness to the yogic consciousness founded on the knowledge of the Divine Presence.

Blessings.

13 December 1969

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## Some Answers from the Mother

*Sweet Mother,*

*Why is it better to go to bed early and to get up early?*

When the sun sets, a kind of peace descends on earth and this peace is helpful for sleep.

When the sun rises, a vigorous energy descends on earth and this energy is helpful for work.

When you go to bed late and get up late, you contradict the forces of Nature, and that is not very wise.

Blessings.

21 December 1969

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*Sweet Mother,*

*Do astrology and other studies always predict things correctly, or are men still unable to do that?*

Human incapacity is necessarily behind all that men do. Only he who has become conscious of the Divine and become His faithful instrument can avoid error, if he is careful to act only at the divine command and to add nothing personal to it.

It must be said that this is not easy. Only he who no longer has any ego can do it correctly.

Blessings.

25 December 1969

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*Sweet Mother,*

*What are knowledge and intelligence? Do they play important roles in our life?*

Knowledge and intelligence are precisely the higher mental qualities in man, those that differentiate him from the animal.

Series Twelve – To a Student

Without knowledge and intelligence, one is not a man but an animal in human form.

Blessings.

30 December 1969

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*Sweet Mother,  
In the new race, will our body change form?*

Between the body of the supramental being and the body of man, there will surely be a difference comparable to that which exists between man and the most advanced ape; but what this difference will be we can hardly know until the new species appears on earth.

Blessings.

13 January 1970

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*Sweet Mother,  
What is the difference between sports and physical education?*

Sports are all the games, competitions, tournaments, etc. that are based on competition and lead to placings and prizes.

Physical education means principally all the various exercises for the development and maintenance of the body.

Naturally, here we have combined the two. But this is mainly because human beings, especially in their childhood, still need a certain excitement in order to make effort.

Blessings.

14 January 1970

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*Sweet Mother,  
What should our attitude be towards the captains and teachers here?*

### Some Answers from the Mother

An obedient, willing and affectionate attitude. They are your elder brothers and sisters who take a lot of trouble to help you.  
Blessings.

1 February 1970

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*Sweet Mother,*

*Why has the Creator made this world and human  
beings? Does He expect something of us?*

This world is Himself. He wants everything — ourselves and the world and the whole universe — to become conscious once more of being Him.

Blessings.

5 February 1970

## Series Thirteen



## *Series Thirteen*

### *Letters to a Student*

*To a student in the Sri Aurobindo International Centre of Education who began writing to the Mother at the age of sixteen.*

*Sweet Mother,  
Should one give money to beggars or not?*

In a well-organized society, there should not be any beggars.  
But as long as there are, do as you feel.  
There are good reasons both for doing it and for not doing  
it.

Blessings

*8 July 1969*

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There is no one for whom it is impossible to realise the Divine. Only, for some it will take many, many lives, whereas there are others who will do it in this very lifetime. It is a question of will. It is for you to choose.

But I must say that at the present moment conditions are particularly favourable.

Blessings.

*22 July 1969*

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*Sweet Mother,  
What does it mean, really, "to realise the Divine"?*

It means to become conscious of the Divine Presence in one-self or on the spiritual heights, and, once one is conscious of His Presence, to surrender to Him completely so that one no

## Some Answers from the Mother

longer has any other will than His, and finally to unite one's consciousness with His. That is "to realise the Divine".

Blessings.

23 July 1969

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*Sweet Mother,*

*When we sleep, our consciousness goes out, doesn't it? But other people have dreams in which I appear. So what happens? Does the consciousness divide itself or are other people's dreams only their own imagination?*

Most often, it is the vital consciousness that goes out of the body and has the form, the appearance of the person's body. If one person dreams of another, it means that both have met at night, most often in the vital region, but it can also happen elsewhere, in the subtle physical or the mental. There are any number of different possibilities in dreams.

Blessings.

1 August 1969

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*Sweet Mother,*

*Why is the night darker just before dawn—from the scientific as well as the spiritual point of view?*

Because the darkness tries to prevent the light from coming.

Blessings.

11 August 1969

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*Sweet Mother,*

*Why are the hours before midnight better for sleep than the hours after it?*

### Series Thirteen – To a Student

Because, symbolically, during the hours before midnight the sun is setting, while from the first hour after midnight it begins to rise.

Blessings.

22 August 1969

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There is only one love, the Divine Love, eternal, universal, equal for everyone and everything.

It is man (the human being) who calls all kinds of feelings “love”: all the desires, attractions, vital exchanges, sexual relations, attachments, even friendships, and many other things besides.

But all that is not even the shadow of love nor even its deformation.

These are all mental and vital, sentimental or sexual activities, and nothing more.

Blessings.

6 September 1969

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*Sweet Mother,*

*What is the difference between desire and aspiration,  
and between selfishness and self-realisation?*

Desire is a vital movement, aspiration is a psychic movement.

When one has had a true aspiration, unselfish and sincere, one cannot even ask the question anymore; for the vibration of aspiration, luminous and calm, has nothing to do with the vibration of desire, which is passionate, dark and often violent.

Selfishness means wanting everything for oneself, understanding nothing but oneself, caring for others only insofar as they are necessary or important to oneself. In French, self-realisation (*réalisation du Soi*) means discovering the divine centre in one's being. In English, self-fulfilment is generally taken

## Some Answers from the Mother

in the sense “to be successful”. Sri Aurobindo in his writings uses the word “self-realisation” to mean realisation of the Self, that is to say, becoming conscious of the Divine in oneself and identifying with Him.

Blessings.

14 September 1969

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*Sweet Mother,  
How can one unify one's being?*

The first step is to find, deep within oneself, behind the desires and impulses, a luminous consciousness which is always present and manifests the physical being.

Ordinarily, one becomes aware of the presence of this consciousness only when one has to face some danger or an unexpected event or a great sorrow.

One has, then, to come into conscious contact with that and learn to do so at will. The rest will follow.

Generally it is in the heart, behind the solar plexus, that one finds this luminous presence.

Blessings.

20 September 1969

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*Sweet Mother,  
What will be the result of changing the vital into  
something good; in other words, what will be the  
change?*

The vital is the receptacle of all the bad impulses, all wickedness, cowardice, weakness and avarice.

When the vital is converted, the impulses are good instead of being bad; wickedness is replaced by kindness, avarice by generosity; weakness disappears and strength and endurance take its place; cowardice is replaced by courage and energy.

## Series Thirteen – To a Student

The seat of power in action is in the purified vital.  
Blessings.

20 October 1969

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*Sweet Mother,*

*I have never discussed with my friends the question of knowing why we are here on earth, but I have thought about it and the only answer I could get is that at least we are here in the Ashram to manifest the Divine upon earth. But there remains one question: if everything is divine, even the adverse forces, and if everything has been created by Him and He can do everything, then how is it that He takes so much time and uses such roundabout ways? What joy does He get in creating unconscious things and making them conscious? And why all these misfortunes and sufferings?*

It is a question that all thinking people have asked.

Some have considered the problem more deeply and asked themselves whether human beings, who are so small and limited, could see things as they really are; and in the hope of understanding better, they have sought for a diviner vision, a global and true vision — with the result of Yoga. And those who have succeeded in their endeavour have found that when one is united with the Divine, one's vision of things changes totally, and they have all come to the same conclusion: unite with the Divine and you will understand.

Blessings.

28 October 1969

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*Sweet Mother,*

*Why and how does one lose one's spiritual gain by going elsewhere? One can make a conscious effort and Your protection is always there, isn't it?*

## Some Answers from the Mother

To visit one's parents is to return to an influence which is generally stronger than any other; and there are not many cases where the parents help you in your spiritual progress, because they are usually more interested in a worldly realisation.

Parents who are primarily interested in spiritual realisation usually do not ask their children to come back to them.

Blessings.

8 November 1969

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*Sweet Mother,*

*Why should one take part in the sports' competitions  
and demonstrations?*

Because it is a chance to put in greater effort and thus make faster progress.

Blessings.

16 November 1969

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*Sweet Mother,*

*I would like to know the second step towards unifying one's being. You told me about the first step.*

The work of unifying the being consists of:

(1) becoming aware of one's psychic being.  
(2) putting before the psychic being, as one becomes aware of them, all one's movements, impulses, thoughts and acts of will, so that the psychic being may accept or reject each of these movements, impulses, thoughts or acts of will. Those that are accepted will be kept and carried out; those that are rejected will be driven out of the consciousness so that they may never come back again.

It is a long and meticulous work that may take years to be done properly.

Blessings.

8 December 1969

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Series Thirteen – To a Student

*Sweet Mother,*

*How should one spend the Darshan days, December  
fifth and ninth, and one's birthday?*

In search of a knowledge truer than ordinary knowledge.

The fifth and ninth in understanding what death is.

The birthday in finding out the purpose of life.

Blessings.

13 December 1969

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(*Regarding accidents in sports at the Ashram*)

I do not think that there are more accidents here than elsewhere. Certainly there ought to be less. But for that, the children who study here must make an effort to grow in consciousness (a thing they could do more easily here than elsewhere). Unfortunately, however, few of them take the trouble to do it, so they lose the fine opportunity that has been given to them.

22 December 1969

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*Sweet Mother,*

*What is the difference between persons who have  
developed their consciousness and those who have not?*

Those who have done it and *done it well* become conscious; the others remain half conscious like the vast majority of human beings.

Consciousness, the *true* consciousness, gives control over one's own character and, to a large extent, over events.

23 December 1969

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## Some Answers from the Mother

*Sweet Mother,*

*Do you think it isn't good to visit the churches here  
to see the midnight ceremony?*

Why go to church? Are you Christians or do you want to become Christians?

Sri Aurobindo spent his whole life working to free men from the bondage of religions. Do you want to contradict his work for the sake of a childish idle curiosity?

Up to now, all those who have gone have done so without asking for permission, because they sensed that it would not be given.

*25 December 1969*

\*

*Sweet Mother,*

*In The Hour of God Sri Aurobindo has written:  
“There are moments when the Spirit moves among men  
and the breath of the Lord is abroad upon the waters  
of our being; there are others when it retires and men  
are left to act in the strength or the weakness of their  
own egoism”<sup>1</sup> and in one of your letters, you have said  
that one must not rely on one’s ego but on the psychic.  
Mother, will you explain this to me?*

It so happens that we are not in an age when men have been left to their own means. The Divine has sent down His Consciousness to give them light. All who are able to do so should profit by it.

Blessings.

*29 December 1969*

\*

<sup>1</sup> SABCL, Vol. 17, p. 1.

Series Thirteen – To a Student

*Sweet Mother,*

*About what you told me yesterday: had the Divine not sent His Consciousness down upon earth? But the whole creation has had the Divine in it from the very beginning, hasn't it?*

Yes.

*And why were primitive men left to their own means?*

Primitive men were still too close to the animal to be able to enter into relation with the Inner Divine; it is only gradually, through thousands of years of ascending evolution, that men have learned to be conscious. Now they are ready to manifest a far higher consciousness, the consciousness that will act fully in the superman; and that is why this consciousness has come down on earth to work in all who are ready to receive it.

Blessings.

30 December 1969

\*

*Sweet Mother,*

*"The world is preparing for a big change. Will you help?"<sup>2</sup>*

*What is this great change that you speak of? And how can we be of help to it?*

This great change is the appearance on earth of a new race that will be to man what man is to the animal. The consciousness of this new race is already at work on earth to give light to all who are capable of receiving it and heeding it.

Blessings.

2 January 1970

\*

<sup>2</sup> The Mother's New Year Message of 1970.

## Some Answers from the Mother

*Sweet Mother,*

*How should the news of death be received, especially  
when it is someone close to us?*

Say to the Supreme Lord: “Let Thy Will be done”, and remain as peaceful as possible.

If the departed one is a person one loves, one should concentrate one’s love on him in peace and calm, for that is what can most help the one who has departed.

Blessings.

16 January 1970

\*

*Sweet Mother,*

*How should we watch a film? If we identify with  
the characters and if the film is tragic or full of suspense,  
we get so involved that we cry or feel frightened. And if  
we keep aloof we cannot appreciate it properly. So what  
should we do?*

It is the vital that gets touched and moved.

If you watch mentally, the interest is no longer the same; instead of being moved or troubled, you can calmly judge the value of a film, whether it is well made or well acted, or whether the scenes have any artistic value.

In the first case you are a “good audience”, in the second case you are more peaceful.

Blessings.

30 January 1970

\*

*Sweet Mother,*

*How would we know what is happening in other  
countries and even in our own if we did not read news-  
papers? At least we get some idea from them, don’t we?  
Or would it be better not to read them at all?*

**Series Thirteen – To a Student**

I did not say that you must not read newspapers. I said that you must not blindly believe everything you read; you should know that the truth is altogether different.

Blessings.

*4 February 1970*

\*

*Sweet Mother,*

*How can we know the truth of the facts when reading newspapers? What is the best way of knowing the truth of the world?*

The best way is to find the truth in ourselves — then we shall be able to see the Truth wherever it is.

Blessings.

*5 February 1970*



## Series Fourteen



## *Series Fourteen*

### **Letters to a Sadhak**

*To a sadhak of the Sri Aurobindo Ashram*

We are at a moment of transition in the history of the earth. It is merely a moment in eternal time, but this moment is long compared to human life. Matter is changing in order to prepare itself for the new manifestation, but the human body is not plastic enough and offers resistance; this is why the number of incomprehensible disorders and even diseases is increasing and becoming a problem for medical science.

The remedy lies in union with the divine forces that are at work and a receptivity full of trust and peace which makes the task easier.

*18 November 1971*

\*

Those who want to progress now have an exceptional chance, because the transformation begins with the opening of the consciousness to the action of the new forces; thus individuals have a unique and wonderful opportunity to open themselves to the divine influence.

*20 November 1971*

\*

The purpose of individual existence is the joy of discovering the Divine and uniting with Him. When one has understood this, then one is ready to gain the strength to surmount all difficulties.

*22 November 1971*

\*

### Some Answers from the Mother

A victory won over the lower nature gives a deeper and more lasting joy than any external success.

*24 November 1971*

\*

Sri Aurobindo has revealed to us a few of the marvels that the future will bring to the earth and has encouraged us to prepare ourselves for it.

*27 November 1971*

\*

Each one has his ego and all the egos are at odds with one another. It is only when one gets rid of the ego that one becomes a free being.

To be free, one must belong only to the Divine.

*3 December 1971*

\*

In the difficult hours of life, the imperative duty of each one is to overcome his ego in a total and unconditional self-giving to the Divine. Then the Divine will make you do what you have to do.

*4 December 1971*

\*

Supreme Lord, Infinite Wisdom,

At this perilous hour when egoisms are at odds and asserting themselves, the only safety lies in taking refuge in Thee!

Grant that nothing in us may be an obstacle to the fulfilment of Thy Will.

Grant that we may become conscious and effective collaborators in the fulfilment of Thy Will.

*5 December 1971*

\*

## Series Fourteen – To a Sadhak

Difficult hours come to the earth to compel men to overcome their small personal egoism and turn exclusively to the Divine for help and light. The wisdom of men is ignorant. Only the Divine knows.

*7 December 1971*

\*

Our human consciousness has windows that open upon the Infinite. But generally men keep these windows carefully closed. We have to open them wide and allow the Infinite to enter us freely in order to transform us.

Two conditions are necessary to open the windows:

- (1) ardent aspiration;
- (2) progressive abolition of the ego.

The divine help is assured to those who set to work sincerely.

*8 December 1971*

\*

The ego was necessary to form the individual being. Its destruction is therefore difficult. There is a much better, though more difficult solution: to transform it and make it an instrument of the Divine.

Egos that are converted and wholly consecrated to the Divine become especially powerful and effective instruments.

The endeavour is difficult and demands an absolute and steadfast sincerity, but for those who have a strong will, an ardent aspiration and an unshakable sincerity, it is well worth undertaking.

The method for each individual is worked out as the activity proceeds, for each ego has its own character and needs a particular method. The only qualities indispensable for all are absolute perseverance and sincerity. The least tendency to deceive oneself makes success impossible.

*9 December 1971*

\*

### Some Answers from the Mother

For you, the best way to begin is to find your psychic being, to concentrate on it by making it the witness of all your inner movements and the judge of all that you should or should not do, and to strive to submit your external nature to its decisions.

*11 December 1971*

\*

The psychic being is the individual sheath of the Divine Presence. It is found deep within oneself, beyond all thoughts.

*11 December 1971*

\*

Communications from the psychic do not come in a mental form. They are not ideas or reasonings. They have their own character quite distinct from the mind, something like a feeling that comprehends itself and acts.

By its very nature, the psychic is calm, quiet and luminous, understanding and generous, wide and progressive. Its constant effort is to understand and progress.

The mind describes and explains.

The psychic sees and understands.

*13 December 1971*

\*

The psychic is conscious of its progressive formation during successive lives upon earth, so it has the memory of the important moments in its previous lives.

The more the psychic has taken part in these physical lives on earth, the more numerous and precise its memories are.

*14 December 1971*

\*

Feeling alone in the midst of human beings is the sign that you are beginning to feel the need to find in your own being contact with the Divine Presence. So you must concentrate in silence and

**Series Fourteen – To a Sadhak**

try to enter deep within to discover the Divine Presence in the depths of your consciousness, beyond all mental activity.

*16 December 1971*

\*

There comes a moment when life becomes intolerable without the Divine Presence. Therefore, give yourself entirely to the Divine and you will emerge into the Light.

*17 December 1971*

\*

One moment of conscious communion with the Divine can shatter all resistance, however powerful it may be.

*18 December 1971*

\*

In silence lies the greatest receptivity. And in an immobile silence the vastest action is done.

Let us learn to be silent so that the Lord may make use of us.

*19 December 1971*

\*

We shall have made a great leap towards realisation when we have driven all defeatism out of our consciousness.

It is by perfecting our faith in the Divine Grace that we shall be able to conquer the defeatism of the subconscious.

*20 December 1971*

\*

Total union and the perfect manifestation of the Divine are the sole means of putting an end to the suffering and misery of the physical world which are the cause of subconscious pessimism. It is only in perfect union with the Divine that the consciousness can emerge into the eternal delight. And this conscious union is the true goal of earthly existence.

*21 December 1971*

\*

### Some Answers from the Mother

To know why we live: discovery of the Divine and conscious union with Him.

The aspiration to concentrate solely on this realisation.

To know how to transform all circumstances into a means of reaching this goal.

*22 December 1971*

\*

### Prayer

O Lord, awaken in me the ardent desire to know You.

I aspire to consecrate my life to Your service.

*24 December 1971*

\*

The best thing we can do to express our gratitude is to overcome all egoism in ourselves and make a constant effort towards this transformation. Human egoism refuses to abdicate on the grounds that others are not transformed. But that is the stronghold of bad will, for each one's duty is to transform himself regardless of what others may do.

If men knew that this transformation, the abolition of egoism, is the only way to gain constant peace and delight, they would consent to make the necessary effort. This, then, is the conviction that must awaken in them.

Everyone should repeatedly be told: abolish your ego and peace will reign in you.

The Divine help always responds to a sincere aspiration.

*25 December 1971*

\*

Human beings could be classified under four principal categories according to the attitude they take in life:

(1) Those who live for themselves. They consider everything in relation to themselves and act accordingly. The vast majority of men are like this.

## Series Fourteen – To a Sadhak

(2) Those who give their love to another human being and live for him. As for the result, everything naturally depends on the person one chooses to love.

(3) Those who consecrate their life to the service of humanity through some activity done not for personal satisfaction but truly to be useful to others without calculation and without expecting any personal gain from their work.

(4) Those who give themselves entirely to the Divine and live only for Him and through Him. This implies making the effort required to find the Divine, to be conscious of His Will and to work exclusively to serve Him.

In the first three categories, one is naturally subject to the ordinary law of suffering, disappointment and sorrow.

It is only in the last category—if one has chosen it in all sincerity and pursued it with an unfailing patience—that one finds the certitude of total fulfilment and a constant luminous peace.

*26 December 1971*

\*

Do not live to be happy, live to serve the Divine, and the happiness you enjoy will exceed all expectation.

*28 December 1971*

\*

We are at a decisive hour in the history of the earth. It is preparing for the coming of the superman and because of this the old way of life is losing its value. We must strike out boldly on the path of the future despite its new demands. The pettinesses once tolerable, are tolerable no longer. We must widen ourselves to receive what is going to come.

*29 December 1971*

\*

The result of the creation is a detailed multiplication of consciousness.

## Some Answers from the Mother

When the vision of the whole and the vision of all the details are united in a single active consciousness, the creation will have attained its progressive perfection.

*8 January 1972*

\*

In time and space no two human beings have the same consciousness, and the sum of all these consciousnesses is but a partial and diminished manifestation of the Divine Consciousness.

That is why I said "progressive perfection", because the manifestation of the consciousness of detail is infinite and unending.

*9 January 1972*

\*

The first condition is not to have one's own personal interest as a goal.

The first qualities needed are boldness, courage and perseverance.

And then to be conscious that one knows nothing compared to what one ought to know, that one can do nothing compared to what one ought to do, that one is nothing compared to what one ought to be.

One must have an invariable will to acquire what is lacking in one's nature, to know what one does not yet know, to be able to do what one is not yet able to do.

One must constantly progress in the light and peace that come from the absence of personal desires.

One could take as a programme:  
"Always better. Forward!"

And to have only one goal: to know the Divine in order to be able to manifest Him.

Persevere, and what you cannot do today you will be able to do tomorrow.

*11 January 1972*

\*

## Series Fourteen – To a Sadhak

*Mother, is it possible to develop in oneself the capacity to heal?*

In principle, everything is possible by uniting consciously with the Divine Force.

But a method has to be found, and this depends on the case and the individual.

The first condition is to have a physical nature that gives energy rather than draws energy from others.

The second indispensable condition is to know how to draw energy from above, from the inexhaustible impersonal source.

12 January 1972

\*

In this way the more one spends the more one receives, and one becomes an inexhaustible channel rather than a vessel that empties itself by giving.

It is through steadfast aspiration that one learns.

13 January 1972

\*

Sincerity, humility, perseverance and an insatiable thirst for progress are essential for a happy and fruitful life. Above all, one must be convinced that the possibility of progress is unlimited. Progress is youth; one can be young at a hundred.

14 January 1972

\*

When the body has learned the art of constantly progressing towards an increasing perfection, we shall be well on the way to overcoming the inevitability of death.

16 January 1972

\*

## Some Answers from the Mother

If the growth of consciousness were considered as the principal goal of life, many difficulties would find their solution.

The best way to avoid growing old is to make progress the goal of our life.

*18 January 1972*

\*

To learn constantly, not just intellectually but psychologically, to progress in regard to character, to cultivate our qualities and correct our defects, so that everything may be an opportunity to cure ourselves of ignorance and incapacity — then life becomes tremendously interesting and worth living.

*27 January 1972*

\*

Sri Aurobindo came upon earth to announce the manifestation of the supramental world. And not only did he announce this manifestation but he also embodied in part the supramental force and gave us the example of what we must do to prepare ourselves for this manifestation. The best thing we can do is to study all he has told us, strive to follow his example and prepare ourselves for the new manifestation.

This gives life its true meaning and will help us to overcome all obstacles.

Let us live for the new creation and we shall grow stronger and stronger while remaining young and progressive.

*30 January 1972*

\*

The energies that human beings use for reproduction and that occupy such a predominant place in their lives, should on the contrary be sublimated and used for progress and higher development so as to prepare the coming of the new race. But first, the vital and the physical have to be free of all desire — otherwise one is courting disaster.

*31 January 1972*

## Series Fourteen – To a Sadhak

\*

The first thing the physical consciousness must understand is that all the difficulties we meet with in life come from the fact that we do not rely exclusively on the Divine for the help we need.

The Divine alone can liberate us from the mechanism of universal Nature. And this liberation is indispensable for the birth and development of the new race.

It is only by giving ourselves entirely to the Divine in perfect trust and gratitude that the difficulties will be overcome.

*1 February 1972*

\*

To want what the Divine wants, in all sincerity, is the essential condition for peace and joy in life. Almost all human miseries come from the fact that men are nearly always convinced that they know better than the Divine what they need and what life ought to give them. Most human beings want other human beings to conform to their expectations and circumstances to conform to their desires — therefore they suffer and are unhappy.

It is only when one gives oneself in all sincerity to the Divine Will that one has the peace and calm joy which come from the abolition of desires.

The psychic being knows this with certainty; so, by uniting with one's psychic, one can know it. But the first condition is not to be subject to one's desires and mistake them for the truth of one's being.

*4 February 1972*

\*

The first necessity for each one is his own transformation, and the best way to help the world is to realise the Divine oneself.

*5 February 1972*

\*

## Some Answers from the Mother

In the depths of our being, in the silence of contemplation, a luminous force floods our consciousness with a vast and luminous peace which prevails over all petty reactions and prepares us for union with the Divine—the very purpose of individual existence.

*6 February 1972*

\*

Thus, the purpose and goal of life is not suffering and struggle but an all-powerful and happy realisation.

All the rest is painful illusion.

*7 February 1972*

\*

When humanity was first created, the ego was the unifying element. It was around the ego that the different states of being were grouped; but now that the birth of superhumanity is being prepared, the ego has to disappear and give way to the psychic being, which has slowly been formed by divine intervention in order to manifest the Divine in the human being.

It is under the psychic influence that the Divine manifests in man and thus prepares the coming of superhumanity.

The psychic is immortal and it is through the psychic that immortality can be manifested on earth.

So the important thing now is to find one's psychic, unite with it and allow it to replace the ego, which will be compelled either to get converted or disappear.

*8 February 1972*

\*

The first thing one learns on the way is that the joy of giving is far greater than the joy of taking.

Then gradually one learns that to forget oneself is the source of immutable peace. Later on, in this self-forgetfulness, one finds the Divine, and that is the source of an ever-increasing bliss.

## Series Fourteen – To a Sadhak

Sri Aurobindo told me one day that if men knew this and were convinced of it, they would all want to do yoga.

*9 February 1972*

\*

Human consciousness is so corrupted that men prefer the miseries of the ego and its ignorance to the luminous joy that comes from a sincere surrender to the Divine. So great is their blindness that they refuse even to try the experiment and would rather be subject to the miseries of their ego than make the effort needed to get rid of them.

So completely blind are they that they would not hesitate to make the Divine a slave of their ego, if such a thing were possible, in order to avoid giving themselves to the Divine.

*10 February 1972*

\*

Supreme Lord, teach us to be silent, that in the silence we may receive Your force and understand Your will.

*11 February 1972*

\*

We want to be true servitors of the Divine.

“Supreme Lord, Perfect Consciousness, You alone know truly what we are, what we can do, what progress we must make to be capable and worthy of serving You as we would. Make us conscious of our possibilities, but also of our difficulties so that we may overcome them in order to serve You faithfully.”

The supreme happiness is to be true servitors of the Divine.

*14 February 1972*

\*

For those who want always to progress, there are three major ways of progressing:

(1) To widen the field of one’s consciousness.

## Some Answers from the Mother

(2) To understand ever better and more completely what one knows.

(3) To find the Divine and surrender more and more to his Will.

In other words, this means:

(1) To constantly enrich the possibilities of the instrument.

(2) To ceaselessly perfect the functioning of this instrument.

(3) To make this instrument increasingly receptive and obedient to the Divine.

To learn to understand and do more and more things. To purify oneself of all that prevents one from being totally surrendered to the Divine. To make one's consciousness more and more receptive to the Divine Influence.

One could say: to widen oneself more and more, to deepen oneself more and more, to surrender oneself more and more completely.

*15 February 1972*

\*

What is commonly called faithfulness is a scrupulous compliance with the promises one has made. But the only true and binding faithfulness is faithfulness to the Divine—and that is the faithfulness we all ought to acquire through sincere and sustained effort.

When the whole being, in all its parts and all its activities, can say to the Divine in all sincerity:

“Whatever You will, whatever You will”,  
then one is well on the way to the true faithfulness.

*17 February 1972*

\*

Life on earth is essentially a field for progress. But how brief life is for all the progress that has to be made!

**Series Fourteen – To a Sadhak**

To waste one's time seeking the satisfaction of one's petty desires is sheer folly. True happiness is possible only when one has found the Divine.

*19 February 1972*

\*

Supreme Lord, Perfection that we must become, Perfection that we must manifest.

This body lives by You alone and goes on repeating to You:  
“Whatever You will, whatever You will”

until the day when it shall automatically know what You will because its consciousness will be totally united with Yours.

*23 February 1972*

\*

Grant that I may become conscious of Your Presence.

*9 March 1972*

\*

Lord, we implore You, grant that nothing in us may reject Your Presence and that we may become what You want us to be; grant that all in us may conform to Your Will.

*12 March 1972*

\*

Lord, give us the silence of Your contemplation, the silence rich with Your effective Presence.

*13 March 1972*

\*

Grant that our silence may be filled with Your Presence and that we may be fully conscious of it.

Grant that we may know that You are our life, our consciousness and our being, and that without You everything is merely illusion.

*14 March 1972*

\*

### Some Answers from the Mother

Grant that we may identify ourselves with Your Eternal Consciousness so that we may know truly what Immortality is.

*16 March 1972*

\*

To prepare for immortality, the consciousness of the body must first identify itself with the Eternal Consciousness.

*17 March 1972*

\*

A fifteen-year-old girl asked: "What is Truth?"

I answered: "The Will of the Supreme Lord."

It is a subject for contemplative meditation.

*18 March 1972*

\*

This truth that man has vainly sought to know will be the birthright of the new race, the race of tomorrow, the superman.

To live according to Truth will be his birthright.

Let us do our best to prepare the coming of the New Being. The mind must fall silent and be replaced by the Truth-Consciousness — the consciousness of details harmonised with the consciousness of the whole.

*19 March 1972*

## *Note on the Texts*

The fourteen correspondences in this volume were first brought out separately in books and journals published by the Sri Aurobindo Ashram. Most of them appeared either in the *Bulletin of Sri Aurobindo International Centre of Education*, a bi-lingual quarterly in French and English, or in *Mother India*, a monthly in English. The correspondences were first published together in English in 1987 in the first edition of this volume. They were first published together in French in 1994 under the title *Quelques Réponses de la Mère – 1*.

Twelve of these correspondences were written wholly or partly in French; two were written entirely in English. The original translations of material in French were revised for publication in 1987 in the first edition.

In five correspondences some part of the originally published material has been removed—namely the Mother's brief words of encouragement or solicitude (unless they occur within a longer reply), her comments and decisions on mundane affairs (unless they indicate her viewpoint or way of working), and any replies of little general interest. In two of the series, hitherto unpublished material has been added.

The texts of this second edition (2003) are the same as those of the first edition, except for the correction of typographical errors and the revision of a few translations.

Details about the individual series follow.

**Series One.** Original in French. First published in French in February 1978 in Cahier No. 31 of the Centre d'Études Sri Aurobindo (Paris). Subsequently published in French, with an English translation, in the *Bulletin* of August 1979. The same material is included in this volume.

**Series Two.** Original in French, excepting twenty-eight replies in English. First published in English translation in *My Little Smile* (1977). About sixty per cent of that material is included here. In addition,

## Some Answers from the Mother

there are about twenty-five pages of new material, selected from the original manuscripts, which were published for the first time in 1980. The following replies of the Mother were written in English: the first six, eighth and tenth undated replies at the beginning of the series; the reply of 14 December 1931; the replies in 1932 of 9, 14 and 15 June; 25 June (except the final entry of that date); 27 June and 1 July; 20 July (first reply of that date); 21 July (except the second and final entries); 29 July (final paragraph only); 30 July; 6, 10, 15, 16 and 25 August; 5 and 26 September; 9 November and 3 December; and the reply of 1940 beginning "A year".

**Series Three.** Original in French, excepting the two replies of 6 September 1936, which were written in English. About one quarter of the correspondence was published in the *Bulletin* issues of August and November 1974 and February 1975. The complete correspondence appeared in *My Little Smile* (1977). About thirty-five per cent of the whole is presented here.

**Series Four.** Original in English. The full correspondence, containing the replies of both Sri Aurobindo and the Mother, was first published in the October and November 1977 issues of *Mother India*. About half the replies of the Mother are included in this volume.

**Series Five.** Original in French, excepting thirteen replies in English. A small part of the correspondence was published in *Breath of Grace* (1973), pages 94–105. A comprehensive selection, containing the replies of both Sri Aurobindo and the Mother, was serialised in the *Bulletin* issues of February, April and August 1980. Of that material, about half the replies of the Mother are included in this volume. The following replies were written in English: 14 March and 22 August 1932, 6 and 9 March 1934, 13 September 1937, 10 April 1942, 12 December 1953, 23 March 1954, 26 January 1956, and at the end of the series the undated replies beginning "Your going away", "You need not", "Do not accept" and "Each time that" (except the phrase

### Note on the Texts

“Peace, peace, O my heart!”, the original of which is “*Paix, paix, O mon cœur!*”).

**Series Six.** Original in French. About twenty per cent of the correspondence appeared in English translation in the *Sri Aurobindo Circle* of 1955. The full correspondence first came out in 1964—in French as *Quelques réponses de la Mère*, and in English as *Some Answers from the Mother*. The same material is presented here. This series is not arranged in chronological order, as the others are, but is broadly divided into thirteen sections according to subject; this is the form in which it was published in 1964.

**Series Seven.** Original in English. About half the correspondence was published in *Breath of Grace* (1973), pages 182–94. The complete collection, containing the replies of both Sri Aurobindo and the Mother, came out in the *Bulletin* issues of February, April and August 1981. Of that material, about half the replies of the Mother appear in the present volume.

**Series Eight.** Original in French. First published in French, with an English translation, in *Mother India* from February to August 1960. The same material, set in chronological order, appears here.

**Series Nine.** Original in French. About half these replies were published in the French original, with an English translation, in the *Mother India* issues of June, August, October and December 1960. Two other replies appeared in the *Bulletin* issues of August 1962 and February 1963. The rest of the material was first published in 1980 in the first edition of this volume.

**Series Ten.** Original in French. First published in the *Bulletin* from April 1973 to November 1975. About ten per cent of the letters—those specifically on education—were brought out in 1978 in *On Education*, Collected Works Volume 12, Part Two, Section VI. The

### **Some Answers from the Mother**

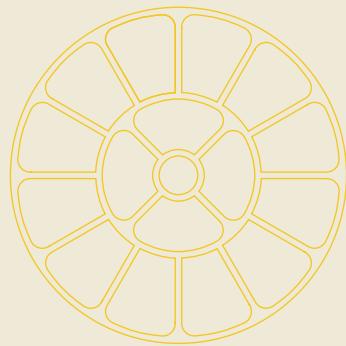
present volume contains the entire correspondence. The first sentence of the Mother's reply of 30 December 1964 was written in English.

**Series Eleven.** Original in French. First published in the *Bulletin* issues of November 1978 and February 1979.

**Series Twelve.** Original in French. First published in the *Bulletin* issues of August and November 1970.

**Series Thirteen.** Original in French. First published in the *Bulletin* issues of February and April 1971. The third paragraph of the Mother's reply of 6 September 1969 was written in English, as were the words "self-fulfilment", "to be successful" and "self-realisation" in the reply of 14 September 1969.

**Series Fourteen.** Original in French. First published in the *Bulletin* from April 1972 to February 1973.

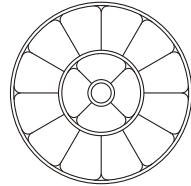


THE MOTHER

# More Answers from the Mother

## More Answers from the Mother





*The Mother*

## More Answers from the Mother

Sri Aurobindo Ashram, Pondicherry

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The Mother in 1960



## *Publisher's Note*

This volume contains the Mother's correspondence with six members of the Sri Aurobindo Ashram. The material covers a thirty-five year period, from 1932 to 1968. All the correspondences are presented in chronological order. Two of them were written in English; four were written wholly or partly in French and appear here in translation. Further information is given in the Note on the Texts.



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To a disciple who joined the Sri Aurobindo Ashram in 1938 at the age of twenty-one. He was a Hindi teacher and translator, the editor to two Hindi journals and the supervisor of several Ashram departments, until his passing in 2002.	
<b>Series Four (1942–1970)</b>	333
To a disciple who joined the Sri Aurobindo Ashram in 1931 at the age of thirty-one. He worked in the Building Service until the mid 1940s and then became head of the Furniture Service, which he managed until his passing in 1970.	
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To a disciple who joined the Sri Aurobindo Ashram in 1939 at the age of twenty-one. He worked first as an assistant to an Ashram secretary and then supervised the management of several guest-houses. He was a writer, a lecturer and the editor of three journals until his passing in 1993.	
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# More Answers from the Mother

## Series One



## *Series One*

*To a young disciple who joined the Sri Aurobindo Ashram in 1930 at the age of thirteen. After eight years of study he took up work, first on the construction of Golconde (an Ashram residential quarters) as a carpentry supervisor and then in the Granary and Dining Room. In 1945 he became a teacher in the newly-opened Ashram school and worked in the Reception Service until his passing in 1993. The disciple started writing to the Mother at the age of fifteen.*

*When I sleep at noon I am not conscious; if there is any noise I don't hear it. But at night when I sleep, I am sometimes conscious and can hear nearly everything.*

*Is it all right not to sleep at night?*

No, it is not all right not to sleep. It is necessary to sleep very quietly and well. Besides, this does not prevent you, when you dream, from being conscious of your dreams. What is it that prevents you from sleeping?

You must tell me everything very sincerely and without fear. Telling me everything very frankly brings you closer to me.

*8 December 1932*

*Mother, I don't know the significance of animals.<sup>1</sup> For example, the lion...*

Power.

<sup>1</sup> The disciple enquired about this because the Mother was sending him pictures of animals pasted on the front of the envelopes containing her replies to him.

## More Answers from the Mother

*the deer...*

Swiftness of movement.

*the swan...*

The soul.

*birds...*

Some birds have a meaning, but it is not one and the same for all birds.

23 December 1932

*I want to know the significance of the elephant whose picture you sent me today, and also of the parrot.*

The parrot signifies “fluency of speech” and the elephant “strength”.

25 December 1932

The dog on the envelope means: obedience.

31 December 1932

*What is the significance of the picture you sent me this morning?*

It is a seal — a very clever animal that can be taught all sorts of tricks, even juggling.

3 January 1933

Series One

*What does the peacock signify?*

Victory.

*5 January 1933*

*What is the significance of the picture of the rabbit you sent me today?*

It is not a rabbit, it is a *hare* and the hare means “prudence”.

*6 January 1933*

*Now I understand everything. I will never make the same mistake again. I am very sad about this. Now I will be calm and try not to do anything you do not like.*

That is good, my child; I trust you and I know that you will never deliberately do anything I do not like. So you must not be sad nor dwell on the past, but think only of the joy of not making any more mistakes on this point in the future.

And you may be sure that my affection will always be with you to help you to do the right thing.

*18 January 1933*

*I think that what I wrote yesterday was not good. Now I regret what I wrote.*

You must not regret. It is always better to be frank and open; that is the best way to correct one's mistakes.

*24 January 1933*

*X tells me that she won't make any shirts for me, only punjabis. Then, after a lot of quarrelling, she tells me*

## More Answers from the Mother

*that she will make one punjabi and one shirt, but I want two coloured shirts.*

You were quite wrong to quarrel. I completely disapprove of this behaviour. You are still a child and ought to respect your elders. Besides, it is the worst possible way to get something from someone.

You say, "I *want* shirts"; that is not the way to speak. By what right does a desire or preference dare to impose itself in this way?

After enquiring I shall tell you what can be done.

5 February 1933

*I didn't quarrel with X. I didn't answer her questions and I don't know enough French to quarrel with her.*

If you didn't quarrel, it is all right. *To quarrel* means to say unpleasant things to each other with violence.

6 February 1933

The reindeer on the envelope is the symbol of endurance.

15 February 1933

(*About a picture of a dove*)

I am sending you the bird of your name: Peace.

16 February 1933

The cat means receptivity.

21 February 1933

The pelican on the envelope is the symbol of devotedness.

25 February 1933

## Series One

*I shall oppose the vital, I shall fight with it, I shall win the victory. One day I shall win the victory over all the dark forces. The Divine Grace is there—why should I fear?*

Yes, you should not fear, you should keep an entire faith in the Divine Grace. The second point is to keep your body well-balanced by getting enough sleep—seven hours out of twenty-four—and enough food.

2 March 1933

*Yesterday at noon I was reading a book and after a while I fell asleep. I awoke with a start and looked at the time: it was almost one o'clock. I had a class at one o'clock. So I was able to go. Was it the Divine who woke me up?*

Not necessarily. One part of the subconscious is always alert, and having the will to wake up at a certain time is enough for that part to wake you.

3 March 1933

*How can one change the obscure vital into a luminous vital?*

By the surrender of the vital, its opening to the light, and the growth of consciousness.

4 March 1933

*Last night, I got the idea that I would try to observe absolute silence, not even laughing or thinking. Thinking only of the Mother. Praying to the Divine.*

Not laughing or thinking, that is going a bit too far!

## More Answers from the Mother

*I said to myself: But why not observe silence all day? I shall try to do so.*

That is a bit too much. Control over one's speech is more important than complete silence. The best thing is to learn to say only what is useful in the most accurate and truthful way possible.

5 March 1933

*Sometimes I become absolutely calm. I speak to nobody, I walk about alone, thinking of the Divine. If someone talks to me and sometimes speaks unnecessarily, I don't answer him. Is it all right to keep this condition all the time?*

It is an excellent condition which can be maintained without any harm, but it must be sincere. That is, it must not be an appearance of calm, but a true and deep calm which spontaneously keeps you silent.

9 March 1933

*(About a picture on an envelope) Is it a goat?*

It is an antelope, with the significance "swiftness of movement".  
The goat is "agility".

9 March 1933<sup>2</sup>

*(About a picture of some pigs)*

The envelope I am sending you represents the obscure movements of the vital in the nature.

15 March 1933

<sup>2</sup> This date is the same as the one above it because the disciple sometimes corresponded more than once a day.

## Series One

*I don't know which comes first, second, etc. For example, what comes after Truth?*

After Truth comes Truth and again Truth!

23 March 1933

*At night I sleep well only after 11:00. I get up at 5:30, but I wake up at 4:00 or 4:30.*

It is not good to lie in bed when you are awake; it is more tiring than restful and it also increases tamas. It is better to jump out of bed as soon as you wake up; then in the evening you will feel sleepy and can get to sleep earlier. The hours of sleep *before midnight* are the best and most restful.

25 March 1933

*In the story of Prahlad the child was about to die, but he thought only of the Divine who in his consciousness replaced the fire that was to burn him. Death was changed into life, into joy, and through that he realised the Divine Light. Does this story mean that through the Divine or the divine help, difficult things can be changed into easy things, even death into life?*

Yes, it is morally true and one day it will also be physically true.

26 March 1933

*I want to ask you two other things I remember now. Write for me: "Do not read stories to console the vital." And the second: "Do not speak unnecessarily to satisfy or please the vital."*

## More Answers from the Mother

Do not waste time reading frivolous and unwholesome things.  
Do not waste your energy in idle small talk.

28 March 1933

*What does “compassion” mean?*

Compassion is the equivalent of *miséricorde*. It is a pity full of strength and kindness, a pity that pardons and makes amends, forgets all offences and wants always what is best for everyone.

31 March 1933

*I am observing myself and I find no special movement or any doubt and what is more I feel happy. But sometimes it happens that the observation is not quite true.*

One needs to have reached a pinnacle of wisdom before one can hope never to be mistaken. All of you have much to do before that.

3 April 1933

*Y is a good boy—there are some fine qualities in his character. But one bad thing I find in him is vanity.*

He is very young—he will grow out of it. Have you no vanity at all in you that you can reproach others with it?

3 April 1933

*(After describing a dream the disciple commented:) I have not written just exactly how I saw things in the dream because it is difficult to describe.*

I advise you to be very attentive and scrupulous about saying

## Series One

only what is perfectly accurate. It is very easy to make things up when one is telling a dream and then it no longer has any value.

10 April 1933

*What is the significance of this picture showing a young girl with her hand on a lion's back? "With the help of the divine power all the hostile forces can become calm and peaceful"—is that it?*

The lion is the symbol of power. It would be better to say that under the control of the Divine Will, power is beneficent, while without that control it harms everyone and becomes terrible.

10 April 1933

*(About a picture of some hunters which the disciple sent to the Mother)*

What an ugly picture you have sent me! The men are sinister brutes, the cruellest of all living creatures.

12 April 1933

*The Divine is the true supreme goal of our life. We must fulfil the divine will. But who is the Divine, and what is the divine will?*

These are things one cannot speak about; they have to be discovered through personal experience.

13 April 1933

*I have faith in my strength and believe I am capable of doing all the work.*

It is not in *your* own strength that you should have faith. It is in

## More Answers from the Mother

*the divine force, which works in all who are consecrated to the Divine and sustains them in their action.*

*I have faith that I am capable of doing all the work. I like the work a lot; so if you don't mind, I would like to continue.*

I repeat: having faith in *yourself* cannot take you very far and it is certain that sooner or later you will feel a reaction and be obliged to stop.

First establish the true attitude, which is to find your base, your support and your help in *the Divine alone*—then all possibility of fatigue will disappear. Until then it is better to let the servant do at least part of the work, which you can supervise if you like.

17 April 1933

*After finishing the meter-reading work,<sup>3</sup> I felt very tired. It seemed to me that something wanted to prevent me from doing any more work, so I pulled myself up and said to myself, "No, no, you must work. Have faith, everything will go away." And indeed, the tiredness disappeared. In the evening I had a very bad stomach-ache. I thought that it too wanted to prevent me from working. But I told myself, "No, you must work. It is only through work or through faith that the pain will go away. If you rest, it will get worse." As I expected, the pain went away after my supper. O my divine Mother, grant that my faith in you may become more and more unshakable and strong.*

The faith is in your active consciousness and your will, but it

<sup>3</sup> The electricity meters of the Ashram houses. The disciple read them daily in order to record the consumption of electricity.

## Series One

is not yet in your body; that is why your body feels tired and suffers; you must give it some rest. Until you know how to organise your work and eliminate all the useless coming and going, it would be better to give up the sweeping work and leave it to a servant; or if you insist on doing the sweeping, you should find someone to take care of your garden.

18 April 1933

*This evening I was extremely tired. It wasn't even possible to write down the meter-readings.*

If you are tired, you must organise your work to avoid so much coming and going.

26 April 1933

*Now I have something else to ask of you. Would you please write that I should never under any circumstance touch women nor allow them to touch me.*

Since you feel that you are weak in regard to women, never touch a woman. Never allow a woman to touch you.

4 May 1933

*This morning I felt some weakness. But in the afternoon, on the contrary, I felt joyful; all my anxiety had disappeared. Why was this?*

Joy comes from surrender to the divine command.

6 May 1933

*If you don't mind, I would like to have a stool to put the*

## More Answers from the Mother

*file-box on. As it is very low, it is a little difficult to take things out of it.*

Why do you always want things to be easy?

15 May 1933

*I have the feeling that the tiredness has disappeared. If so, then is it necessary to take a rest during the day?*

Yes, it is better to rest for a little while during the day. At your age you are still growing and you need a lot of rest alternated with strenuous activity.

22 May 1933

*Is there any difference between the answers "you may" and "if you wish"? I think that when you answer "if you wish", it means that you don't like it very much. Is it so?*

"If you wish" obviously implies that there is a risk that the consequences of what you want to do may not be very good for your Sadhana, but also that perhaps you are not yet ready to make the progress necessary for you not to do what you would like to do.

29 May 1933

*How should I meditate?*

Fix your mind on the aspiration and dismiss everything else.

*If thoughts come, what should I do?*

Dismiss them.

**Series One**

*Nowadays I don't know what to write; everything I need to know, you tell me inwardly. Then how shall I hear it?*

Listen in a total silence of your whole being — mental, vital and physical.

*6 July 1933*

*When I go to eat at the dining-room they sometimes give extra vegetables. Is it good to take them?*

Yes, it is good, if they are given. What is not good is to ask.

*14 July 1933*

*Where should I learn good French style?*

It is taught in advanced grammar courses, and there are also special books. One of the principal rules of style is that in a prose passage one should not use "I" except when it is absolutely impossible to avoid it, and in any case *one should never begin two consecutive sentences* with "I". This gives you an idea of what you must do to give some style to your daily report!

*20 July 1933*

You should eat in moderation, that is to say, without taking too much, because gluttony is always bad.

*26 July 1933*

*Break the bonds of the limited consciousness. Illumine the consciousness, fill it with life, make it resplendent. You must do this quickly.*

## More Answers from the Mother

What is done in a hurry is never done well.

29 July 1933

*This morning during pranam I was sitting in the pranam room. Sweet and humble tears began to flow; there were intense and ardent prayers. Love and joy were also there. What happiness! What is this movement?*

It is a contact established with the psychic, the true soul.

8 September 1933

*Will you please explain to me why I felt a trembling when Z was displeased?*

Vital movements (desire, anger, fright, etc.) produce vibrations which spread through the atmosphere like waves of electricity and strike those who are open, sensitive or weak.

16 September 1933

*Today I am feeling tired. I think I have not taken enough rest. But what to do? I can't find time!*

If your day were organised more logically, avoiding a lot of useless coming and going, you would certainly have time to rest.

30 September 1933

*If someone loses or breaks something, is it true that he ought to feel uneasy or sad?*

I don't see how feeling uneasy or sad can help to find what has been lost or repair what has been broken!

1 November 1933

**Series One**

*Instinctively I uttered the following words: "My little garden is opening to the Divine Consciousness."*

Plants too can open to the Divine.

*5 November 1933*

*May I have some kerosene and soap to prepare a liquid for killing insects?*

Yes, but kerosene is dangerous to plants — be careful not to kill them along with the insects.

*7 November 1933*

*When a depression comes, what should one do?*

Shake it off, as you shake off the dust from your feet.

*8 November 1933*

*I think that a depression fell on me when I got up this afternoon. I can't find any reason for it.*

During sleep one often comes in contact with undesirable forces and things, which drain your vital forces so that when you wake up you feel weak and depressed.

*15 November 1933*

*What is real happiness and when does it come?*

When one no longer feels any attraction for the other, false happiness.

## More Answers from the Mother

Real happiness is of divine origin; it is pure and *unconditioned*. Ordinary happiness is of vital origin; it is impure and depends on circumstances.

18 November 1933

*What does life-energy mean?*

It is the energy that creates and sustains life in the physical organism; it is this energy which is used, when it is consecrated to the Divine, to transform the body and its activities.

1 December 1933

*X told me, "Mockery is not bad; if you never mock, you are like a tree without sap." Is it true?*

No, it is not true. Mockery is not at all a sign of intellectual superiority, but of ignorant mental arrogance. The psychic never mocks.

2 December 1933

*I said, "Y, we must not see the bad side of people, but always the good." He answered, "No, we must see both sides and then distinguish between them."*

It is certainly very bad to speak about the faults of others. Each one has his faults and to emphasise them in your thoughts certainly does not help to cure them.

4 December 1933

*Z told me that if I had no time to read newspapers, I should at least glance at them. I asked him, "Is it a law*

## Series One

*that we must read newspapers?" He answered, "I have to know what is going on in the world too; I am not a sannyasi."*

I am not a sannyasi and I never read a newspaper! I don't have time for it.

It is difficult to read newspapers without having the consciousness descend to a very ordinary level. Only when the consciousness is firmly established in union with the Divine is it possible to read newspapers without any risk of falling into a lower consciousness.

5 December 1933

*Sri Aurobindo has written to X that the Mother does not want him or me to accept anything from Y. Will you tell me what happens when one accepts something from a person?*

If you want to progress in yoga, you should receive things only from the Divine.

10 December 1933

*A few days ago I felt that I had risen into a happy consciousness, but a few days later I felt quite the opposite: I had again fallen very low. Now I am feeling all right. Will you explain this movement to me?*

It is a very common movement of the consciousness, which finds it somewhat difficult to remain in a state higher than its ordinary condition.

12 December 1933

## More Answers from the Mother

*Would you please tell me the reason for the cyclone?*

The cyclone was the result of a violent attack of hostile forces.

18 December 1933

*Do you think that solely through an intense aspiration  
one can gain silence of the whole being and do sadhana  
by that silence?*

Yes.

*Can all the impurities of the mind, vital and physical  
disappear by the descent of this silence?*

Silence cannot cure all the impurities, but it alleviates a great many of them.

23 December 1933

*Isn't it true that to read monthlies and stories one has to  
sink into an altogether ordinary consciousness?*

It isn't obligatory, but it is very difficult to do otherwise.

28 December 1933

*When is it possible for the Divine to pour out his love  
upon the vital and for the vital to be influenced by him  
alone?*

When the vital is converted — that is, when it wants the Divine.

30 December 1933

## Series One

*This evening Z talked to me about yoga. I know now that it wasn't very good to have talked with her. It would have been better if I hadn't done it. But do you think it has done me any harm?*

We should not get upset about the mistakes we make; we need only maintain a *perfect sincerity in our aspiration* — then all will be well in the end.

4 January 1934

*When X was ill on December 31st you asked Dr. Babu, "Can't X get better by tonight?" If instead of saying, "It is impossible", he had answered, "If it is your will, it can be done", then perhaps X could have attended the midnight meditation for the New Year.*

An *answer* is not enough to change the course of events. Only aspiration or faith can do that — for it is aspiration and faith that allow the Divine Grace to act.

9 January 1934

*Isn't it true, Mother, that the vital will soon be surrendered to you?*

Yes, if it is sincere in its aspiration, it will soon be converted.

11 January 1934

*What does "sincere aspiration" mean?*

An aspiration that is not mixed with any egoistic or self-interested calculation.

12 January 1934

## More Answers from the Mother

*What do you think about the love between Y<sup>4</sup> and me?*

Only the love that is based on the Divine Presence can remain unmixed and present no obstacle to the sadhana.

17 January 1934

*... So I don't feel any repulsion for Z.*

Repulsion is always a bad thing and just the other side of attachment.

19 January 1934

*I told X not to do exercises because his body is weak.*

It is never good to tell someone that he is weak. That is not the way to make him strong — on the contrary!

20 January 1934

*Sweet Mother! Tell me what I must do to get rid of this attachment for Y.*

*The best thing is to try not to think about it any more.*

20 January 1934

*I think that the Mother doesn't like someone to go to another person's place except for Her work.*

That is because when people meet outside their work they usually indulge in idle chit-chat and it is not good for them.

27 January 1934

<sup>4</sup> A young fellow-disciple

## Series One

*My sister asked me, "Will you come to my house?" I replied, "I will see; I will ask Mother."*

In her case you should apply the same rule that applies to other Sadhaks. See her only when it is necessary and speak to her only when it is indispensable.

1 February 1934

*Should I inform my sister that it would be better if she speaks to me only when it is indispensable?*

You can always tell her that you don't like to chat idly.

3 February 1934

*Z asked me, "When a man becomes spiritually realised (siddha), what will he do? Perhaps he will go somewhere and open an Ashram and the Mother will work through him."*

Our aim is quite different. It is most unlikely that for a long time to come any new centres will be established, at least with our full approval. What we want to realise requires concentration rather than expansion.

5 February 1934

*Mother! Don't you think that as long as the body exists we shall make mistakes and sometimes forget things?*

Not necessarily. It all depends on the development of the consciousness.

6 February 1934

## More Answers from the Mother

*May I know how the vital works? I think it is still full of impurities.*

Thinking too much about one's impurities does not help. It is better to keep your thought fixed on the purity, light and peace that you want to acquire.

7 February 1934

*Just now I feel that all is at rest. What is this state — true rest, or a formation?*

Why disturb the rest with useless questions? The mind also should be at rest.

8 February 1934

*This morning during the general meditation I felt some pressure. I hope it will not become a hindrance to my studies; in that case I think it would be better not to meditate.*

I see no reason why meditation, properly done, should be a hindrance to study — quite the opposite. Only if what you call "meditation" is not meditation at all, but a state of *inert passivity* and drowsiness, can it harm your studies; and as that state is thoroughly undesirable from every point of view, of course it is better not to indulge in it.

12 February 1934

*What is real meditation then?*

It is an active and deliberate concentration on the Divine Presence and a sustained, alert contemplation of that Sublime Reality.

Series One

*How and why does this pressure come?*

If you mean the pressure of inert passivity, it comes from the resistance of the lower vital and the obscurity of the material nature. It can be overcome by an untiring will and aspiration.

12 February 1934

*Mother, may I know something about this depression —  
how did it come?*

The depression was in the general atmosphere and it attacked everyone who was open to it.

1 March 1934

*So what can be done to avoid being attacked by depression?*

Pay no attention to it and behave as if it were not there.

*But first of all, how does one know that the depression  
is in the atmosphere before it enters us?*

This is not correct. You can see and feel things at a distance, things that are outside of you. In the same way you can feel depression in the atmosphere before it touches you.

1 March 1934

*I don't understand why X still wants my contact. Will  
she never stop? Never mind—I have only to remain  
firmly on my guard.*

Yes, that is all there is to do. When you no longer have any weakness for women, they will stop pursuing you.

## More Answers from the Mother

*Sweet Mother! What is the quickest way to overcome this weakness?*

Think of other things.

12 March 1934

*My jealousy must be destroyed, Sweet Mother! Let me become aware of the jealousy and reject it immediately.*

If you could just understand that what I do is *always for the good of each and every one* and never for the good of a few at the expense of others, you would very soon overcome your jealousy and be delivered from this painful sore spot.

Be convinced that what I do for you is always exactly what you need in order to advance on the way; then all jealousy and envy will disappear.

20 March 1934

*Mother, please explain why I felt some hesitation about speaking to Y.*

It was the influence of her external will acting on your mind and vital.

20 March 1934

*Why doesn't the influence of each person's external will act on others, as in the case of Y and me? For example, I don't like speaking with my sister, but she talks to me; that shows that the influence of my external will doesn't act either on her vital or her mind. Why?*

That proves that her will is as strong as yours — and that is very good. By what right do you want your will to act on others?

## Series One

Each one must be free. Only the Guru has the right to impose his will upon the will of the disciple who has chosen him.

21 March 1934

*Mother, if the thought, “What you do is always for my good”, is firmly established in the mind, then won’t the mind be able to influence the vital being?*

Certainly; but in return the vital being often influences the mind and creates doubts in it.

21 March 1934

*This morning during pranam there was a psychic depression.*

The psychic is *never* depressed.

*During the depression I prayed, “How unfaithful the vital is! Mother does so much for me, but still it rebels. O Sweet Mother, grant that the vital may no longer rebel and come to believe in the Divine alone.” Who observes this movement?*

It is the part of the mind that is converted; it detaches itself from the rest, observes, judges and regrets the behaviour of the ordinary mind and the unregenerate vital.

21 March 1934

*Isn’t it true that there are three kinds of depression: depression of the mind, of the vital and also of the psychic?*

I tell you that *the psychic does not know depression* because it is divine by nature, and *in the Divine there is no depression*.

## More Answers from the Mother

*Doesn't the psychic get depressed when the mind and the vital act as they want and disobey the Divine or rebel against Him?*

No, no, no. Do you understand?

The psychic may see and regret the stupidity of the other parts of the being, but by its very nature it is impossible for it to be depressed.

22 March 1934

*Yesterday you wrote, "That proves that her will is as strong as yours - and that is very good." I don't understand what you mean by "that is very good".*

It is always very good when someone has a strong will.

22 March 1934

*How does Y's will act on me, while mine does not act on my sister?*

This simply shows that you are more open to Y's influence than your sister is to yours. It is always regrettable when one is open to the influence of another person. One should receive no other influence than that of the Divine.

22 March 1934

*Is there a way for the mental being to avoid being influenced by the vital?*

Let the mind receive the light from above and refuse to be influenced.

22 March 1934

## Series One

*What can I do about being influenced by Y?*

Pay no attention to her, in thought and deed.

*How am I influenced by her?*

Because you feel an attraction for her, and her will seems to be stronger than yours.

*Since my sister has a strong will to speak to me, I don't understand how that can be good?*

That is a desire or an instinct rather than a will.

I am not saying it is good that she wants to talk with you; I am saying that in general it is good to have a strong will. When you have a strong will you have only to direct it properly; when you do not have a will you first have to develop one, which always takes time and is sometimes difficult.

Before asking random questions you would do well to think a bit and try to understand by yourself.

23 March 1934

*I stayed behind after pranam because you told me that you had no objection if a few people remained. Today I didn't stay because Z told me that the Mother had forbidden it.*

I had a notice put up when there were a lot of outside visitors who all used to stay, and also because more and more people were getting into the habit of sitting down after pranam and watching the others, as if it were some kind of show. But if only a few people stay, I do not mind.

24 March 1934

## More Answers from the Mother

*Since this evening I have been feeling that a dark cloud has lifted and I feel happy. Is it true?*

You must *will* that it may be true and lasting.

24 March 1934

*What can I do to strengthen my will?*

Educate it, exercise it, as you exercise your muscles — through use.

26 March 1934

*Mother, do you want me to write a prayer every time?*

You should write only when the prayer comes spontaneously.

31 March 1934

*The months are passing quickly and my weakness is increasing. How uneasy I feel! How disobedient, insincere, jealous, weak, covered with passion, ignorance and falsehood! I am unable to see my lower nature. O Mother, what shall I do?*

It is better not to look at it too much and to turn your attention to more interesting things. One becomes what one thinks: you should think of the strength, the uprightness, the sincerity you wish to become.

March 1934

*How can there be any hope for me, seeing that there is no vigorous effort to purify the lower nature? Why do I think about others? What good will it do me? O Mother,*

## Series One

*I am fit for nothing! There is still no candid and sincere aspiration. O Mother! Give me some advice. I am an ignorant and obscure child. Guide me, show me the true path.*

You seem to be very conscious already of what ought and ought not to be done, but with you the difficulty begins with putting it into practice. You should ask, not for more knowledge, but for the strength and courage to apply sincerely and scrupulously the little you already know.

4 April 1934

*I don't know what it is in me that hurts X. Since my nature is inferior to his, I thought he might get affected by it.*

Who told you that your nature is inferior to X's? Each one has his own nature and follows his own path, and comparisons with others are always useless and most often dangerous.

4 April 1934

*Weakness. Last night Y asked me: "How do you say, 'Give me some water' in Gujarati?" I gave her the answer. I cannot displease anyone. My nature seems childish to me. What weakness! By this weakness I am creating countless difficulties for myself.*

You should not attach too much importance to these little things. The important thing is never to lose sight of the ideal you wish to realise and always do your best to realise it.

6 April 1934

## More Answers from the Mother

*What is the significance of the flower “Radha’s consciousness”?*

Consecration of love.

6 April 1934

*My sister likes to talk to me, but I remain very serious with her. I never smile at her when we meet. But that's how it is with nearly everyone.*

You could smile at her if you smile at others. In a way smiling at your sister would be less dangerous than smiling at Y or Z.

10 April 1934

*Mother, I am very happy to know that even a smile is dangerous. I will never smile at any woman.*

This resolution is perhaps a bit severe. That was not the object of my remark, but rather that you should not treat your sister too badly—for she can make nothing of it. The truth is this: your consecration to the Divine should be so complete that you no longer attach any importance to these relations with others.

11 April 1934

*You told me, “The truth is this: your consecration to the Divine should be so complete that you no longer attach any importance to these relations with others.” How can I apply this in practice?*

You should concern yourself more with strengthening your consecration to the Divine than with working out the details of your relations with people.

12 April 1934

Series One

*Divine Mother! Tomorrow is the day of the attack. It comes at about seven o'clock — a revolt of the vital.*

I don't understand what you mean. Why acknowledge and accept a bad habit?

21 April 1934

*I wrote this because the attack came last Sunday and the Sunday before, so I thought that it might come this Sunday too.*

It is better to reject these thoughts, because they help to bring the attack.

21 April 1934

*I don't think that X and I are making good use of our friendship. We often have useless and dangerous conversations. Wouldn't it be better not to see him too much?*

I think it would be far more advisable to get into the habit of *controlling your speech* and refusing to speak about unwholesome and dangerous topics; but obviously if your getting together arouses in both of you the very thing you want to overcome, it is surely better to refrain from it.

26 April 1934

*Usually it is X who speaks about yoga. For example: "Y's music comes from the vital; that is why Mother has forbidden him to sing."*

If your conversations are restricted to remarks of this kind, they have no more importance than all the countless ignorant remarks

## More Answers from the Mother

which the members of the Ashram are in the habit of exchanging among themselves when they think they are capable of knowing what I do and why I do it.

27 April 1934

*Sweet Mother! I felt some uneasiness tonight. Did this uneasiness come from my contact with Z, or was there some other reason for it?*

Possibly — but as a general rule there are rarely any reasonable reasons for this kind of uneasiness, except that the vital has a small movement of dissatisfaction or revolt.

1 May 1934

*I found some pieces of paper with Sri Aurobindo's handwriting on them. They had been thrown into the dustbin at Trésor House.*

I hope you picked them up and kept them.

4 May 1934

*I have been feeling uneasy, tired and depressed since this morning. I spend a lot of time in a state of inertia, I am not sincere and I am restless.*

The outer nature is always full of imperfections until it is transformed by the divine Presence. But it is wrong to let these things depress you.

4 May 1934

*When I removed my bedsheet a scorpion fell on the floor. I touched it with my sandal and killed it before it could*

**Series One**

*get away. A few days ago I saw almost the same thing in a dream.*

That is what is called a premonitory dream. You saw beforehand what was going to happen.

*7 May 1934*

*I am often deceived by other people's suggestions. They frequently seem right to me, but often they are wrong.*

That is quite true.

*For example, I hadn't thought of asking you about the significance of the scorpion dream; it was X who suggested that I should ask you.*

Yes, it is better to do only what comes from deep within yourself.

*9 May 1934*

*Last night I did some grammar exercises which kept me busy up to 11:45. I didn't feel sleepy. Is that good?*

No, I don't find it good at all. You should go to bed by ten at the latest. Sleep is a matter of habit. If you get into the habit of always going to bed at the same time, sleep will come automatically.

*9 May 1934*

*Two days ago I went to Y's place to pick some flowers in the morning. When I saw her I felt a trembling and immediately afterwards some uneasiness. I think it is the*

## More Answers from the Mother

*vital that caught the uneasiness, but I don't understand why I felt this uneasiness when I saw her.*

Some people carry around them these ideas of despair and depression and are harassed by them. These ideas are contagious, like an illness, and one catches them just as one catches any other illness.

14 May 1934

*How can I avoid being attacked by these wild and hostile ideas?*

You must learn to reject them when they come.

*Not to come into contact with the people who carry them?*

That is impossible — there would be too many people to avoid.

*But the point is to know who is carrying them?*

That is impossible by any outer method; it is only by acquiring an inner discrimination that these things can be known.

15 May 1934

*You told me, "I would be surprised if Y took your advice seriously." Does that mean that one should not take someone else's advice seriously?*

As a general rule it is better not to give advice unless you are asked for it. But if you receive some advice from someone, you should think it over carefully and try to take advantage of it.

16 May 1934

## Series One

*Sweet Mother, why do we doubt you? Is there anything better or anyone wiser than you? Why don't we believe in you?*

Because the outer nature is ignorant, obscure and foolish, so naturally its behaviour and its action are also ignorant, obscure and foolish.

16 May 1934

*When I saw Z this morning I felt a trembling, but this evening I didn't feel it. Why is that?*

You were probably more active and less open to vital contacts in the evening than in the morning.

*If one can distinguish all the day's movements by standing back from them like an observer, then I think that one can soon rise above the lower nature. But in order to get the true discrimination, one must first have a consciousness that can distinguish falsehood from truth. I observe my movements, but I am still unable to make a clear distinction between darkness and light.*

Yes, this is true. But discrimination grows through exercise and control. In other words, you ask me if what you have observed is correct, and with the help of my answers you can rectify your observations.

17 May 1934

*This morning Z asked me, "Why didn't X drink his cocoa and why is he taking a walk?" I told her what I thought about it.*

## More Answers from the Mother

Speaking about others is not only useless but most often harmful.

*But why seek to know the motives of other people's actions? I don't know what to do in such cases. If someone asks me, I simply have to answer.*

You can always say, "Mother does not like us to gossip about others."

18 May 1934

*But it all depends on the person we tell this to. What if he rebels?*

So much the worse for him!

*What should I do so as not to open myself to vital contacts?*

Fix your consciousness higher than the vital.

18 May 1934

*I have decided to smile only at a few people and never at a woman. Is this all right?*

Always to maintain an attitude of concentration on the Divine Life is more important than making rules that are too rigid. It would be better to resolve not to smile in expectation of a vital interchange.

21 May 1934

*Isn't it true that one should know all one's impurities?*

Knowing them is indeed necessary, but it is not good to fix one's

## Series One

attention too constantly on them; it does not help to remove them — on the contrary.

21 May 1934

*Z asked me, "What is that?" I replied, "Mother wrote something to me for my birthday." "May I see it?" she said. I let her read it. I don't think I did the right thing.*

Obviously, when I give a prayer on such an occasion I concentrate a certain force in it. By showing the prayer to others you destroy a great deal of the effect of this force.

22 May 1934

*I think there is also some force in your letters, so it is better not to show them to anyone.*

Yes, and as a rule I do not like answering questions about others. In yoga each one should attend to his own progress — the progress of others has nothing to do with him.

23 May 1934

*Isn't it better to tell you the ideas we have about someone so that you can correct them? Because if they are wrong, it is very dangerous.*

Certainly, and the best thing is precisely to refrain from all ideas about people, for then there isn't any risk of having wrong ideas.

*Of course, the best thing is not to have any ideas about people, but I don't think this is possible until the mind is purified.*

## More Answers from the Mother

Yes, it is quite possible if the mind is interested and engrossed in something more useful.

23 May 1934

*So it would be better to reject the ideas I have about others and stop making mental constructions about people?*

Yes, it is preferable.

*Is it good for me to see X?*

That depends on what you mean by *seeing* him; if it is to exchange a few words or to do some work together from time to time, it does not matter. But long conversations should be avoided.

24 May 1934

*What pleasure does one get out of making fun of others?*

Indeed, I fail to see what pleasure one finds in hurting other people's feelings. It is not nice and shows so much pretentious foolishness.

24 May 1934

*Was it right to write this to you: "A man like Y thinks he is very disciplined. Where is his discipline when he talks like this?" Aren't my last words exaggerated?*

They may not be exaggerated, but in any case they are not very kind, and kindness is an indispensable step towards the widening and illumination of the consciousness.

25 May 1934

Series One

*Sweet Mother! When will the vital yearn for the Divine?  
May its passion be changed into psychic love, its anger  
into*

Equanimity

*its jealousy into*

Trust

*its vanity into*

Modesty

*its selfishness into*

Self-giving.

26 May 1934

*X used to go home with me after lunch, but yesterday  
he left without me. He told me that he didn't have any  
reason for doing so. Is it true?*

It is quite possible that he left without any reason. One does so many things without any conscious motive.

26 May 1934

*You wrote that one does so many things without any conscious motive. But is that really desirable? I think it is better not to do anything without thinking it over carefully.*

Certainly, that is preferable.

28 May 1934

## More Answers from the Mother

*A dream: It was night, I was writing a poem. Suddenly Y came and put out the kerosene lamp on the table. A little later she also switched off the electric light. Does this dream have any significance?*

If the dream has a significance (which is not sure), it would mean that a certain type of hostile force took the likeness of Y in your consciousness. Lights going out are always the symbol of the consciousness descending into unconsciousness.

*Sweet Mother, I would like to know why my consciousness is going outwards and also why my aspiration has diminished.*

Probably a part of your nature which is not yet converted has risen to the surface and is active at present.

29 May 1934

*So what should I do when an unconverted part rises to the surface?*

Put the light and the knowledge on it patiently until it gets converted.

29 May 1934

*Mother, you wrote that I should put the light and the knowledge on the unconverted part until it gets converted. I think it is You who can do that.*

That is exactly what I mean; you have only to call Sri Aurobindo or myself and ask that this obscure part be enlightened and converted.

30 May 1934

## Series One

*Z often asks me questions about grammar. I don't know French well, so it would be better if he didn't ask.*

What little you do know, you can tell to others, but take care to warn them that you do not know much and that you are not sure of the correctness of your answers.

*31 May 1934*

*Is it good to go to the temple? The idea came to me that if one believes in the Divine without form, one will not believe in the Divine with form—as a human being, I mean.*

You mean: if one has faith in the god of a religion, how can one have faith in the incarnate Divine? That is quite right.

*1 June 1934*

*May I take the geography books home? I won't let them out of my room.*

Yes, you may take the geography books, but you must take great care of them so that they don't get torn or stained or eaten by insects.

*2 June 1934*

*I don't understand why and how X has had difficulties because of affection. I haven't had them. Perhaps it is because I am not aware of them.*

It is because affection creates an attachment in him, and all attachment is contrary to Yoga.

*4 June 1934*

## More Answers from the Mother

*Does affection create attachment in me?*

Affection always creates attachment, unless one is a yogi.

*It seems that there is no electricity in the vital world —  
the dreams are always dark.*

Who told you this extraordinary tale?

Certainly there is no electricity such as men use in the physical world. But there are as many lights as one could wish for — even most beautiful, most brilliant ones, so that unless one is forewarned one might believe oneself to be on a very high plane.

4 June 1934

*You say that there are as many lights in the vital world  
as one could wish for — but are they real lights or are  
they created by vital beings?*

The lights in the vital world are vital lights, of course.

*In my dreams I do not see daylight as I do here; I see  
everything very dim.*

That is because your vision is not fully developed in that world or because you go to dark places there. But that does not mean that the whole vital world is dark!

5 June 1934

*How can I keep the most enlightened part of my mind  
always on the surface?*

Will for it, and call on the enlightened part to intervene each time that the parts which are still obscure, ignorant and egoistic try to dominate your being.

## Series One

*Why is it that you do not answer certain questions? Is it because the question is not sincere?*

Usually it is because the question is badly stated; often it is because it would not be good to reply.

*6 June 1934*

*These last two days I have been feeling sad about my jealousy.*

Feeling sad is of no use. All the energy you waste in feeling sad would better be used in transforming the wrong movement.

*But this morning, after my pranam, I felt very happy. Is it impossible for the ordinary mind to turn easily towards the Divine, even when there is an intense aspiration?*

There is nothing impossible about a prompt conversion; the difficult thing is to make it last.

*9 June 1934*

*Often when there is something to be done, two answers come. One part says not to do it, the other says there is no harm in it. Who decides which part is wrong and which is right?*

If the psychic consciousness were fully awakened, it would decide. But in this case it is one part of the mind arguing with another and, at best, it is the mental Purusha that steps in and decides.

*11 June 1934*

## More Answers from the Mother

*I don't quite understand what you mean by "There is nothing impossible about a prompt conversion; the difficult thing is to make it last." It gets converted for a moment and then falls back again?*

Yes. The mind suddenly sees clearly and is converted, but then it is attacked again by obscurity and falls back into its old habits.

*How can the conversion of the ordinary mind be made lasting?*

Persist in bringing it into contact with the light until the conversion becomes lasting.

11 June 1934

*It seems that women have a power of attraction which they throw upon men — a natural movement — and that men are caught like fish in a net and often unable to escape. Is this true? What is the way to avoid being touched by this power, or what must we do to escape from it?*

I think it is a mutual effect — and women complain that men do the same thing to them. The remedy is to turn the consciousness towards the Divine alone.

11 June 1934

*Y told me that it is very good to take tea or coffee when one has a sore throat and that he takes it two or three times a day.*

Each one has his own remedies and habits, which may be good

## Series One

for him, but it would be a great mistake to generalise and try to apply them to other people.

26 June 1934

*I spent nearly three-quarters of the night awake. I think that visions are preventing me from sleeping.*

In any case, it is the restless and unquiet vital.

28 June 1934

*This afternoon I slept from 12:30 to 3:30; that is too long, I think.*

No, it is all right since you are sleeping very badly.

28 June 1934

*How can I calm the vital so as to sleep better? By aspiration?*

And a concentration, a will to reject the restlessness.

*As for deciding about ghosts, I would like to know which part it is that doubts the reasoning of the other parts.*

These are various fragments of the mind opposing and contradicting one another, and they are not all at the same stage of development.

28 June 1934

## More Answers from the Mother

*It would be very interesting to become conscious of anti-divine ghosts.*

So long as it is in order to reject or conquer them.

29 June 1934

*There are ghosts who try to lead us astray, but aren't there also ghosts who help us in our sadhana?*

I thought you were using the word "ghosts" to mean vital entities. Those beings are certainly not the ones who can help you in your sadhana.

*I would like to know how to conquer these anti-divine ghosts.*

By willing to do so, and by always refusing to believe in their suggestions.

29 June 1934

*Yes, Mother, these vital entities lead us astray; but aren't there beings who can help us, lead us back to the right path?*

Yes, they do exist, but since they do not belong to the vital world that is nearest to the physical, it is more difficult for them to enter into contact with human beings. Their action is sometimes perceptible in the mind, and in the psychic it is very clear.

*In a dream, I was gathering flowers in the garden of my house. Suddenly the gate opened and three ladies came in. One lady asked me for flowers. I answered her, "All the beautiful flowers will be sent to the Mother. You can*

## Series One

*take the ones that are not beautiful." But these ladies disturbed me.*

This is probably the symbol of certain forces of the lower nature trying to seize hold of what is already given to the Divine.

30 June 1934

*Yesterday I was in a very strange state: for five minutes I felt bad, then five minutes later I felt joyful, and so on for three hours. Then I understood the whole game and I rejected it by will-power and prayer. But I really don't understand this movement.*

Two parts of the vital being were struggling together, each one in turn getting the upper hand.

*Z told me that in the mental and vital worlds there are beings who are against the anti-divine entities and who help us.*

Just as there are people on earth who like to help others.

2 July 1934

*Today I feel happy. I would like to know whether this happiness is spiritual or not.*

Instead of asking yourself such questions, it would be better to remain very quiet, concentrated and calm, so that the happiness may last.

3 July 1934

*O Sweet Mother, teach me to remain unshakable when*

## More Answers from the Mother

*someone talks to me, because afterwards my mind wanders.*

Do not identify yourself with the conversation. Watch it all from above and from a distance, as if someone else were listening and speaking, and say no more than is absolutely indispensable.

4 July 1934

*Today I experienced the force working in me. I wonder how I did such a hard work — digging for a whole hour without taking any rest. But I don't understand why some trembling remained even after the work was over.*

The force was probably a bit too much for the body, which found it difficult to bear — hence the trembling.

*You wrote to me: "Say no more than is absolutely indispensable." But what should I do when someone asks me an unnecessary question?*

Just answer evasively with a word or two, without attaching any importance to it.

4 July 1934

*How can I prepare my body to bear Your force, Sweet Mother?*

The power to bear is found in calm and quietness.

5 July 1934

*X told me that it is very good to read Sri Aurobindo's messages on doubt. "It is not at all necessary to read*

## Series One

*about doubt,” I answered him. “At this stage I don’t think it is possible to be free from all doubt,” he said.*

It is not only quite possible to be free of all doubt, it is an absolutely indispensable condition; but before being able to state with assurance that one is free from doubt, one should wait for a few months at least, in order to make sure.

In any case this kind of discussion is quite useless — it does not help to overcome doubt.

9 July 1934

*Remove all weakness from me. It is not as easy as people think, Divine Mother, to become Your child integrally and perfectly. To do so one must...*

Be very sincere and straightforward, tolerate nothing in yourself that you could not show me without fear, and do nothing that you would feel ashamed of doing before me.

11 July 1934

*It seems that there is an ego in each state of consciousness; for example: mental ego, vital ego, physical ego.*

There is also a spiritual ego, and even the gods who live in the Overmind have their egos.

*And each one must be freed from his ego in order to attain the divine bliss.*

It is not enough to surrender; the ego must be dissolved, must merge with the Divine, disappear in Him.

12 July 1934

## More Answers from the Mother

*I think that the Supramental Gods have no ego. So I believe that we must become egoless like them, on earth itself, and then act according to the divine guidance.*

I think it is useless to speculate just now about what may happen in the Supermind.

12 July 1934

*At five o'clock I got ready to go and watch the Republic Day celebrations from the terrace of Aroum . But thinking that You would prefer that I didn't go, I came back.*

I have no preference in this or in any other matter. For each person the decision depends on his own need.

14 July 1934

*I don't understand what you mean by "I have no preference..." Does it mean that we have to decide for ourselves whether the thing is to be done or not, without asking You?*

No. I did not complete the sentence. I meant that I do not decide according to preferences, but according to each one's need.

16 July 1934

*Mother, it wasn't an explanation that my sister asked me for last time, but something about one of Sri Aurobindo's letters. When I read what she had written about the material world, about leaving her house, I was disturbed — hence the obstacle to my aspiration. My Sweet Mother, I will do as You wish.*

## Series One

If it disturbs you, you need not listen to what she says or explain Sri Aurobindo's letters to her.

*This evening I gave her an explanation without feeling disturbed.*

But obviously it is much better if you can overcome the weakness that makes you feel disturbed, because that is the true cure.

23 July 1934

*My sweet little Mother,*

*Yesterday evening during the meditation I felt so much love—I felt waves, vibrations of love. But this love pours itself out on others. Before, when I felt a lot of love it remained silent; I became more serious and I did not express it. But this time, on the contrary, I allowed the love to express itself because I don't find it undesirable. But if You think it necessary, I will turn it inwards.*

The love that one contains in silence acts within oneself for purification and transformation. The love that one turns outwards — if one does it in a pure and disinterested way — may occasionally help others. But most often they receive it wrongly... So you must do as your instinct guides you.

24 July 1934

*Today I spoke to twenty-four people; it is too much, I think. Since this morning I have been feeling a lack of happiness; there is no bad feeling, but the love I felt is no longer there.*

That is quite natural — you have wasted it right and left; instead

## More Answers from the Mother

of concentrating on the Divine what came from the Divine, you have squandered it on others and lost it.

24 July 1934

*After reading your reply, Sweet Mother, I became serious. I thought that I should keep silent, at least for today. A moment later another part of my being said, "It is not a real silence but rather a dissatisfaction of the vital, for you can very well see that there is not much happiness and enthusiasm in it." I thought that the second part was right.*

Both are partly true and partly false. It is wise to receive the descending Force in silence and concentration, but this silence and concentration should not come from the vital's resentment at not being allowed to follow its whims.

This concentration and silence should not only be full of a *great peace* but also of a *very intense happiness*. Then one knows that the movement is true and unmixed.

24 July 1934

*O Mother, I want to become Your perfectly obedient child, I want to know Your will before You express it. To achieve that I must...*

Have no preference about anything except to carry out the divine will.

28 July 1934

*Will You tell me, Mother, what to do to get rid of egoism?*

**Series One**

One achieves it by persistently willing it.

*1 July 1934*

*My sweet Mother, in a dream I saw You in various forms. You were very young, my age, about seventeen or eighteen, and yet I behaved towards You as if I were Your child. But I doubt very much whether this young girl I called Mother was anything more than a being taking on Your form.*

It is not at all impossible that I should appear in various forms, even in the form of a young girl.

*1 August 1934*

*I don't understand, Mother, why I so often see scorpions and snakes in my dreams.*

They are symbols of bad thoughts and perverted or obscure energies.

*1 August 1934*

*Mother, I don't know what to do about my studies when there is a pressure, because my mind stops working.*

Just wait until your mind starts working again.

*2 August 1934*

*This evening I talked unnecessarily, so that when You came I felt nothing.*

When I saw you as I left, your atmosphere was very agitated and your consciousness quite superficial. I could clearly

## More Answers from the Mother

see that contact with all those women is not doing you any good.

18 August 1934

*Certainly I have no doubt that one day I will have love, but how can I spend even a day without love? Better to die than to remain without love for You — that is the suggestion that came to me.*

That is absurd.

It is not by dying but by living that one can realise love.

20 August 1934

*Everywhere in me I see nothing but obscurity and ignorance. When will I stop wasting time? Where are my obedience and my sincerity? Where is the peace, the happiness? Why has my zeal dried up? Where am I, Mother?*

It is no use getting upset or tormenting yourself. Only in peace and calm can the good experience return.

22 August 1934

*Will you tell me something about relationships with other people, because it is not fully clear to me.*

It is impossible to give any external rule, since each case should receive its own particular solution. The inner attitude must be *true* and perfectly sincere.

23 August 1934

## Series One

*You wrote to me, concerning relationships with others,  
“The inner attitude must be true and perfectly sincere.”  
Since I don’t have this attitude yet, I think it would be  
better not to associate with anyone and wait until it  
comes.*

You must make an effort to attain this attitude — waiting is not enough.

25 August 1934

*Isn’t my attitude towards Y undesirable? Sometimes I  
tease her by giving her flowers.*

I cannot see any benefit in these familiarities — surely they do not help to raise the consciousness.

27 August 1934

*Somebody said that the monthly review “The Theosophical Path” helped Sri Aurobindo a lot.*

What nonsense is this!!

Can Sri Aurobindo be helped by anyone or anything? It is *He who helps*, he is not helped!

*When I came out of Z’s house the love and happiness in me had disappeared. Besides, this is not the first time I have been disturbed by contact with her. So I got the idea to stop seeing her.*

After so often having the same experience of losing everything there, I cannot understand why you continue to go!

*Normally what happens when You do not reply is that there is a struggle between two parts of the mind.*

## More Answers from the Mother

When I do not reply, it is because it is neither good nor bad, true nor false, and it would take too long to explain the truth.

*Give me Your love, Mother.*

I give it to you constantly, but you must not always lose it by continually repeating the same mistakes.

30 August 1934

*Please tell me what to do, Mother, so that nothing and no one can disturb me.*

The whole being must be governed by the psychic being and by that alone.

31 August 1934

*I don't know what to do, for my being has been under attack since last night. At the moment I feel restless, depressed, in darkness and ignorance. Above all, consciousness is absent.*

The less importance one attaches to these dark periods, the sooner they are over.

5 September 1934

*Where is my consciousness at the moment! What is the nature of this depression and why is it lasting so long? Before, Mother, Your force would come and drive it away. Where is that force now? Alas! I have lost it.*

Be calm and quiet; it is only a crisis which will pass with the increase of consciousness.

10 September 1934

**Series One**

*Sweet Mother, I feel that I am doing something against  
Your will. This unknown thing is hostile and makes me  
feel bad.*

I am not aware of anything special that is being done against my will. But you must not let yourself be disturbed. You must will to become more and more honest and sincere, and, for the rest, rely on the divine Grace.

*11 September 1934*

*The mind wants to know how this crisis came and why  
it has remained so long. What should one do when this  
happens?*

It has been quite a widespread attack. When this happens, the best thing is to remain quiet without getting agitated either inwardly or outwardly.

*14 September 1934*

*Even when I am in a good state of consciousness, the  
mind is not always at peace. There are all kinds of  
random thoughts.*

It is behind the mind, behind the vital, in the psychic centre that one can find the quietness that never wavers.

*15 September 1934*

*The pressure is constantly there. Grant me quietness, my  
sweet Mother.*

I never cease pouring peace and quietness and calm on you why don't you accept them?

*17 September 1934*

## More Answers from the Mother

*What must I do to accept the peace and quietness and calm?*

Want them sincerely and integrally — not only with one part of your being.

*Last night I talked with X until 11:40, But in spite of that — no sleep!*

Staying up late is surely not the way to prepare yourself to sleep well.

17 September 1934

*I must have felt something during my pranam, because afterwards I wept. O my sweet Mother, why?*

Because during the pranam I reestablished the contact between your ordinary consciousness and the psychic consciousness.

The extreme sweetness of the psychic consciousness always makes the outer consciousness weep with emotion.

21 September 1934

*For a long time I have been aspiring with all my heart, Mother, for You to grant me Your love and peace.*

My love and peace are always with you — it is for you to learn to receive them.

22 September 1934

*This morning Y came up to me and I spoke freely with her. Then as I was speaking, I felt as if I were surrounded by fire. I felt feverish almost the whole day. All these*

## Series One

*things come through contact with her, I think, so I ought to avoid her.*

Rather than avoiding this person or that, to no great effect, it would be so much better to change your consciousness, to close it to all these influences and keep it open only to the Divine!

23 September 1934

*For several days I have been feeling that Z has an attraction for me. Since You wrote, "Rather than avoiding this person or that... ", I thought I could talk to her and thus gradually come to the true attitude.*

*Mother... love.*

If it is divine love that you mean, one can obtain it only by renouncing human love, which is a travesty and caricature of it.

26 September 1934

*O Mother, I want to act according to Your will and nothing else.*

Then quickly leave the path you have taken—do not waste your time wandering about and talking to girls. Start working in earnest again, study, educate yourself. occupy your mind with interesting and useful things rather than useless chit-chat, and do not give false excuses for your vital attractions. If your wish is truly sincere, you may be sure that you will have my force to help you to conquer.

27 September 1934

*When will my being, which has gone astray, return to the path leading straight to You?*

Nothing could be easier — you have only to decide resolutely

## More Answers from the Mother

that you want nothing but the divine life and turn away from everything else. You are sure to find me immediately.

29 September 1934

*Because my nature is weak, it becomes difficult to renounce ordinary things. But it is sure that I want only You; if You are not there — death and nothing else.*

There is no question of dying. Leaving your body is not a solution; you remain with your desires and it is worse. It is much more reasonable and true to let your desires die, understanding how useless and stupid they are.

Since you want the Divine Life so much, you need not be afraid of failure, for a sincere and sustained aspiration is always fulfilled.

Make a firm resolution to overcome your weaknesses and you will see that it is not so difficult as it seems. My force is with you to overcome the obstacles, and also my blessings.

29 September 1934

*Today I did not study. I still have a headache. I often lose courage and wish that the Sudarshan Chakra<sup>5</sup> would come and put me to sleep for ever.*

To have so little courage at your age — it is shameful!

Rest if you are tired, but never lose the will for victory.

13 October 1934

*I am very much interested in writing and reading stories.  
Then I forget the pain.*

Which proves that your pain is at least three-fourths imaginary.

<sup>5</sup> The lethal weapon of Sri Krishna.

**Series One**

*So the only question about continuing to write or read like this, if You approve, is that of time — writing stories takes a lot of time.*

I see no harm in your reading and telling stories, but it should not interfere with your studies. Besides, to develop your style you can very well write any stories you please.

*15 October 1934*

*O Mother, make me understand this imaginary illness. I don't understand it at all.*

You think that you are ill and that increases the illness. When you forget the illness, it goes away almost completely.

*15 October 1934*

*This morning X offered me some betel. I told her that Mother forbids it. "No, one can take it sometimes," she said; "then you can wash your mouth before going to pranam."*

What hypocrisy!! IT IS SHAMEFUL.

*O Mother, how can one hope for Your love with such open disobedience! Why press others to act against Your will?*

Yes, it is very base. It is because of such actions, constantly repeated, that these people never make any progress.

*16 October 1934*

*I think that illnesses of the physical body are mostly imaginary. So if one always remained outside the body,*

## More Answers from the Mother

*as one does during sleep, probably one would never feel ill. It is only a matter of remaining outside the body.*

It is not remaining outside the body that cures illness. it is thinking in the true way and refusing everything in one's thought that could give support to the illness.

18 October 1934

*My mind is busy from time to time with the story I have started writing. But is it good for it to be occupied in this way?*

It is better for it to be occupied with that, *if your story is interesting*, than with flirtation or nonsense.

20 October 1934

*O Mother, why don't I feel Your love?*

Because you are looking for it in the wrong place, or under a false form.

*I feel that I am alone, wandering here and there.*

The vital must have decided that my love would express itself in a particular way, and as it did not happen that way, the vital says, "There is no love!"

20 October 1934

*I think, Mother, that there are three states of consciousness for feeling Your love. In the first, a man is only an ordinary human being and feels nothing whether he sees You or not. In the second, he feels something if he does*

## Series One

*not see You for a long time. In the third, he does not need Your physical body—in the extreme fire of love Your body and his physical body are dissolved in a soul-communion. I think, Mother, that man does not need Your physical body, since You are already in his heart.*

That is not quite true. If there were not something more in the physical contact than in the inner contact, there would have been no reason for me to take a body upon earth.

23 October 1934

*You wrote to me: “Making an effort consists in refusing to do anything that leads you away from the Divine.” I have thought about this, but I don’t understand it.*

Every time I answer one of your questions, you tell me that you don’t understand my reply. What to do? You must learn to reflect a little and enter into a deeper kind of thought.

Y<sup>6</sup> has just written to me about the great number of novels you read. I do not think that this kind of reading is good for you—and if it is to study style, as you told me, an attentive study of one good book by a good author, done carefully, teaches much more than this hasty and superficial reading.

25 October 1934

*O Mother, what shall I do? I try to understand but I don’t succeed. It is the same with my studies.*

It is because your mind has not been sufficiently trained in the discipline of study.

<sup>6</sup> The Ashram librarian.

## More Answers from the Mother

*I had two reasons for reading novels, to learn words and style.*

In order to learn you must read with great care and carefully choose what you read.

25 October 1934

*Mother, what is this discipline I must learn in order to understand better?*

The discipline of intellectual study as it is practised in colleges in France. You can talk to Z about it; he will explain it to you.

*There is a good writer in Gujarati—I could study his books. X told me that his style is like Anatole France's.*

Really! If he writes like Anatole France he must truly be a marvellous writer!

26 October 1934

*Since my illness was imaginary, it is beyond my mental capacities to understand why You gave me permission to take Sudarshan.<sup>7</sup>*

Because your body did not know that the illness was imaginary, and it needed a remedy in order to believe in the possibility of being cured.

26 October 1934

*Is it good to be “obliging” or to help other people?*

<sup>7</sup> An Ayurvedic medicine.

## Series One

It is certainly better to be obliging than to be intensely selfish.  
But even in being obliging one should observe moderation.

*At the moment there is not a single psychic element in my activity. O Mother, let nothing in me consent to lower activities.*

Yes, you must never yield to the lower nature, not only when it manifests in you but also when it manifests in others. Never listen to bad advice, never follow bad examples, never accept any other influence than that of the Divine, and your uneasiness will disappear.

30 October 1934

*X is the only one who gives me advice and sets an example and I am under his influence.*

It makes little difference from whom the influence comes; do not accept it.

*This morning X asked me to tell him whenever I feel depressed.*

I see no use in speaking about your depressions to other people.  
It can help neither you nor them.

30 October 1934

*O Mother, what should I do? I am completely unconscious. Mother, where are You?*

In your psychic being — I am always present there. It is there that you can find me and must find me, and when you have found

## More Answers from the Mother

me there, in the depths of your heart, you will also recognise me in my physical form.

31 October 1934

*But how can I enter the psychic centre when there is a black veil between the psychic and the integral being? (The Mother substituted the word “external” for “integral” and commented:)*

*Integral* means complete, entire, omitting nothing, total — the external being is very far from being integral. When we speak of “the integral being”, we mean the being in its totality, from the physical body to the true Self, the Divine Consciousness.

31 October 1934

*You write “the true Self, the Divine Consciousness” — does that mean the true soul, the psychic?*

No, it is not the same thing. In several of his messages Sri Aurobindo has explained the difference between the psychic being, which is the divine element in man, and the states of being that belong to the overhead regions. Study Sri Aurobindo’s messages and books a little (instead of reading novels) — then you won’t ask me unnecessary questions.

1 November 1934

*Of course, it is natural that I am very far away from You. First I must have a true attitude towards You and a perfect opening — which I lack. O Mother, where are You, and where am I?*

You are not so far from me as you think. You have only to calm the agitation of your mind and vital a little, remain a bit quiet

**Series One**

and concentrated, and at once you will find my presence within you and around you.

*1 November 1934*

*Do You think I should stop reading Gujarati literature?*

It all depends on the effect that this literature has on your imagination. If it fills your head with undesirable ideas and your vital with desires, it is certainly better to stop reading this kind of books.

*2 November 1934*

*Even when one is identified with You, is it true that one can do actions that are not consecrated to You?*

No, after identification it is impossible.

*2 November 1934*

*O Mother, I want to identify myself with You in such a way that I shall see You in every action.*

It would be more correct to say that you would be able to act only according to my will.

*3 November 1934*

*Mother, I have been searching for You since yesterday evening, but I do not find You and I feel alone, without support.*

All these are false imaginations. If you told yourself, on the contrary, that I am always with you (which is true), it would help you to become conscious of my presence.

*9 November 1934*

## More Answers from the Mother

*O Mother, I am sad now because I don't believe what You tell me. But what can I do, the thing is not clear to me. This shows that I have no faith in You. Of course, I still have many things to learn.*

You have *everything*, absolutely everything still to learn. Above all you have to educate a mind that is still raw, ignorant and obscure, and has all the impudence of ignorance.

*O Thou, whom we must know, understand, realise...*

The first thing you must do is to learn a little humility and to recognise that you know *nothing* — you read words, you read prayers, and you repeat the words, you copy the prayers, but *you do not understand them*; you mix up all these ideas and notions in a brain that is still like a child's, and then you have the illusion of understanding!

15 November 1934

*On the days when I do not study, I feel uneasy. But when I begin to study, happiness comes. I don't understand this process.*

What do you mean by process? It is not a process; the disappearance of the uneasiness is the very natural result of concentrating the mind on study, which on the one hand provides it with a healthy activity, and on the other draws its attention away from this morbid contemplation of the little physical ego.

3 December 1934

*O Mother, where are the joy and the love that filled my whole being last night during meditation? I have never known how to receive and keep what You give me.*

## Series One

You know how to receive, since you feel the presence of love and joy, but you do not seem to know how to keep them. You must learn to treasure in yourself silently what you have received.

4 December 1934

*Please explain to me how I lose what I receive.*

By dissipation — by throwing out, either in thoughts, words or actions, the force and energy you have received.

4 December 1934

*I have the idea that the divine peace will not reign over the whole of the earth.*

What do you know about it? Can your mind have any knowledge of the future? And especially the supramental future!

7 December 1934

*This morning I told Y that Mother had told me that She does not know what will happen to this Ashram in the future. "How is it possible?" he said, "I cannot believe that She knows nothing about the work for which she has taken a body on earth."*

I do not think that I said any such thing. You must have misunderstood me. But Y is wrong to believe that I came upon earth to establish an Ashram! That would really be a very paltry objective.

8 December 1934

*Mother, will You explain how looking at pictures can be harmful?*

## More Answers from the Mother

Naturally it depends on what the pictures are; but most often they are concerned only with things of the ordinary life and so they draw the consciousness towards that.

10 December 1934

*Mother, my sweet Mother, when shall I become one with  
You, when shall I live in You and for You?*

You must will with persistence, but not get impatient. Through calm determination you will achieve it more quickly. By getting restless, one wastes more time than one saves.

13 December 1934

*Mother, is it good to go to Z's house to read the poems  
he has written in Gujarati?*

It all depends on the effect it has on you. If you come away feeling more peaceful and content, it is all right. If, on the contrary, it makes you feel melancholy and dissatisfied, it would be better not to go there. You have only to observe and see how it affects you, then decide accordingly.

13 December 1934

*May I know, Mother, the conditions for the Supermind  
to descend in me? When I heard that the Supermind  
would descend in a relatively short time, I felt extremely  
happy.*

It is better not to speak of these things. All sincere spiritual effort towards an increase of consciousness is a preparation.

18 December 1934

## Series One

*Will You explain why the joy and love in me get attacked by obscurity? I am not aware of having done anything, and it is not possible for the happiness and love to withdraw for no reason.*

No, nothing withdraws; it is the physical being which is unable, by nature, to hold the joy and love for very long, unless it is completely governed by the psychic.

*It is only after getting up that my condition changes.*

Yes, it is particularly at night that the physical being falls into obscurity and unconsciousness.

*I don't understand why, just after so much happiness, so much disturbance comes. This is not the first time it has happened.*

The movements of consciousness are like a pendulum. The more it swings in one direction, the more it swings back in the opposite direction.

19 December 1934

*By what signs can one tell that the psychic being has come to the surface?*

One feels peaceful and happy, full of trust, full of a deep and true benevolence, and very close to the divine presence.

20 December 1934

*In my dream I saw that You had written, "My dear child, why have you stopped studying?" You had written much*

## More Answers from the Mother

*more, and I would like You to write it here, if possible.*

Yes, last night I asked you why you had not studied, and I said that to yield like that to the impulses of the vital was certainly not the way to control it. You must create a discipline for yourself and impose it on yourself at all costs if you want to put an end to vital bad will and mental depression. Without discipline one can do nothing in life, and all yoga is impossible.

22 December 1934

*For physical work it is not difficult to follow the discipline, but for study it becomes difficult when I feel disturbed. All the same, I have decided that on the days when I do not study, I will not eat my lunch.*

What a funny idea! To punish your body for a fault that the vital has committed! It is not fair.

22 December 1934

*X told me that for the last few days everything has been done according to Your will. But I think just the opposite — that very few things are done according to Your divine law. (I didn't tell him that.)*

You were right not to tell him; but it is quite true that in this world very little is done according to the divine will.

27 December 1934

*Tell me, Mother, what am I?*

Outwardly, you are an unconscious child striving to become conscious.

## Series One

Inwardly, you are an eternal soul attempting to manifest in a body.

7 January 1935

*I thought that the soul was always in the body, that there would be no existence without its presence.*

Certainly the soul is in the body, but it is not *manifested*—its presence is not evident and has very little effect on the life of the body.

*Which part of the being aspires for love, for peace?*

It is that part on any plane (physical, vital or mental) which is open to the psychic influence.

7 January 1935

*May I know, Mother, how many centuries ago You descended upon earth?*

I have never left the earth since it was formed.

10 January 1935

*It is said that Krishna, Buddha and Jesus Christ were Avatars. So weren't these people yourself?*

Krishna was an Avatar, but Buddha and Christ were only emanations. As for the second part of your question, I have no idea what you mean.

11 January 1935

## More Answers from the Mother

*I would like to know exactly what You mean by remaining calm.*

It means not to get agitated — I mean above all *psychologically*, in your feelings and thoughts.

14 January 1935

*How does one change the sex-centre and its energy into a mass and a movement of the inner Light, into a creative power, into a pure divine Ananda?*

By the gradual infusion of light into the centre.

15 January 1935

*I nearly always feel upset or depressed, and I am afraid of disturbing other people.*

That is a very laudable sentiment — but the best thing would be to get yourself out of the depression so that there won't be any risk of passing it on to others.

16 January 1935

*Just this morning there is a very big depression, so it is becoming impossible to study. O Mother, what shall I do?*

Force yourself to study and your depression will go away. Can you imagine a student in college coming and telling his teacher, "Sir, I didn't do my homework today because I felt depressed"?

Surely the teacher would punish him most severely.

16 January 1935

## Series One

*My being is falling into a lower and lower state of consciousness.*

Don't you find that you are thinking a bit too much about yourself? You remind me of a hypochondriac always feeling his pulse to see whether he has a temperature.

17 January 1935

*Certainly I think too much about my own movements.  
In the future I will inform You about a movement only once. But it won't be easy for me not to think about it.*

It won't help at all not to inform me if you go on thinking about it. On the contrary, if you tell me about it, I can help you more easily.

18 January 1935

*Is it true that at one time the Divine ruled everywhere — the "Satyayuga"?*

Certainly not on earth.

*Does the soul never come to an end? Must it always take a body?*

Not necessarily; but the soul needs to have achieved a *very high degree of perfection* before it has the power to choose whether to return to the physical life or to rest outside the manifestation.

23 January 1935

*I thought that the soul was perfect in its nature. I don't understand "the ascension of the soul towards the truth from which it springs".*

## More Answers from the Mother

The essence of the soul is divine, but the soul (the psychic being) grows through all the forms of evolution; it becomes more and more individualised and increasingly conscious of itself and its origin.

24 January 1935

*I think that Your action changes according to my state of consciousness. I see a great difference when I am in a good mood and when I am depressed.*

It is not my action that changes, but your way of seeing it.

25 January 1935

*I think that You do not like it very much when I do not apply myself to my studies.*

Studies strengthen the mind and turn its concentration away from the impulses and desires of the vital. Concentrating on study is one of the most powerful ways of controlling the mind and the vital; that is why it is so important to study.

28 January 1935

*Something in me likes to help other people. But it is not desirable.*

It is the sign of a very good nature, but to be able to do it safely one needs to have complete control over oneself.

30 January 1935

*There is so much to be done, and I am wasting my time in vain. When will my actions be in harmony with You, Mother?*

## Series One

It is a matter of will. You must cultivate and strengthen your will — then your time will no longer be wasted in vain.

30 January 1935

*My mind does not become peaceful, I think, because I do not study hard enough. Studying does not give me much pleasure.*

One does not study for the sake of pleasure — one studies in order to learn and to develop one's brain.

1 February 1935

*When You were small, in Your childhood, did you know that You were the incarnate Divine?*

I was conscious.

2 February 1935

*I usually become aware of a movement only after doing the action. If I waited just a minute before acting, I could avoid these wrong movements.*

Yes, it is very good to learn the habit of pausing a few seconds before acting in order to ask oneself whether the action is truly helpful from the standpoint of spiritual life.

4 February 1935

*It is said that knowledge is already within us, but I think that knowledge is received by the soul and transmitted to the mind and vital.*

I see no contradiction in these ideas. The Truth is received by

## More Answers from the Mother

the psychic, which transmits it to the mind and vital.

6 February 1935

*"The psychic is not, by definition, that part which is in direct touch with the supramental plane.... The psychic part of us is something that comes direct from the Divine and is in touch with the Divine." (Sri Aurobindo)*

*I don't know the difference between the Supermind and the Divine.*

The Divine spoken of here is that which has been in contact with the earth from the beginning of time; the Supermind is a new aspect of the Divine, which up to now has not been manifested upon earth.

7 February 1935

*What fun life is! It is fun to see the soul in evolution. Everything is interesting. Who feels like this — the mind?*

Yes, it is the mind, but with a first influence of the flame of Agni.

8 February 1935

*How can the human mind say that it is fun to see the soul developing, when the soul is above the mind?*

When the mind says this, it is referring to the vital soul, because that is what develops in life.

*Mother, I would like to know something about this flame of Agni.*

It is the flame of purification, the will for progress.

9 February 1935

## Series One

*What You mean by “vital soul” is the vital being, I think.*

The vital soul is what the ancients called the “anima”, that which animates, gives life to the body. It is also sometimes called the etheric being.

11 February 1935

*The inner development is the most important thing, for through that we receive Your love and peace, not through any outer thing. The joy that comes through outer things, through Your outer actions, is not of divine or spiritual origin. The proof of this is that when Your actions change we feel upset.*

Absurd!!!!

You are mixing up two different things. I can assure you that my action, whether inner or outer, is *always of divine origin*. The disturbance you feel is not proof of a lack of divinity in the action, but of a lack of plasticity and receptivity in your mind, your vital and your physical.

*I think it is the physical consciousness that is active now and finding fault with You. The disturbance is still there — I don’t know how to shake it off.*

The only way to save yourself from these disturbances is through true humility — the humility that consists in knowing that at the moment you are utterly incapable of understanding me and that it is presumptuous stupidity to try to judge me.

13 February 1935

*I am completely ignorant, totally lacking in consciousness—so in this condition how can I understand and judge You!*

## More Answers from the Mother

Do not get upset — keep calm. Certainly the part of you that is speaking now has never tried to judge me. It is in calm that one can unify one's being around the highest aspiration.

14 February 1935

*I would like to know which parts try to judge You.*

A part of the physical mind and the most material vital.

15 February 1935

*O Mother, when will I become humble?*

It will come soon, I think, since you have recognised your mistake.

15 February 1935

*I would like to know what You mean by "the most material vital".*

It is the part of the vital that is closest to the physical consciousness, the part that gives life to the body.

16 February 1935

*Is it desirable to talk with Y about Yoga?*

I do not think that it is good for you to talk to people about Yoga in this way — it gives you the illusion that you have something to teach them and it does not foster humility in you.

18 February 1935

## Series One

*It is quite impossible for me to study, because inertia is there.*

If you do not study, the inertia will go on increasing.

4 March 1935

*What is meant by “beauty” in “to bring the Divine Love and Beauty and Ananda”?*

There is a beauty on every plane of the being right up to the Divine himself. Material beauty is but a very poor translation of that beauty.

5 March 1935

*Isn’t it undesirable if Y sometimes talks to me about his sadhana?*

As long as you do not give him any advice, it does not matter much. As a general rule, however, the less one speaks about sadhana the better.

6 March 1935

*Is it possible to progress without encountering obstacles and difficulties?*

No. Difficulties do arise, but there is no reason for them to cause depression.

8 March 1935

*How can I prevent difficulties from causing depression?*

Become conscious.

## More Answers from the Mother

*What is meant by the yogic term “through the heart”?  
Is it the higher vital?*

Yes, the emotional being.

*Isn’t it possible to overcome a difficulty without any lowering of the consciousness?*

Certainly—in fact it is impossible to overcome a difficulty if the consciousness gets lowered. On the contrary, in order to overcome difficulties, the consciousness must strive to rise above its ordinary level.

9 March 1935

*“When the central being has surrendered, the principal difficulty has disappeared.” What is this central being?*

The central being is not the same in everyone—it is the part that governs the rest of the personality and imposes its will on it.

When the psychic being holds this central position in the personality, everything becomes very easy.

14 March 1935

*Now the vital must become well-behaved. I hope that I will be able to do it with Your help.*

Yes, surely you will be able to do it. The part that has good-will must grow stronger until it has the power to control the recalcitrant part and force it to be converted.

16 March 1935

## Series One

*I see that mental preparation helps a great deal.*

Yes, it is very useful when it is properly done.

*What is the difference between the voice of the mental Purusha and the voice that comes from the depths of the heart, the psychic voice?*

The psychic voice is silent—it manifests in the form of an understanding or knowledge rather than in words.

17 March 1935

*Isn't there any difference between the effect of the psychic voice and the voice of the mental Purusha?*

Yes, there is a great difference. It is much more difficult to hear the psychic message than the voice of the mental Purusha—the latter is not infallible and is liable to err. The psychic never errs.

*Why isn't my vital controlled by the vital Purusha?*

The vital Purusha awakens only when all the desires are mastered and the vital being is calm.

*Where did the love and peace that I used to feel come from, since my heart was always closed?*

Your heart is not always closed. When it opens, the peace and love enter into you.

18 March 1935

*When can one hear the psychic message?*

When one is very silent and attentive.

## More Answers from the Mother

*My mind is still ignorant and totally lacking in calm — so how did the mental Purusha awaken?*

The mental Purusha is always more or less awake in those who are in the habit of observing themselves.

*I think that the love and peace which come by the opening of the heart are psychic and unmixed.*

Not necessarily; even if they come from the psychic, they may get mixed with other less elevated movements when they manifest in the mind or the vital.

Love and peace can also come from above, directly from divine regions.

19 March 1935

*Is there any difference between the psychic voice and the voice of the Divine?*

One can hardly say that the Divine expresses himself through a voice, but rather by imparting a certain state of consciousness.

*When can the physical Purusha awaken and control the physical being?*

When the Light has descended into the physical consciousness.

*Can't the love and peace that come from above get distorted when they enter the mind and vital?*

Indeed they very often are; the love gets changed into a kind of passion and the peace into inertia.

**Series One**

*What must I do to stop my heart from closing again and to keep it always open?*

You must will for it persistently and one day it will happen.

*20 March 1935*

*Are there any other Purushas besides the mental, the vital and the physical?*

The psychic.

*21 March 1935*

*Z told me not to open my fountain-pen, but as the ink wouldn't flow, I half-opened it, and an accident happened.*

You were wrong to open your pen when you were told not to — because it is I myself who said that if anyone tampered with his pen it would not be repaired for him.

I will have it repaired this time, if possible, but you must promise me never to touch it again.

*I don't feel anything when I break or lose a material object.*

It is a fault. Not to take care of the material objects one uses is a sign of unconsciousness and ignorance. One has no right to use any material object unless one takes care of it.

*23 March 1935*

*Now I understand that there is something of the Divine even in material things.*

Yes, and we must take care of them, not because we are attached

## More Answers from the Mother

to them, but because they too manifest something of the Divine Consciousness.

*I would like to know by what signs one can tell that the heart is fully open.*

It is something one feels and there can be no doubt about it when it happens to you.

*Opening the heart means bringing the psychic to the surface?*

The psychic coming to the surface is the result rather than the method.

25 March 1935

*Today I feel as if the whole world were at rest; everything is calm, and alien to me too. I am a stranger in this world. I don't know if I have described the experience correctly.*

I understand very well what you mean. It is an experience that takes place when one enters into a new field of consciousness.

*If it is a good experience, I don't understand why I don't feel Your love and happiness.*

Happiness and love do not accompany all experiences.

*Instead, I find that there is an active concentration. I often feel a pressure in the heart-centre. But why can't there be a little happiness and love too?*

The experience is only one of an awakening of consciousness.

27 March 1935

## Series One

*All will be You, nothing but You; I shall become You and You alone will exist. I don't know if I am exaggerating.*

It is up to you to make true in practice the ideal that your mind sets before you.

*Yesterday I wrote that there was a deep calm—but today there is only a deep disturbance!*

There is at the same time a part of the being that lives in light and joy, and a part that lives in disturbance and obscurity. If you turn your attention towards the disturbance, you feel it. But if you turn your attention towards the light and joy, you live in them.

2 April 1935

*In fact, I attributed the cold to my disturbance, which always pulls down the consciousness.*

It is also a resistance in the brain, expressing those elements of the physical mind that refuse to be transformed.

6 April 1935

*I think that one gets the psychic consciousness only when the psychic comes to the surface.*

Or when one can go deep enough inside to enter into contact with one's psychic being.

*So what should I do about the resistance of the physical mind? It is preventing me from studying and giving me constant trouble.*

First you must detach yourself from it, stop identifying yourself with its movements.

## More Answers from the Mother

*Would You tell me something about the obscure parts of the vital? I don't understand how they pull my consciousness down and I don't see how they act on the material plane.*

They are connected with the material plane through the sense-organs (sight, hearing, etc.).

8 April 1935

*How can one conquer the subconscious?*

By entering into it step by step, through attentive observation, with the light of the consciousness.

*Why am I on earth in ignorance and obscurity?*

The mind cannot answer these questions nor understand the true reply.

9 April 1935

*I don't know how to spend my time, since I understand nothing.*

Study, that is the best way to understand.

*You tell me to study, but I dislike studying.*

You don't give enough time to study; that is why it doesn't interest you. Everything one does with care necessarily becomes interesting.

10 April 1935

**Series One**

*I wish to have a consciousness that would prevent me from behaving badly. I think that only the psychic consciousness can do that.*

Failing the psychic, the enlightened mind can prevent the vital from behaving foolishly.

*15 April 1935*

*My cold goes on and on. Something has to be done about this disharmony.*

The only unfailing method for getting rid of illnesses is to turn one's attention away from them and refuse to give them any importance.

*16 April 1935*

*Why doesn't the spiritual consciousness remain all the time?*

Because the ordinary consciousness drives it away.

*19 April 1935*

*What must one do so that nothing drives away the spiritual consciousness?*

Remember it always and in all circumstances.

*20 April 1935*

*Do you think that a pure love between human beings is possible?*

## More Answers from the Mother

I do not have much faith in *pure love* between human beings.

21 April 1935

*What does "spiritual consciousness" mean?*

Generally speaking, it is the consciousness that is turned towards the Divine.

22 April 1935

*I don't understand why men want help from other imperfect beings.*

They understand them better, because they are closer to them.

23 April 1935

*My last few nights have been very restless. When I wake up in the morning I feel tired! How much longer will this go on?*

Getting upset and impatient certainly will not help this bad period to end any sooner. On the other hand, if you can maintain a little inner calm, you will get out of your difficulties more quickly. It is only in a state of calm that one can enter into contact with one's psychic consciousness.

*Will my life always be as it is now?*

I hope not! But if you could be a little more peaceful within, your troubles would end more quickly.

24 April 1935

**Series One**

*Now I long with all my soul to be Your child.*

You are my child; you have only to become conscious of it.

*25 April 1935*

*When will men have the right attitude towards the Truth? When will they stop wandering about in vain, wasting their energy in useless struggles? Why don't they understand?*

Because they are still mentally immature.

*30 April 1935*

*I have not yet got rid of my affinity for other people.  
Please tell me how to do that.*

Affinities are almost instinctive and not very important. Only you must be careful that they do not become attachments.

*One begins to do yoga only when one has realised one's soul.*

These things are not so clear-cut and one may have started doing yoga in one part of the being even while the rest—the other parts of the being—still refuse to be transformed.

*2 May 1935*

*You say that people fall into an ordinary consciousness when they come into contact with each other, so what should I do to remain in my central consciousness?*

Never forget the divine presence.

*4 May 1935*

## More Answers from the Mother

*X says that You change according to her condition.*

No, I do not change towards people according to their condition. It is their impression of me that changes according to their mood at the moment.

4 May 1935

*I would like to know about my present state of consciousness because I feel that everything in me is at peace.*

To be at peace is a good thing. Do not risk spoiling the peace by talking about this state.

4 May 1935

*Of course, in a general way, You are always with us, but what I want is to be conscious of Your presence. If You were with me, I wouldn't get rebellious and I would feel Your love and peace in spite of this dark turmoil.*

It is the desire and rebellion that prevent your vital from feeling the Presence, but the fact that you do not feel it is no proof that it is not there.

8 May 1935

*Perhaps my way of helping is not really good.*

I do not think it is bad either — but of course it is proportionate to the consciousness you possess.

*I would like to know how to prevent any outside force from entering in when we have a good experience.*

An undesirable outside force does not always enter into us each

## Series One

time that we have a good experience. On the contrary, the good experience ought to give us the strength to repel the outside force when it tries to enter.

10 May 1935

*I don't understand what is gained by telling lies.*

Nothing is gained by lying, of course; on the contrary, one darkens one's consciousness.

12 May 1935

*I cannot see the superhuman, spiritual, divine life anywhere, and without the divine life everything is meaningless for me.*

If your consciousness were superhuman, divine, or even spiritual, you would see that same consciousness everywhere.

13 May 1935

*For the time being, may I stop thinking about sadhana? I can't find any other way of getting inner peace. I am continuing my aspiration for the opening of the heart. But I see that it is not so easy to obtain the psychic consciousness — it requires a patient concentration.*

It is certainly not sadhana that stands in the way of inner peace — on the contrary, for the sadhana is based entirely on this inner peace, which is the essential condition for progress. To enter into contact with the psychic consciousness, a patient concentration is indeed necessary.

14 May 1935

## More Answers from the Mother

*By Your will, I will give French lessons to Y. I will go to her place for that. But I would like to know why she should not come to my place.*

First of all, as a general rule, it is better if women do not visit the rooms of men. In this particular case, if she came to your room, I am afraid she would leave behind an atmosphere that would be very disturbing to your peace of mind.

15 May 1935

*I don't understand why the darkness comes so often and stays so long. Have I become worse than before?*

No, you have become more conscious. Before there was even more darkness, but you were not aware of it. You did not perceive it as darkness.

*I have no peace, no love, no energy for work. What stage am I going through at the moment?*

A transition period in which you have become more conscious but have not yet gained control.

*In what part does this darkness lie and how long will it remain there?*

Especially in the physical consciousness — until the physical gets illumined.

17 May 1935

*So what must I do to get the physical illumined, as well as the vital, which is also dark and obscure, I suppose?*

## Series One

Always choose the light instead of the darkness.

18 May 1935

*Darkness, darkness, vanish away! O Mother, are You  
not here?*

I am here and I am concentrating upon you all the light needed to dissolve any darkness whatever. It is up to you to receive it.

18 May 1935

*Which path must I take then? And what is the right and  
true way of making the effort?*

Do what I explained to you yesterday — make your brain work by studying regularly and systematically; then during the hours when you are not studying, your brain, having worked enough, will be able to rest and it will be possible for you to concentrate in the depths of your heart and find there the psychic source; with it you will become conscious both of gratitude and true happiness.

23 May 1935

*Despite my disturbances and depressions, I will do my  
best to progress in my studies. But it will only be possible  
with the constant help of Your force.*

My force and my help are constantly with you and my consciousness is enlightening you as you study.

*Z told me that she felt a great depression after pranam  
and wept bitterly. She would like to know the cause of  
this movement.*

## More Answers from the Mother

She must have come to me with some desire, and her desire, sensing that it would not be satisfied, made her sad and depressed. It is more or less what happens to you too.

23 May 1935

Now I know why the darkness always returns to you, even after I have driven it away. It is because the sense of gratitude has not yet awakened in you.

23 May 1935

*I think that some element in me does not believe in the divine Grace: that is what prevents the gratitude.*

Obviously.

*At first I used to feel so much love for You, but now my love has become more selfish.*

Yes, that is it; you began to bargain in your giving and that has dried up the source. If, however, you resolve not to demand anything in return for what you give, you will soon rediscover the incomparable joy of loving.

24 May 1935

*Is it possible to be near to You with a selfish love?*

Until the nature is entirely transformed, it is always mixed—the good and the bad side by side. So until the transformation is achieved, there will always be a mixture of egoism in all who come to me.

*I am aware of all my wrong actions, but unfortunately*

**Series One**

*I am not able to control them. That is what makes me sad.*

Do not worry — have trust; it is this lack of trust that veils your consciousness.

*Teach me, Mother, how to make my love pure and psychic.*

Do not think about yourself.

*25 May 1935*

*Allow me to observe silence, let me go into solitude.*

Observe silence in your mind, go into the solitude of your psychic being and you will find me there.

*27 May 1935*

*You tell me to observe silence and to go into the solitude of my psychic being, but how can I do that? Only You can put me in that state.*

This is a completely tamasic reply. My consciousness is always at work, but you on your side must *exert your will and make an effort.*

*28 May 1935*

*I feel that it is necessary to go into solitude — I am living only in my outer being.*

Certainly you are living mainly in your mind, vital and physical. A little concentration would do you no harm, but you must not overdo it.

## More Answers from the Mother

*Teach me how to make an effort to find You.*

You must exert your will.

28 May 1935

*I feel that in solitude I could remain more open and receptive.*

If by solitude you mean not seeing people any more than is indispensable and not speaking with them unless it is absolutely necessary, then we are agreed.

30 May 1935

*Remove all this misery from me and raise me above ignorance and falsehood. O Mother, hasn't enough time passed?*

My dear child, I am only too willing to help you out of this absurd unhappiness, but I am afraid that it comes only from thwarted desires—and in that case you must first renounce those desires and ambitions. But you can be sure that my help is always with you.

30 May 1935

*I think I should remain some distance away from You physically until there is no demand left in me.*

This is a hostile suggestion which is completely false and you must immediately reject it.

1 June 1935

**Series One**

*Nowhere in this world can I find a quiet and peaceful life. And yet a part of my being enjoys the evolution of the world.*

Certainly a part of your being is in harmony with the psychic life of the universe.

*4 June 1935*

*What do you mean by “the psychic life of the world”?*

Just as there is a psychic life in human beings, there is a psychic life in the earth and doubtless in other worlds too.

*Then what is the goal of life on earth?*

To make the consciousness progress towards the Divine.

*5 June 1935*

*Turn my consciousness towards You, Mother.*

Never doubt my love, and then quite naturally you will turn towards me.

*10 June 1935*

*If I get the psychic consciousness, all these difficulties will no longer exist.*

Certainly the psychic consciousness has none of these difficulties; it has the constant experience of my presence and my love.

*10 June 1935*

## More Answers from the Mother

*Yesterday I made a great effort to get back into the light and joy, but I failed.*

It is very good that you made an effort, but you must not get discouraged so quickly, just because you fail to succeed immediately. On the contrary, you must persevere in your effort until you do succeed.

My help will always be with you.

*11 June 1935*

*But how can I get this psychic consciousness?*

By aspiration, prayer and concentration.

*Perhaps my aspiration is not intense enough?*

Above all, it is too *intermittent*.

*Please tell me why I don't succeed immediately in my effort.*

Because the outer ignorance is very stubborn and will yield only to a persistent effort.

*Why doesn't Your presence in me prevent me from misbehaving?*

Because the outer being — the one that misbehaves — is unaware of that presence or refuses to recognise it.

*I want the psychic consciousness with all my heart; I will pay any price for it.*

The only price to be paid is *a persistent and unwavering will*.

*11 June 1935*

**Series One**

*In our yoga, what attitude should we take towards animals?*

One can have the true attitude only when one has attained the consciousness of the divine Oneness; meanwhile it is good always to treat animals with respect, love and compassion.

*11 June 1935*

*But shouldn't we kill pests?*

Of course.

*12 June 1935*

*Is the obscurity inside me or does it come from outside?*

Obscurity is everywhere in material things — inside and outside.

*12 June 1935*

*What can one do against obsession when there is very intense suffering?*

Look at a beautiful flower.

*13 June 1935*

*But when one is in very great suffering, even a beautiful flower is boring, unless I am mistaken.*

That would be the sign of a total enslavement to the vital part that is suffering. You must learn to stand back and detach yourself from the lower, external movements.

*14 June 1935*

## More Answers from the Mother

*I think it is a weakness not to be able to bear the suffering of other people and to avoid those who suffer.*

If one has neither the psychological nor the material means to bring them relief, I see no point in dwelling on them.

16 June 1935

*The same mistakes are always drawing me away from You, and I have to take refuge in solitude.*

You must know whether you can do it without falling into a depression, which would be even worse than gossiping.

18 June 1935

*Always the same fire is ravaging me from every side.*

You ought to extinguish it if it is really *ravaging* you, or make use of it if it can purify you.

20 June 1935

*A fire is burning in me; it is tremendous. It drains my vital energy; I have the feeling that someone is devouring me. I don't know what to do.*

All these things are hostile suggestions that ought to be rejected. Have you got a fever? If so, ask the doctor to treat you. But if you don't have fever, this fire business is a wrong imagination that should be rejected.

There is a sacred fire that burns in the heart and envelops the whole being: it is Agni, who illumines and purifies all. I kindle that fire in you each time that you ask me for some progress; but it destroys nothing except falsehood and obscurity.

20 June 1935

**Series One**

*You say that You kindle that fire in me — then why do  
the falsehood and obscurity still exist?*

An integral purification is a long and slow labour.

*21 June 1935*

*Is there such a thing as hell?*

Yes, there are hells that are formed by human thought which exist in certain regions of the vital world.

*21 June 1935*

*Is it true that it is the Divine who has made us ignorant  
and unconscious?*

That is nonsense.

*I would like to know something about silence. Is it more  
beneficial than concentrating on the lower nature?*

Concentrating on the lower nature is NEVER good; you should concentrate on what you want to develop, not on what you want to destroy.

*I think that one should be peaceful and silent outwardly  
too.*

Peaceful, certainly; silence is not always possible.

*23 June 1935*

*But how have we become ignorant and unconscious?*

I suppose that by “we” you mean human beings. Human beings have not *become* ignorant and obscure. They have always been

## More Answers from the Mother

that way, because material nature was unconscious and obscure long before man appeared.

*Can silence bring all the force needed for purification and transformation?*

Not exactly *bring*, but in silence one can receive it.

24 June 1935

*Is it after death that one suffers those torments?*

Yes, if one believes in them.

24 June 1935

*“When we have passed beyond enjoyings, then we shall have bliss. Desire was the helper; desire is the bar.”<sup>8</sup>*

*Is this Bliss gained by Desire?*

No. Desire is useful only at the beginning of evolution to awaken consciousness from its torpor, but desire cannot lead one to Bliss — only self-giving can do that.

24 June 1935

*Tell me why I love You.*

It is your psychic being, like all psychic beings, that loves me.

25 June 1935

<sup>8</sup> Sri Aurobindo, *Thoughts and Glimpses*, in SABCL, Vol. 16, p. 377.

**Series One**

*Everyone has a psychic being, but not everyone loves You.*

Either because they are not conscious of their psychic being, or because they do not know me.

*Have I stopped bargaining with my love now?*

Psychic love never bargains — but the vital always tries to derive some benefit for itself in all circumstances.

*Is it only my psychic being that loves You?*

To the extent that the mind, vital and physical are under the control of the psychic being, they also love me.

*26 June 1935*

*“When we have passed beyond individualising, then we shall be real Persons. Ego was the helper; Ego is the bar.”<sup>9</sup>*

Ego is the helper so long as it is needed to form the physical individuality, but when that is formed, ego must disappear.

*26 June 1935*

*What attitude should I keep so that nothing can harm me?*

Perfect detachment, equality, disinterestedness.

<sup>9</sup> Sri Aurobindo, *Thoughts and Glimpses*, in SABCL, Vol. 16, p. 377.

## More Answers from the Mother

*Tell me, then, how to overcome the danger of ambition which still remains in spite of my knowing the truth.*

By learning to see the futility of its fleeting and hollow satisfactions.

*Since in my previous life I made an effort without achieving transformation, what proof is there that I will achieve it in this life?*

Because in your previous life the time had not yet come when an integral transformation would be possible.

29 June 1935

*“The perfected ones were no longer obliged, like other men, to purify themselves in new bodies.” What is meant by “purify themselves in new bodies”?*

It is during one's physical life on earth that one has the opportunity to purify oneself, to make spiritual progress.

1 July 1935

*“When we have passed beyond humanity, then we shall be the Man. The Animal was the helper; the Animal is the bar.”<sup>10</sup>*

*The animal is the helper in attaining manhood, later it becomes a bar.*

Humanity in its present state is still at the animal stage; one must therefore go beyond this ordinary human state in order

<sup>10</sup> Sri Aurobindo, *Thoughts and Glimpses*, in SABCL, Vol. 16, p. 377.

**Series One**

to become a true man, capable of becoming conscious of the Divine.

*1 July 1935*

*A few days ago X told me some stories about vital beings and ghosts. Since then I feel afraid in the dark.*

Why do you listen to these stories? They are very stupid. Most often ghosts exist only in people's imaginations. As for vital beings, if we do not fear them they can do us no harm. And with the divine protection what fear can one have? None.

*I cannot find the love and peace anywhere.*

The love and peace have not left you; it is you who no longer see them. No doubt it is again the same force you mention that is trying to make you blind.

*3 July 1935*

*What force is trying to make me blind and what must I do to drive it away?*

An adverse will that sends suggestions — you must simply refuse to believe its suggestions, that's all.

*4 July 1935*

*You wrote that an adverse will is sending suggestions, but I am not aware of it. Will You explain this to me?*

How can you say that you are not aware of it when you yourself write: "But often someone makes me blind and I no longer see

## More Answers from the Mother

Your light"? What you call "someone" I call "adverse suggestions".

6 July 1935

*I see only the result of these suggestions — not how they come. I want to know how the adverse will works.*

It makes a mental formation that has some affinity with the mind of the person who is to be influenced. This formation remains in that person's mental atmosphere and slips in at the slightest opportunity. If the person is not conscious or watchful enough, he becomes aware of the formation only when it has already entered his brain and then he mistakes the formation for his own thought.

7 July 1935

*I think there has been something unusual about the general atmosphere in the Ashram these last two days. My depression continues in spite of effort, aspiration and calm.*

I do not think that things are as you say, and in any case, as far as you are concerned, the best thing is not to worry and to aspire calmly until your difficulties are dispelled.

*I imagine that perhaps some force is going to descend and that all this is only resistance.*

It is always resistance that creates confusion.

8 July 1935

## Series One

*I still have the feeling that the Ashram atmosphere is heavy. But it would be better if I didn't think about it.*

Certainly it would be much better not to pay any attention to it.

8 July 1935

*Why has my condition become so dry? Is it a test?*

What do you mean by a test? It is certainly not something arbitrarily imposed on you. Your condition is always the natural outcome of your way of thinking, feeling and acting.

*I have a premonition that something hostile is going to happen to me.*

To have a premonition of something bad is of no use unless you take advantage of it to repel the bad thing.

11 July 1935

*I don't know what this bad thing is, nor when it will come. If I don't understand it, I don't know how to repel it.*

You can simply reject the idea that something bad is going to happen to you.

*My effort to become the servant of the Divine will continue till the end of my life. I would rather die than give up yoga.*

There is no question of your giving up yoga and I am quite sure that you will not do it. Nor is there any reason for you to die. You will live and you will live for the Divine.

12 July 1935

## More Answers from the Mother

*O Mother, I feel too far away from You. I appeal to You: give me the strength to overcome the adverse powers and to conquer my lower nature and all that is tormenting me.*

I don't think there is anything for you to worry about. You are no further from me than you were before. It is still the same parts of your being that refuse to participate in the divine life; previously you were not aware of them, but now, on the contrary, you are becoming more and more conscious of them, and consciousness is a real progress — it is the way towards mastery.

15 July 1935

*So what must I do to make these lower parts participate in the divine life?*

You must educate them as one educates a child.

16 July 1935

*I will do Your work, Sweet Mother, the work for which I am with You. When it is done I shall merge into You. I believe that is Your will.*

For the moment my will goes only as far as this: to do the work that is to be done upon earth. For the rest we shall see later on.

18 July 1935

*Everywhere the atmosphere is full of egoism; anyone who is not egoistic gets swallowed up, I think.*

That is true only for those who are living in the ordinary consciousness.

18 July 1935

**Series One**

*Is it possible to know the divine will without having any experience of the divine Reality, without rising to the intuitive consciousness or entering into the depths of one's heart?*

Certainly, without at least one of these three conditions, one runs a grave risk of being mistaken and taking one's own subconscious will for the divine Will.

*19 July 1935*

*"He who renounces his possessions is on a higher level than he who thinks only of increasing them."*

*But if one renounces one's possessions, what will one do, how will one live?*

I find this viewpoint terribly egoistic.

One must know how to give everything in order to learn how truly to possess.

*21 July 1935*

*My studies are suffering because of constant depression.*

I have told you that it is by studying that you can overcome the depression.

*My consciousness is veiled. Am I Your child?*

Certainly your psychic being is my child, and it knows it very well.

*27 July 1935*

## More Answers from the Mother

*How many more days must I suffer in this dark and painful abyss? I am very sad that I cannot be Your child.*

I do not understand what you mean; I have never told you that you cannot be my child. I have told you, on the contrary, that in your psychic being you are my child, and that you will become fully conscious of it when you become conscious of your psychic being.

2 August 1935

*I meant that I am sad because I am not able to become Your child and Your faithful servant, although that is why I am here.*

That is exactly what I understood—and I repeat that nothing (except your own will) can prevent you from being my child and becoming my faithful servant.

2 August 1935

*How can I receive anything from Sri Aurobindo if I go to Him with sadness on Darshan day?*

Of course you must go to Him in calm and light.

3 August 1935

*I want to live the divine life; if it is impossible in this life I shall doubtless do it in another life.*

There is no need at all to think of other lives; you must strive to realise the Divine in this life itself, and you will do it.

But you must not be impatient. It is your impatience that is causing your depression.

4 August 1935

Series One

*Deliver me from this painful obscurity. Give me at least one drop of peace and happiness.*

You are like someone plunged in the ocean who complains of a lack of water!

6 August 1935

*Wouldn't it be better if I withdrew from all contacts, at least until August 20th? Or else show me some other way to be a little peaceful and concentrated.*

You will not get cured by doing this thing or that—the cure must come *from within*.

6 August 1935

*Is it desirable for me to go walking with Y?*

No, it is not very desirable, but if you stop and then get depressed, that is even less desirable.

8 August 1935

*For two days I have been thinking of stopping my walks with Y; but will You please tell me why it is undesirable? I think I understand the divine will, but is it true?*

I think that one part of your consciousness does in fact perceive the divine Will quite clearly; but when you try to carry out this will integrally, your vital, thwarted in its desires and impulses, becomes depressed and refuses to cooperate, and that brings all progress to a halt.

9 August 1935

## More Answers from the Mother

*I am depressed today. I so much wanted to remain silent and concentrated, but alas, it has all collapsed.*

That is just what I was afraid of when you spoke of stopping your walks with Y.

9 August 1935

*Was it a good thing for me to go to Z's house last night to listen to the music? Today I feel some disturbance.*

It is not much use asking questions about things that are already past. If the effect was bad, you must overcome it, and if it is good, you must preserve it.

17 August 1935

*X has been ill these last few days. How did she fall ill?*

Probably as the result of a depression.

*Why is X afraid of You? If we are afraid of You, how can we progress?*

Certainly fear is a great obstacle on the way.

*A part of my being tells me not to bother about other people's affairs. But my nature is like that; it is not at all easy to stop it.*

There is no harm in being helpful and obliging.

23 August 1935

**Series One**

*Y is depressed. He says that the depression comes by Your will.*

That is quite absurd. My will, on the contrary, is that each one should always go forward peacefully and steadily, without ever falling back into these lower states.

*X says that she feels as if she were in prison here.*

I never put anyone in prison.

*24 August 1935*

*What sort of freedom does X want? Why does she feel imprisoned here?*

It is her vital complaining.

*Are we here to do yoga or to remain utterly free to act according to our desires and ambitions?*

The so-called freedom claimed by the vital is not any freedom at all, but a slavery to the lower desires and impulses.

*O Mother! Who will calm this evil whirlwind that is carrying people far from the true path? Mother, how can You agree to remain in this terrible darkness and ignorance?*

I am on earth because it is on earth that the divine work must be done, and for no other reason.

*24 August 1935*

## More Answers from the Mother

*Is suffering indispensable in order to make progress?*

Certainly NOT.

26 August 1935

*Is it true that it is not easy for You to work on each individual—that there is almost always some resistance or revolt?*

Certainly there is resistance in almost everybody, and revolt in many.

27 August 1935

*X says that her way is clear, but that there is one difficulty which can only be removed by You and no one else can help her. I don't know how to make her understand the truth, since she doesn't even listen to You!*

Do not worry; you have done your best to help X. If she does not want to listen, there is nothing you can do.

29 August 1935

*Before, I used to have periods of happiness, peace and love. Why haven't I had any for several months?*

In children the psychic is often very much on the surface and it makes them peaceful and happy. As one grows up, the vital and the mind develop and take on more importance—and then the troubles and sorrows begin.

30 August 1935

**Series One**

*My sadness goes on increasing. I know that it is still the vital, but certainly it will not be able to spread its depression.*

I see no reasonable cause for this sadness; to me it looks like something unreal, a sort of false imagination that has seized hold of you. Reject all that immediately.

*8 September 1935*

*I don't understand how the depression could penetrate so deeply. I think that it is again the same force that is putting me in this condition.*

Yes, it is the vital indulging in its depression.

*I don't know how to prevent the vital from enjoying its depression. What can I do? It does what it wants.*

You must strengthen your will.

*9 September 1935*

*Can You not pacify my vital, make it a little less rigid?*

It has been pacified so often, and each time it has shaken off the peace like a cloak of boredom.

*How can I strengthen my love so that it can vanquish the desires and impulses that hinder my progress?*

Concentrate on the psychic consciousness.

*Is it a lack of trust that is delaying the conversion of the vital?*

## More Answers from the Mother

Yes, without a doubt.

*10 September 1935*

*Let me become like a child, simple, flexible, humble,  
trusting. O Mother, when will I be like that?*

Soon, if your will to become like that is persistent.

*10 September 1935*

*Is it true that You wrote that I would live for the Divine,  
only to encourage me?*

No, I wrote it because I thought it.

*Is it necessary to feel the atmosphere of other people?*

It is better not to feel it as long as you have not acquired the power to correct all the wrong vibrations.

*Is it necessary to know the nature of the people with whom one might enter into relationship?*

Obviously if one is in contact with people, it is better to know what they are like.

*11 September 1935*

*My condition gets worse and worse. I feel as if I am stuck, unable to take a step forward.*

Sometimes it is precisely when one is dissatisfied with oneself that one makes the most progress.

## Series One

*Please tell me why my progress has stopped. Before, Your presence was constantly within me. Now I understand nothing and I don't know what to do.*

I have already explained to you that the first contact with the force gives the psychic being the power to dominate the consciousness and govern the being. But gradually the other parts (mental, vital and physical) revert to their old activities and the good condition gets veiled. You must have a persistent will to regain it.

14 September 1935

*What do You mean by becoming like a child?*

In the child the psychic life is not veiled by the mental life. Because the child is not fully moulded, he has a great capacity for growth and is able to progress with sufficient plasticity.

16 September 1935

*I would like to know about the childlike path that can be taken in this yoga.*

The childlike path is one of unquestioning trust, total dependence, unreserved surrender.

17 September 1935

*Do You think that it would be good for me to take the childlike path?*

The childlike path is always better — but it is not so easy, for it must be taken spontaneously and in all sincerity.

18 September 1935

## More Answers from the Mother

*Is it true that X trusts me less now?*

X does not want any intermediary between herself and me, and she is right.

*Everything is happening as if in a dream where everything has to happen in order to bring about something good in the future.*

Yes, you are right; that is how things happen here.

*23 September 1935*

*You used to be in my heart; why aren't You there any more? Because I am blind, I do not see You: silence, silence, peace.*

Yes, you are right; I am always there in your heart, but something in your outer consciousness is too active and makes too much noise for you to be aware of this presence. It is only in silence and calm that you can become aware of it.

*25 September 1935*

*Why doesn't X want to listen to my ideas about yoga? I want to understand her movement.*

I have already told you: she is afraid that she may be influenced by you and she does not want to accept any other influence than ours.

*27 September 1935*

*Is there any path in which one doesn't need to make an effort from the very beginning?*

## Series One

I don't think so; but some people make the effort naturally, without attaching much importance to it.

28 September 1935

*How the darkness rises up! It has veiled my consciousness and I don't know what to do. There must be an inner change, and until then, calm, aspiration.*

Yes, that is right. You must constantly aspire for the inner change, you must have the will for the light to come into the obscure physical mind, and you must calmly wait for the result of this aspiration and will.

11 October 1935

*I don't understand the difference between willing and aspiring, or how to do both things at once.*

If you cannot do both things at once, then just do one of them.

14 October 1935

*I don't understand what is meant by intellectual faith.  
Faith is a trust without reasoning.*

It is not intellectual but *mental*—the mental being has a faith and the vital being too can have its faith as well as the physical being. As for the psychic being, its faith is natural and spontaneous—faith is the very essence of the psychic being.

18 October 1935

*There are supposed to be two kinds of faith: simple, blind faith, in which there is no reasoning, and faith with some*

## More Answers from the Mother

*reasoning, some understanding — intellectual faith. But I don't understand the latter: it is said to remain firm under all circumstances since it is based on a certain understanding.*

There is only one faith, but it manifests in different parts of the being. I suppose that what the person you refer to calls “blind faith” is the faith in the heart, which needs no *reasons* to exist; but there is also the faith in the mind, which may be based on some kind of reasoning. To be sure of having an unshakable faith, one must have it in every part of the being.

19 October 1935

*What is the origin of the faith that manifests in the various parts of the being?*

Faith is the expression of a spiritual virtue.

21 October 1935

*I feel that my nature is becoming more complicated, less sincere. Why is that?*

As the mind develops, the simple and pure sincerity of the child disappears. It must be replaced with a more conscious, more spiritual sincerity — the psychic sincerity.

21 December 1935

*How can I get this psychic sincerity? Life is becoming more and more boring. It will certainly take a long time to get this sincerity, but how can I live without it?*

*Patience* is one of the most essential conditions of the spiritual life. One must know how to wait in order to receive.

23 December 1935

**Series One**

*Please tell me how my consciousness got carried away  
to the very material and half-conscious domain?*

It did not get carried there—it is there quite naturally, as all human consciousnesses are. What is exceptional is when the consciousness rises above this material plane.

*2 January 1936*

*My nature will not obey my resolve. You seem so far from me, as if You were not there. I ask You for only one thing: peaceful solitude, so that everything may be all right.*

My dear child, you have to find the peace, the silence and the solitude within yourself, and in that solitude you will become conscious of my presence.

My blessings are with you.

*11 January 1936*

*O my Mother, I have no peace, no love. I know that this has happened through my own fault. Will I find You again, O my dear Mother?*

Yes, if you allow the fire of aspiration to burn in you.

*14 January 1936*

*Mother, what must I do so that the fire of aspiration never goes out?*

One keeps this fire lit by throwing into it all one's difficulties, all one's desires, all one's imperfections. In the morning and evening

## More Answers from the Mother

when you come to me, you should ask me in your heart to keep the fire lit and offer me all these things as fuel.

15 January 1936

*I feel that it is necessary for me to go into retirement so that the fire may burn more intensely. Let me go into solitude.*

It is in the midst of activity that the fire must burn, so that it may set right all your movements.

*Keep the fire lit; I offer You all my movements.*

As long as you aspire to keep the flame lit, I will take care that it does not go out.

17 January 1936

*I have concentrated very much on the flame, but alas, my aspiration has not been strong enough to light it.*

It is not your work to light the fire. As I told you, I am always lighting it — you have only to open yourself to receive it and tend it with your goodwill.

24 January 1936

*Into the fire all desires, all attachment, all impurity, all imperfection, as fuel.*

Yes, that is good. This movement should be constantly renewed.

27 January 1936

**Series One**

*Is it true that there is a time when the good parts of the being recede into the background and only the lower parts remain on the surface? Hence the sense of a fall and the forgetting of the good experiences.*

There are people to whom such a thing happens, but it is not *inevitable* and certainly not desirable.

13 February 1936

*To go away from here! It is impossible to think that anyone can love us more than You!*

You are right, my dear child; those who are not happy here cannot be happy anywhere.

7 March 1936

*What attitude should I have when I come to You?*

When you come to me, you should be peaceful and open.

11 March 1936

*How can I detach myself from the sadness that comes from within?*

Do not attach any importance to it.

*Obstacles and difficulties should not cause suffering. I think that we create the suffering by our ignorance.*

Certainly the suffering is not indispensable, nor even necessary. It is indeed ignorance that makes one suffer.

## More Answers from the Mother

*At least I believe there would be neither suffering nor difficulty in this yoga if I could look at everything calmly and patiently.*

Yes, this yoga is based on peace and joy, not on suffering.

12 March 1936

*I was irritated with X because her ideas were so lacking in humility.*

Ignorance always lacks humility — the more ignorant the mind, the more it judges and the more it revolts.

13 March 1936

*What must one do to illumine the mind?*

Make it calm and quiet — in calm it can receive the light.

14 March 1936

*My mind is always the same, ever full of thoughts. It has never learned to be silent.*

This is precisely what I call mental agitation.

25 March 1936

*In a dream I saw You embracing me; was it imagination?*

In spirit I always hold you in my arms like a little child, to help you and protect you — but is that what you mean?

25 March 1936

## Series One

*In spirit You are holding me in Your arms, but when will  
You really hold me in Your arms so that I can be safe  
from every outside influence?*

I don't think that you expect me to hold you in my arms physically! If I had to hold all my children in my arms (starting with the 140 people of the Ashram), my body would really have to be bigger than it is!

And yet to an awakened consciousness, my presence is entirely concrete.

26 March 1936

*Please give me some advice on how to concentrate and  
be ready to receive Your grace.*

Will for this concentration and strengthen your will.

4 April 1936

*Will You tell me why, along with an awareness of my difficulties, I do not receive the strength to overcome them?*

Because the consciousness in you is more developed than the will.

16 April 1936

*You say that You don't want to intervene in this affair between Y and me. But why? Do You think that these things are unimportant? And yet they can disturb and even harm the sadhana. Please give me a very frank answer.*

Since you have asked me to answer you very frankly, I will tell you that I do not want to intervene because I am not sure that you will have the strength and firmness to persist in doing what I

## More Answers from the Mother

tell you to do. And for spiritual life it is better to act in ignorance than to act in disobedience to the command of one's guru.

21 April 1936

*What do You mean by a life of true sincerity?*

To make all your actions conform to your highest aspiration and purest will.

2 May 1936

*I now feel even further from You, lost in darkness, like a ship driven by the storm. Being in this condition makes me very sad.*

Just shake off all these wrong suggestions, which are not true, and stop believing in all this drama, which is purely imaginary.

7 May 1936

*Please explain how these suggestions come to me. They seemed quite real to me.*

As all suggestions come: they are mental formations that hover in the atmosphere and seize upon any mind that is ready to receive them.

7 May 1936

*Do You think that it is very dangerous for me to have attachment?*

Dangerous for what? If you mean for your spiritual progress, an attachment is certainly not considered to be a very desirable thing.

8 May 1936

**Series One**

*I want to understand what You mean by a sentimental attachment, a vital attachment, and “no expression of any kind to such an attachment”.*

A sentimental attachment is an attachment of the feelings; a vital attachment is an attachment of the senses. By “expression” I mean exchanging affectionate words or sensual gestures such as holding hands, caressing, etc.

*14 May 1936*

*Mother, do You believe that everything I tell You will be without hypocrisy?*

I truly hope that you are not a hypocrite, for hypocrisy is a great obstacle on the spiritual path.

*16 May 1936*

*I see clouds all around me shutting out Your light. How can I feel Your presence again?*

The first condition is to keep your mind calm and peaceful. It is in calm that the Light can descend.

*19 May 1936*

*Forgive me, I am still ignorant, I know nothing.*

My help is always with you, and also the strength to overcome your weaknesses and difficulties. But you must know how to receive and use them.

*24 May 1936*

## More Answers from the Mother

*Every day I make an effort, but unfortunately I see a great opposition to the effort. Great reactions occur.*

If there were no reactions, there would be no need to make an effort.

28 May 1936

*I am quite willing to do as You say, but tell me how to rise from the lower to the higher consciousness.*

I have already told you that the first condition is to quiet your mind and to make an effort to quiet your vital as well.

*Do You want me to avoid everything that can prevent me from rising, or to struggle against it and pass through?*

I do not understand what you mean by “passing through”. In any case it is always wiser to avoid anything that lowers the consciousness.

*The vital, unhappy and dissatisfied if we deprive it of its satisfaction, ravages everything and throws the consciousness into a state of inertia. But what is better than satisfying the vital?*

From the point of view of yoga the question does not even arise; yoga cannot tolerate this kind of vital satisfaction.

30 May 1936

*Did You look serious because I had not told You that I had yielded to the impulse to touch a woman? Make me aware of my insincerity. You promised to speak to me*

## Series One

*frankly, so I do not understand why You didn't question me about what You heard.*

Sincerity demands that you confess immediately without my needing to question you.

*Is it because I have become more insensitive that I don't feel Your disapproval more deeply? Nowadays I don't get very upset, I don't feel sorry for my undesirable actions. Is it because I have got used to them?*

Yes; by continuing to do things which you know very well ought not to be done, you are hardening yourself and veiling your consciousness more and more.

*I think that the will to raise myself still persists.*

It is of the greatest importance that this will should assert itself and triumph. It is absolutely necessary.

8 June 1936

*Yesterday, when I heard that X was ill, I could not resist the impulse to go and see her and help her. Why is it easier to love a human being than to love the Divine?*

I don't see that it is easier. It depends on the person. The difference is that what men call "love" for another human being is not love at all, but a frightful mixture of sentimentality, weakness, ignorance and sensuality. It is obvious that such a feeling cannot be directed towards the Divine.

17 June 1936

## More Answers from the Mother

*After receiving Your help, is it possible to use it badly or not even use it at all?*

Yes, it happens very often.

26 June 1936

*Will You explain to me how it happens that we misuse Your help, or don't even use it at all?*

People receive the force and power that I give and use it to satisfy their own desires instead of using it to serve the Divine.

2 July 1936

*How far I have drifted from the spiritual life, from the true attitude! This business of human love assumes such great proportions that afterwards it becomes difficult to extricate oneself from it. Why is it like this?*

A great vigilance is required to avoid falling into the movements of the lower consciousness; and a still greater will is needed to get out of them. So arm yourself with patience and a strong will.

4 July 1936

*It is too difficult — perform a miracle to detach me from my vital movements. Last night I was very restless; I didn't know what to do. I don't know if I can keep my feet in the midst of this chaos. I am afraid that some unfortunate reactions may occur in the future because of this forced break with X.*

Do not make a mountain out of such a little thing; later you will laugh at this affair — which you are taking so tragically now —

## Series One

when a little more light and consciousness have penetrated into your lower vital.

6 July 1936

*X sent me a letter and I replied. But do You like us to communicate in this way? Do You want me to stop speaking to her altogether and refuse to visit her?*

I see no point in your asking me what I want or do not want — for my will is that you should rise above the lower consciousness and become conscious of your psychic being, so that your psychic being governs your life and your actions. At this point you must ask yourself what you are able and not able to do, and then act at each moment to the best of your ability.

7 July 1936

*Last night I went mad; my consciousness went down and nothing interested me — neither rest, nor reading, nor sleep. What I am saying is true and not an imagination.*

I find all this completely ridiculous and quite out of proportion to the circumstances.

*Please tell me why I am feeling all this now. I have never before felt such an extreme impulsive drive.*

Because your vital is contrary. If I had told it, "You must not leave X and you will never be able to leave her", it would have had only one thought: to run far away from her!

*Are You sure there is no harm in detaching myself forcefully from X? Won't there be some terrible reactions?*

Please don't exaggerate like this. These reactions are "terrible"

## More Answers from the Mother

only if you think they are. Set your mind straight, see how infantile and unimportant all this is, and all these “terrible” reactions will disappear completely.

7 July 1936

*I believe a day will come when You will trust me and not believe that I am a hypocrite and do things secretly—a day when I will show You that I am sincere.*

One can be perfectly sincere only when one is completely conscious. But keep your will to become more and more perfectly sincere — and everything will be all right.

10 July 1936

*Will You tell me why my thoughts like to dramatise things and make mountains out of molehills?*

The unenlightened parts of the being always enjoy doing that.

*Please show me the true way of making an effort.*

You must train the will as you would train the muscles — by methodical exercise. Never allow yourself to do something once you have decided not to do it.

*Justice, justice — where is justice?*

Fool! Do not call for justice — that is, for the strict consequences of your actions. Only the divine Grace can pull you out of your difficulty.

10 July 1936

**Series One**

*Do You think that I have become worse than before? Or were all these things already in me and I was not aware of them?*

Always one carries in oneself the seed of all that one is and does. But this seed may die before it develops, and that is what ought to happen to undesirable things.

*15 July 1936*

*A doubt still lingers in my consciousness: You even believe lies.*

I know perfectly well when people are lying, even when they lie very well and imagine that they can deceive me.

*15 July 1936*

*I aspire for Your Grace to come and lift me from the ordinary consciousness to the spiritual consciousness.*

For the Grace to help you, you must fulfil the conditions, and the very first condition is to reject all doubt, however slight. I repeat again: you would do well to read once more, carefully and attentively, the first two chapters of *The Mother*.

*16 July 1936*

*I am proud and vain: I think that I can understand everything! It is quite natural that the Grace should withdraw from me.*

Strictly speaking, the Grace does not withdraw; people make it impossible for themselves to receive it. But you have only to take

## More Answers from the Mother

the right attitude and keep it, so that the Grace can once more do its saving work.

17 July 1936

*Sri Aurobindo writes in The Mother: “If part of the being surrenders, but another part reserves itself, follows its own way or makes its own conditions, then each time that that happens, you are yourself pushing the divine Grace away from you.”<sup>11</sup>*

*Now I understand how I ought to surrender. But one part wants ordinary enjoyment and refuses a spiritual happiness that demands surrender. For this part, consecration is something terrible and it wants to flee from it.*

You must remain firm in your will and use persuasion — gradually the rebellious part will surrender. It refuses to surrender out of ignorance. That ignorance must be dissolved.

17 July 1936

*Will you tell me what still remains to be done so that the Grace can return?*

Remain quiet and trust in the Grace; it is always present and ready to help those who call on it with a sincere heart.

18 July 1936

*So long as I don’t go out in the morning, I am calm, I can concentrate and study. But once I go out, I cannot study any more, especially because of the meter readings.<sup>12</sup> I*

<sup>11</sup> SABCL, Vol. 25, p. 2.

<sup>12</sup> Electricity meter readings. The disciple recorded the daily consumption of electricity at Ashram houses.

**Series One**

*have to go to people's rooms; sometimes I get a headache because the atmosphere is too much for me.*

When you are doing your work, you should concentrate only on your work and not on the people — there is no need to speak to them or pay any attention to them.

*21 July 1936*

*O Mother, I want to become aware that You are watching over me at every moment.*

Take one step back from the surface consciousness, enter just a little inside yourself, and you will become aware of it.

*24 July 1936*

*Does the universal Justice prevent us from rising above the universe when we want to?*

To a certain extent, yes. Certainly in order to rise *above the universe*, one must be absolutely liberated from Justice, for Justice is part of the universe.

*25 July 1936*

*Divine Mother, is it possible for us to receive kindness wrongly?*

Yes, in fact that is just what most often happens among human beings.

*27 July 1936*

## More Answers from the Mother

*Mother, may I write to You directly when I need something extra? Because at Prosperity<sup>13</sup> they behave like detectives and ask personal questions.*

It is on my orders that everyone is questioned about their requests.

*4 August 1936*

*O my Beloved, teach me how to love You truly.*

True love is a self-forgetting.

*5 September 1936*

*One cuts oneself off from the Grace through disobedience to one's guru. Because of my ignorant and obscure behaviour, it is quite natural that the Grace should be veiled from me. One day I will have it again.*

I am sure that the Grace has not withdrawn from you, but perhaps your consciousness has put itself into a condition where it can no longer feel the Grace.

*7 September 1936*

*I don't feel You in my heart, but I see You above me. If my feeling is not mistaken, will You tell me the difference?*

No, it is not mistaken:

In the heart it is a psychic contact; above the head it is a mental contact.

*10 September 1936*

<sup>13</sup> The department that supplies the basic material needs of the Ashram members.

## Series One

*In what part of the mind is Your presence found?*

The higher mind.

*What is the difference in effect between Your presence  
in the heart and above the body?*

No difference in its effect.

11 September 1936

*I don't know why, but I am unable to eat as much as I  
need. If I eat a lot, I get a heavy stomach.*

You are probably eating too quickly — you must be swallowing without chewing. You must chew the food thoroughly and eat calmly. Then one can eat more and the stomach does not get heavy.

14 September 1936

*Your presence has become rather cold, and for some  
time I haven't been feeling the happiness and peace. This  
shows that something has happened in me.*

The outer consciousness finds it difficult to keep the fire of aspiration burning always with the same intensity. But with your will you must watch over the purifying fire and revive it when it fails.

14 September 1936

*Mother, is there any place for reason in true love?*

They may exist side by side in one nature, but normally they do not have much to do with each other.

18 September 1936

## More Answers from the Mother

*Humility — did You mean being humble towards everybody?*

Certainly not.

*To be humble towards You, yes, that I will do. Let me receive Your Grace so that I may realise humility!*

It is towards the Divine that you must be humble, an absolute and integral humility.

19 September 1936

*Isn't it true that one can feel Your presence before having psychic love for You?*

It is above all the psychic that feels the presence. But sometimes the mind and the vital and even the physical also perceive it.

*If it is Your will that a thing should be done, why shouldn't it get done? If You want me to understand philosophy, why shouldn't I understand it?*

To develop the philosophical mind one must study philosophy methodically: the various schools, their theories, etc., etc.

22 September 1936

*Mother, will You tell me the names of some good French writers I could read?*

If it is to learn French, you should take a textbook of French literature to study and then read one or two books by each author mentioned in the textbook, beginning at the beginning, that is, with the earliest authors.

22 September 1936

**Series One**

*I have always been good to X, even though she has abused me and done me a lot of harm. You see the result.*

One should not do good in the hope of getting a reward, but for the pleasure of doing good. Then one is always happy, whatever happens.

*23 September 1936*

*Someone told me that if one feels Your presence it is because one has a psychic love for You.*

It is not impossible to feel the Presence without having psychic love. But it must be rather exceptional.

*24 September 1936*

*I am starting to study the history of literature. I have found that I can't understand Corneille at all—I mean that I don't understand old French.*

Corneille is not old French, Corneille is classical French. It is absolutely necessary to study classical French if one wants to stand a chance of speaking French correctly. You definitely should read the principal 17th century authors. This is essential in order to enter into the spirit of the language.

*25 September 1936*

*I will do as You wish. I will systematically study one play by each author.*

Don't be in a hurry; study quietly and seriously, without rushing, and make an effort to understand. You will find all the words used by these authors in the dictionary.

*26 September 1936*

## More Answers from the Mother

*Wouldn't it be better if I studied only French literature for the moment? Then when I have really grasped the language, I can take up other subjects again.*

You can add geography, grammar, history and arithmetic — it won't do you any harm.

*28 September 1936*

*At what time do You want me to go to bed and when should I get up?*

You should get seven hours of sleep.

*29 September 1936*

*How long do You want me to read and study?*

Four hours of concentrated study a day is enough.

*30 September 1936*

*What must I do to feel that You love me?*

Care more about loving than about being loved.

*3 October 1936*

*Do You think that studying helps me in my sadhana?*

It is a good discipline both for the mind and the vital.

*5 October 1936*

## Series One

*Y has written to me that his friend Z told him, “We must extend our wholehearted sympathy to all who need it — even at the cost of our sadhana.”*

Absurd!

*She says that this is the best and most ennobling sort of sadhana. “To withhold our love means to be shut up in our own little ego; to extend it to all means to enlarge our being and come nearer to Him.” What do You think of this?*

There is some truth in what she says, but it is mixed with the usual falsehood of human sentimentality.

*I told Y he had better ask You before doing what Z suggests, because I don’t think it is necessary to do all that when one is turned towards You.*

The union with everything and everyone must be attained *in the Divine*, not directly and apart from Him.

12 October 1936

*Do You think, Mother, that it is possible to have true sympathy for others before having it for the Divine?*

No, it is not possible.

13 October 1936

*Today You gave me a flower meaning “Disinterested work”. So I must find the interest that lies hidden behind every kind of work.*

The flower means precisely: all work that is done, in all sincerity, in consecration to the Divine.

13 October 1936

## More Answers from the Mother

*Mother, isn't it true that we should not think about our own progress?*

Certainly you should not worry about it, but you should have the will to progress.

14 October 1936

*Today You gave me a flower meaning "Psychic flame", but I really didn't understand what you mean to tell me.*

Agni is the will for progress, the flame of purification that burns up all obstacles and difficulties. By giving you the flower, I am encouraging you to let it burn in you.

15 October 1936

*Is it necessary to write out the geography and history lessons? I can study them by reading.*

One learns things better if one writes them.

*My hand often gets tired while writing.*

You can simply rest a minute or two and then continue.

18 October 1936

*Yesterday X told me that she doesn't like Napoleon 1st, that he was not a good man, that he destroyed France. And You, Mother, what do You think of him?*

He was a great and exceptional figure. Of course he had his faults and made mistakes — but far from destroying France he gave her an undying glory. I am telling you all this, but you need not go and repeat it to X.

21 October 1936

## Series One

*What did You mean when You gave me the flower "Protection"?*

The protection is there; it is for you to find out how to take advantage of it.

*Mother, is there really any suffering in our yoga? When people suffer, are they suffering because of the difficulties?*

No. Usually they suffer because of a lack of sincerity.

*Perhaps they are seeking satisfaction through suffering!*

Yes, that also happens.

*I think that all suffering in this yoga is imaginary.*

Yes.

*Who suffers? The vital? Is it because its desires are not satisfied?*

Most often — but it also manages to suffer when its desires are satisfied.

*If we understand the cause of suffering, there is no suffering any more.*

That is true.

*We suffer through our own stupidity.*

Usually it is so.

22 October 1936

## More Answers from the Mother

*Isn't it true that I always come to You with some desire?*

You come to me thinking almost exclusively about yourself.

23 October 1936

*I think that this is the reason I am not aware of Your love.*

Surely, if instead of thinking about the love that I am giving you or that you would like me to give you, you thought about the love that you would like to feel for me, you would be more open and receptive.

*I think that only the Grace can enable me to forget myself.*

You must also exert your will.

24 October 1936

*I feel tired today. Please tell me the reason for this tiredness.*

You have probably been doing tiring things in your sleep.

26 October 1936

*Please tell me what kind of tiring things I have been doing in my sleep.*

Bodily fatigue is a physical rendering of certain activities and contacts originating in the vital. In one's sleep one may go to evil places in the vital and meet evil beings.

27 October 1936

**Series One**

*O Mother, how can I fight this tiredness? I cannot study or read, I am so sleepy.*

If you are so sleepy, it shows that for one reason or another you need to sleep — it would not be good to resist.

*28 October 1936*

*Then how can I avoid these contacts with the vital world and stop being tired?*

You must use your will before going to sleep. Have the will for a quiet rest during your sleep.

*28 October 1936*

*Please tell me how this great loss of Your presence, of happiness and love, has come about and how to find them again.*

By a firm and steady will and a calm determination, by refusing to let external things disturb you, by trusting in the Divine Grace and surrendering to its decisions.

*29 October 1936*

*Somebody told me that it is not necessary to surrender or be sincere — we only have to open. Is it true?*

Certainly not. Who told you such nonsense?  
Without sincerity the path of yoga is *dangerous*; without surrender it is impossible.

*30 October 1936*

## More Answers from the Mother

*What did You mean to tell us by giving us the flower "Trust"?*

Unless one has full trust in the Divine, the Divine help cannot bear its full fruit.

6 November 1936

*Do You think it may be harmful for me to read books that tell only about ordinary life, the joys and sorrows of life?*

Obviously it is not very helpful, unless the book is very well written and you read it solely for the sake of learning French.

14 November 1936

*I would like to know whether as a general rule it is good for little children to play all the time.*

For children there should be a time for work and study and a time for play.

16 November 1936

*Sometimes I cannot concentrate on my studies. At that time something in my brain prevents me from studying or even reading.*

It is tamas.

17 November 1936

*What is it that doesn't like studying and gets tired: the brain?*

Your physical mind, which did not get used to the effort of learning when you were young enough.

**Series One**

*Is there any harm in my remaining serious and not mixing with other people?*

No, no harm.

*I think that a concentrated way of life would help me to turn towards You—and also to study better.*

Without any doubt.

*18 November 1936*

*Do You think that my mind is developing?*

Regular study certainly cannot fail to develop it.

*7 December 1936*

*I am turning more and more towards study and giving less attention to my sadhana. I do not know whether this is desirable.*

It is all right; study can become part of sadhana.

*8 December 1936*

*Mother, do You think that everything is getting better and better? I think I am making less effort than before.*

At the moment you are making progress; but you must attach more importance to the stability and genuineness of the progress than to the appearance of progress. I mean that it is more important to make progress, even invisibly, than to look as if you were making it.

*9 December 1936*

## More Answers from the Mother

*Am I wrong in thinking that sadhaks should not have relationships with people in ordinary life, people who have no inclination towards the spiritual life?*

Clearly it would be much better.

12 December 1936

*There was a certain friendship between Y and me. Then suddenly one day, he stopped talking to me and has been avoiding me. I don't need anyone because You are mine and I am Yours. O Mother, O Mother, You are everything to me!*

Human relationships are obviously very unstable. Only relationships with the Divine can be permanent.

14 December 1936

*Mother, I would like to know whether my progress is stable or whether it is merely superficial.*

There is always a way to keep what you have gained. You must learn to use your will.

15 December 1936

*I asked "Prosperity" for two hard-cover notebooks, but they weren't given. Did You refuse them?*

No, I didn't refuse anything; they must have run out of notebooks and new ones will have to be made. But to tell the truth, you use a fantastic number of notebooks. I am sure that you have a large number of them in which only a few pages are written on, and they could well be used for something else. It is

**Series One**

never good to waste things — too many people in the world do not have what they need.

*15 December 1936*

*Another remark: it seems that Z is very fond of the company of boys—and she is no longer a little girl. I don't know whether I am absolutely wrong in making this remark.*

I don't think that this kind of remark and the state of consciousness it implies can be very helpful to your sadhana.

*17 December 1936*

*Please explain to me why remarks like the one I made yesterday cannot be helpful.*

Remarks of this kind are always based on *appearances* and on the physical mind, which always tends to interpret things in an unkind way. Nothing could be further from the true knowledge, which is always based on an intimate understanding of things and on the psychic perception.

*18 December 1936*

*Do You think that playing marbles will lower my consciousness?*

It all depends on the spirit in which you play. If you are alert and always careful to remain conscious, it is all right.

*19 December 1936*

*Yesterday I came to pranam after playing marbles and*

## More Answers from the Mother

*I could not concentrate properly. This shows that the game isn't very good for me.*

Obviously, playing before pranam cannot help your concentration.

*What did You mean to tell me by giving the flower "Organisation"?*

Organise your life, your work, your consciousness.

Organisation consists in putting each thing in its true place.

*23 December 1936*

*O Mother, let me seek You in the place where You are!*

When you have found me, you will see that I am everywhere.

*23 December 1936*

*O Mother, I agree that my life and my work are not organised. Can't You help me to organise them?*

The first step is to get into the habit of *regularity* in your daily discipline.

*24 December 1936*

*I would like You to organise my daily time-table: what time I should get up; how long I should read French and study; whether I should take rest in the afternoon.*

I don't think there is any point at all in my arranging all that for you. You have to discover, by progressive adjustment, the programme that suits you best and stick to it very carefully,

**Series One**

while keeping it a bit flexible so that it can be adjusted to the demands of each new day.

*30 December 1936*

*Mother, do You believe that I feel for You the love of a child for his mother?*

A child's love for his mother is full of a spontaneous and absolute trust. In you such a love can only be based upon a psychic opening, for the psychic is likened to a child precisely because it feels this spontaneous and absolute trust in the Divine.

*12 January 1937*

*Mother, please make me understand where I am just now, what is happening in me.*

You must make an effort to understand, otherwise all my explanations will be useless.

*11 March 1937*

*I feel that something or someone in the physical mind is pulling me down. I don't know what to do.*

You must stop this someone or something from pulling you down. Surely you have a will — what is it for?

*12 March 1937*

*Will You explain to me now what this darkness that invaded me was?*

When you feel a darkness invading you and taking you away

## More Answers from the Mother

from me, you can be sure that it is an alien influence which has entered your atmosphere.

19 March 1937

*Is there any harm in my reading novels in French?*

Reading novels is never beneficial.

*What must one do to avoid being affected by alien influences?*

Concentrate on the Divine.

24 March 1937

*No sooner is the headache gone than I get backache and a chest pain. Please tell me why I get all these pains one after another.*

The causes are always complex, most often obscure, and they come from suggestions affecting the subconscious.

27 March 1937

*A dream: I saw a papaya tree with very ripe fruits. Some crows and a monkey were on the tree to eat the fruits. I threw dust at them and they all ran away except the monkey. He sprang at me and I tore him to pieces. I think that this dream has a meaning.*

The monkey usually symbolises the uncontrolled physical mind. In this case he probably wanted to steal the fruits of your spiritual aspiration.

29 March 1937

**Series One**

*Yesterday I wrote to You about X because I don't like  
the exchange of influence between him and Y.*

I knew about it, but I always prefer my action to be carried out in silence.

*14 April 1937*

*You always prefer Your action to be carried out in silence. When do You choose to inform us in writing? You have often written so many things to me, sometimes even without my asking You about them.*

When there is an immediate need for a result, I tell two categories of people:

- 1) Those who are very goodwilled and aspire very much to know.
- 2) Those who are so shut up in their outer consciousness that they would never understand anything unless I told them plainly.

*15 April 1937*

*Would You tell me what place play has in this yoga, from the viewpoint of the higher consciousness?*

No special place so far as I know.

*28 April 1937*

*If You think there is no place for play in this yoga, why did You give me permission to play?*

I did not say that play has no place in the yoga, I said that it had no *special* place.

## More Answers from the Mother

*Z writes: "I find you very restless all the time; your atmosphere is not at all suitable for teaching."*

Yes, you lack the mental calm that makes study profitable and you find great difficulty in concentrating on what you are doing.

*I would like to know how play is regarded from the viewpoint of the higher consciousness—as a vital pleasure?*

Playing can be a useful relaxation, especially for young children; it can be a vital pleasure if the vital turns it to its own advantage. It all depends on your attitude when you play.

*I think that joking is all right.*

There are also jokes that are mean and ugly and ought to be carefully avoided. All jokes that wound or lower the consciousness are bad.

29 April 1937

*What is the present state of my consciousness? I feel that I am not progressing any more. Why and how?*

If you were concerned about yourself a bit less, perhaps you would progress more.

1 May 1937

*Would You tell me why I think about myself so much? I suppose there are people who don't think about themselves at all.*

Such people are indeed very rare. Thinking about oneself is the

## Series One

most widespread habit among human beings. Only a yogi can become free of it.

3 May 1937

*If one didn't think about oneself, one would get carried away by the stream of life into the ocean of misery and suffering where almost everyone is. It would not be good, one could never escape from the universe and reach the truth!*

How fortunate that you are here to teach me what to do—otherwise, no doubt I wouldn't know!!!

4 May 1937

*When one does something for someone, is it necessary to identify oneself with that person?*

No, not necessarily; but it is difficult to avoid receiving something of their influence.

17 May 1937

*If someone is teaching me, is it necessary for him to identify himself with me, to concentrate on me?*

Without concentration one can achieve nothing.

18 May 1937

X writes: "People are advising me to take eggs and fish for improving my body. Please ask Mother if I can take fish."

The doctor should decide about these things, if it is a matter of health.

## More Answers from the Mother

*"I am attracted by Mother, but at the same time I must think of my parents who have brought me up. I must pay back my debt to them." Please write something about this last sentence.*

I have nothing to say about it. Each one has to find his own direction. Once you have chosen to live for the Divine, nothing else in the world should count; but so long as you have not taken the decision, you must find in yourself the direction you want to give to your life.

26 May 1937

*Isn't it true, Mother, that a son is not obliged to serve his father?*

Only one who has totally consecrated himself to the Divine has the right to forsake his duty to his parents.

27 May 1937

*I feel that I am drifting further and further away from You. I also feel that I have become duller, more insensitive, more ordinary. In calm I pray to you: show me the path I must follow.*

To discover one's weaknesses and imperfections is already a great progress. The first step towards progress is a sincere humility.

25 June 1937

*Is it really necessary to feel a great deal of sympathy for other people?*

Not necessarily.

**Series One**

*I thought that a calm indifference was the best thing in many cases.*

Yes, it is much better.

*28 June 1937*

*Y spoke to me unnecessarily. Is it good to give importance to these things?*

You should not attach any importance to them. But it would be even better not to listen. Gossip is always harmful.

*23 July 1937*

*This morning I felt upset; perhaps a vital force came during my sleep.*

When you feel upset, you should sit down in a quiet place and ask for peace until you feel that the disturbance has disappeared.

*1 September 1937*

*My present life is undisciplined, although I think it is calm. Would You prefer it to be a bit more regular?*

You must discipline the physical consciousness from within, and from within also will come the outer order of your physical life.

*8 September 1937*

*You tell me to discipline my physical consciousness from within, but I don't know what it is or how to do it.*

I mean that the physical consciousness must be disciplined by a force that acts from within.

*11 September 1937*

## More Answers from the Mother

*X has sent me a letter from his friend, in which he speaks of doing yoga and taking refuge here.*

We cannot take anyone like this:

1. Without having full information about the person—name, family, state of health, occupation, etc., etc.
2. Without having seen him.
3. And in any case we will only take a person on trial at first, to find out whether he is fit to do this yoga or not.

So the first thing for this boy to do is to write us a letter in English giving us all the necessary details and also explaining his reasons for wanting to do yoga.

And he should also send his photograph.

7 October 1937

*I ask Your forgiveness for having kept up a certain familiarity with Y, although You told me not to do so. O Mother, I want Your love! Without love how can I live?*

To obtain the divine love, all other love must be abandoned.

28 December 1937

*A head cold has been trying to get into me for a long time already. Would You explain to me why I haven't been able to resist this time? Is it a lessening of faith?*

Not necessarily. There may be other reasons too. Only control over the subconscious can give an invariable resistance to every attack.

25 January 1938

*My dear Mother, please give me Your blessings for this month of my birth.*

## Series One

Yes, my blessings are with you.

And I also wanted to ask you something. You know that we are going to put up a new building,<sup>14</sup> using the most modern methods. A great many workers are needed to supervise the work. I thought the time had come for you to take an active part in the overall work. Of course this will imply regularity, steadiness and a great sincerity. You would have to work eight hours a day *regularly* except Sundays. The architect, who is arriving from Japan in a few days, will give you all the instructions required for the work. Tell me what you think of it, and whether I can put your name on the list of workers.

1 February 1938

*I am happy with the work You have so graciously granted me. O Mother, let me feel Your presence constantly.*

I am glad that the work pleases you. I am sure that it will do you a lot of good to work; it increases the receptivity considerably.

10 February 1938

*I would like to talk to You about the work in general. A free exchange of ideas and opinions between the man in charge and the supervisors; not a blind work, but a work of knowledge.*

What you speak of cannot be done in an arbitrary way, nor through any conversation; it demands a change of consciousness, and only yoga can bring about that change.

6 March 1938

<sup>14</sup> Golconde, a fifty-room residential quarters.

## More Answers from the Mother

*Is there any harm in my talking with Y sometimes?*

It all depends on the subject and length of your conversations. A few words in passing do not matter, but if you start talking about so-called spiritual things, then it becomes dangerous.

14 April 1938

*Z found the shuddering perfect; he said it could not have been done better.*

Are you so sure?

If you want to learn to work *really well*, you must be modest, become aware of your imperfections and always maintain the will to progress.

One does not progress through boasting.

22 April 1938

*The organisation is getting more and more complicated and I am more and more anxious. I don't know where all these obstacles are coming from; up to now everything was going well.*

Mr. Z wants a particular organisation; he himself has explained to me what he wants and *I fully agree with him*. It is the resistance of egoism in certain people which is complicating the situation — otherwise everything would be very simple.

30 April 1938

*O Mother, why don't I feel Your presence?*

It is an excess of mental activity that prevents you from feeling my presence.

3 May 1938

## Series One

*One part of my being has started to think about X's faults.*

I fear that in this you are under influences that are none too healthy.

*Another part says: "Why are you thinking ill of others? This is what prevents you from feeling the divine presence."*

This is absolutely correct.

*O Mother, let me weep in the silence of my heart for union with You.*

Enter into a *strong* and *luminous peace*. It is there that you can best realise the union.

6 May 1938

*Since yesterday things have gone wrong and I have lost my balance again. I don't understand anything about it.*

Surely your vital has been thwarted in something, and probably something unimportant since you don't even remember what it is. You should not pay too much attention to these changing moods of the vital which have no real value.

9 May 1938

*Mother, I would like to know whether I have reached the point of being able to surrender in work. I don't think so. I am going to try to take an attitude of complete obedience to the person in charge: whatever he says, must be done without any argument.*

## More Answers from the Mother

Yes, this is good. If you do not obey, it is you who become responsible for the slightest mistake; if on the other hand you scrupulously obey, the whole responsibility rests with the person who has given the orders.

10 May 1938

*Mother, do You know that I am thinking all the time about the work — which perhaps is not very good.*

On the contrary, it is very good; it teaches you to concentrate.

12 May 1938

*O Mother, I am really very far from You.*

It is because you are too dispersed — your consciousness rushes out into superficial external things instead of remaining concentrated.

June 1938

*I have been feeling unhappy for some time; it seems that You have written to someone about my faults and he is telling everybody. I don't understand how this can help me. At the moment nothing interests me, and I feel as if I am entering into the dark side of my nature.*

It was Sri Aurobindo who wrote that we are aware of the “*serious failings*” in your nature. Did you by any chance imagine that you have none? If you were more ready to recognise them, we would have less need to refer to them. In any case I take the opportunity to tell you one thing: you certainly have possibilities, which can become fine capacities if properly developed — but for the moment they are no more than possibilities and it

## Series One

would be good to bear in mind that it will take a lot of time, effort and patience to change them into realisations.

23 June 1938

*I feel that I am good for nothing, that I have no capacity to learn.*

It is a lack of practice rather than a lack of capacity.

*How far I have strayed from You!*

Your vital is discontented because I have not given it the compliments it desired. But your psychic is always with me; it is happy that I am making you conscious of what needs to be changed in you, and it insists that I should do so in spite of the vital's discontent.

6 July 1938

*Sweet Mother, I will try to do whatever You wish. Where are You?*

Cross beyond the ignorance of a mind that judges without knowing, plunge into the depths of a calm and unassuming silence: there you will find me.

29 August 1938

*About the work — is it better to yield to fate, or to fight against injustice?*

Before fighting you should be sure that you know where the injustice lies. And only the Divine can have that knowledge.

2 September 1938

## More Answers from the Mother

*My dear Mother, would it be desirable to become intimate with Y?*

For sadhana, any intimacy is certainly undesirable.

*I would like You to tell me something about my sadhana.  
I need to know.*

From the spiritual point of view it is not good always to be wanting to know whether what one is doing is good, whether one has made any progress, what point one has reached, etc., etc. It is yet another opportunity to satisfy one's "ego" by drawing attention to it.

27 September 1938

*I spoke to Z about gossiping. It has made him greatly displeased with me and now he is cold towards me.*

There is always a way of saying things to people which does not offend them.

18 January 1939

*Sweet Mother, please tell me why this room at Golconde, which is to be concreted on Tuesday, has taken so long to get ready. I must know my mistakes.*

The work is not going well because at Golconde there is an atmosphere of discord and disagreement which prevents the Force from working effectively. If each one made an effort to overcome his preferences and dislikes, the work would go much better.

22 January 1939

**Series One**

*Won't I be able to see You in the afternoon as before  
and communicate with You any more? There are often  
things to ask You.*

When the outer contact is not possible, it is time to cultivate and obtain the inner contact.

*25 April 1939*

*Today is my birthday. I want this day to be the beginning  
of a more spiritual life and therefore something has to  
be done. Please tell me what I must do.*

It is not with the mind that one should decide what has to be done. It should be a spontaneous movement taking place in a sincere and constant aspiration.

*22 May 1939*

*Mother, I see that mosquitos are biting You in the evening  
during meditation. Would you allow me to drive them  
away with a fan?*

No, the movement of the fan would be even more bothersome than the mosquitos.

*12 June 1939*

*Let me enter into the solitude of my soul, O Mother  
Divine!*

Certainly this is the surest way to find me.

*4 May 1940*

As long as one relies on one's own judgment of things, one is unable to discern and know the divine Will.

*13 July 1940*

## More Answers from the Mother

*I am very surprised that people are giving You false reports of this kind; and it is really a pity that such things should happen just at the beginning of the work. I hope that You still have confidence in me.*

Reports never tell me anything; I never base my judgment on them. And what I hear from other people can never — make me lose confidence in anyone.

9 January 1941

*Mother, since I started mathematics I have been getting headaches often. I need to go slowly and have to take two or three weeks for each lesson.*

This is *absolutely impossible*.

Since the study of mathematics tires you, the best thing is to stop it.

20 January 1941

*I have no mental tranquillity because I worry about my studies; I find arithmetic very difficult. I do not have that inner peace. I hope You will tell me something about what I have just written.*

You yourself asked to take up these studies. I do not see why you now complain about having no tranquillity. But if you feel that you are working too much, you can drop one thing or the other.

8 March 1941

*Yes, I was wrong to ask You if I could start studying mathematics. I want to go back to the attitude of doing*

**Series One**

*only what You want me to do; eight hours of work in  
the Building Service, that is Your will. Besides this work,  
what would you like me to do?*

It seems to me that apart from the work at the Building Service, if you feel like studying, it would be better to read Sri Aurobindo's books seriously and carefully, without hurrying. This will help you more than anything else for your sadhana.

9 March 1941

*Many people have told me to cut my long hair. What do  
You say?*

It does not matter at all.

14 October 1947

*At the moment I feel very far from You. Our former  
relationship, when I trusted You and You trusted me, no  
longer exists. I am full of desires and only try to satisfy  
them.*

Since you are aware of the state you are in, it is time to take action and avoid the influences that estrange you from me and make you unhappy. Nothing is lost if you take immediate action.

23 October 1947

*Mother, just now I feel full of despair and I cannot find  
Your support. My mind is full of tension and it is making  
me ill.*

Obviously it is enough to make anyone ill!...

It is not possible to serve two masters at once. You wanted to satisfy your ego and its desires and you have moved away

## More Answers from the Mother

from your soul. Rediscover your soul and you will rediscover me—I have not changed place.

7 November 1947

*I do admit that I have moved away from my soul and that only there can I rediscover You. My purpose in writing all this was to ask for Your help in rediscovering it.*

All my help will be in vain unless you resolve to overcome your weaknesses.

November 1947

*Mother, could You give four rupees a month for the two of us, to buy some preserves or go to the cinema?*

If I give you two rupees each, I can see no valid reason why I should not give every member of the Ashram two rupees pocket-money each month, and that makes a *minimum* of 1500 rupees (*one thousand five hundred rupees per month*).

No further comment is needed.

June 1948

*I would like to go to Bombay. It is not that I am unhappy here; on the contrary, I live too easy a life. I feel an imperative need to compare the life here with life outside. I need a change, and for this change to take place I need to know the other life.*

You may go if you like, but since I do not see how it can help you to overcome your lower being and go beyond the limits of your ego, do not expect any financial help from me in this affair.

28 November 1948

**Series One**

*May I go to Madras to see the city and the surrounding area? My sister lives there with her family. I will come back before Darshan.*

You may go if you like, but *your family* must give you the money needed. Do not expect me to do it because I will give you nothing for that purpose and I forbid you to ask money for it from any disciple or member of the Ashram, especially X.

*4 November 1949*

**COMMENTS ON “PRAYERS AND MEDITATIONS”**

*(The following letters regarding the Mother’s Prayers and Meditations are arranged according to the dates of the prayers concerned.)*

*“How many times a day, still, I act without my action being consecrated to Thee.” (2 November 1912)*

*Even after communion with the Divine, can one act without the action being consecrated to the Divine?*

Certainly, communion and consecration are very different things.

*8 November 1934*

*But is it possible to experience communion before consecration?*

The part of the being that experiences communion is not the same as the part that is not consecrated.

*9 November 1934*

## More Answers from the Mother

*In this prayer You write, “I am as yet far, no doubt very far, from that identification in which I shall totally lose the notion of the ‘I’”, and at the same time, “and how many times already when I pronounce it (‘I’), it is Thou who speakest in me, for I have lost the sense of separativity.” (19 November 1912)*

*Mother, is there a difference then between “losing the sense of separativity” and the “identification”?*

Losing the sense of separativity is the last step before the Identification, and in the Identification itself there are several steps.

24 September 1934

*In the prayer of 26 November 1912 You say that You have “almost entirely lost the gross illusion of ‘me’ and ‘mine’.” In the prayer of 3 December 1912 You say: “in the measure in which my attitude allows Thee to act on me and in me, Thy omnipotence has no limits.”*

*Even after the identification, one’s attitude does not allow the Divine to act completely as He wishes!*

There are *degrees* in everything, and what is perfect one day no longer seems to be perfect the next.

7 November 1934

*“When it is needful that something should be known, one knows it, and the more passive the mind to Thy illumination, the clearer and the more adequate is its expression.” (3 December 1912)*

*Mother, when is this possible? I often make mistakes; if I could know what is needful each time, it would be wonderful!*

## Series One

This can only happen when one has given up all personal preferences.

26 September 1934

*"For now I should not be able to repeat what was said."*

(3 December 1912)

*Why does this happen?*

Because memory belongs to the mind and it was not the mind speaking but a consciousness from beyond.

28 September 1934

*"Yes, we should not put too much intensity, too much effort into our seeking for Thee; the effort and intensity become a veil in front of Thee; we must not desire to see Thee."* (5 December 1912)

*Is this true for everyone?*

Certainly not.

Besides, as a general rule, you must never try to copy my experiences. I started to note them down *after having attained communion with the Divine*, a state you are far from having achieved.

October 1934

*"I await, without haste, without inquietude, the tearing of another veil, the Union made more complete. I know that the veil is formed of a whole mass of small imperfections, of attachments without number."* (11 December 1912)

*I think that the veil You mention here is the veil between the Supreme and the obscure material world — but it has nothing to do with You.*

## More Answers from the Mother

In order to do my work, I have had to identify myself with the material world and its imperfections.

6 November 1934

*"Already there is heard from behind the veil the wordless symphony of gladness that reveals Thy sublime Presence." (11 December 1912)*

*Does this mean that there is a glad, wordless music that contains Your sublime Presence?*

Behind all appearances there is a harmony of forces and movements which is something like the harmony of all the different kinds of instruments in a perfect symphony.

30 July 1934

*"I am endless Peace, shadowless Light, perfect Harmony, Certitude, Rest and Supreme Blessedness." (5 February 1913)*

*What does "Certitude" mean, in the spiritual sense?*

Faith confirmed by the spiritual experience of what one has faith in.

31 July 1934

*"All who seek Thee with ardour should understand that Thou art there whenever there is need of Thee; and if they could have the supreme faith to give up seeking Thee, but rather to await Thee, at each moment putting themselves integrally at Thy service, Thou wouldest be there whenever there was need of Thee." (10 February 1913)*

*Is this not for me?*

## Series One

This is for everyone — you as well as others — who is capable of taking this attitude with integral sincerity. But I ought to point out that it is even more difficult than making an effort.

14 November 1934

*“And in this simplicity lies the greatest power, the power which is least mixed and least gives rise to harmful reactions.” (12 February 1913)*

*So I suppose that this simplicity isn’t good, since it contains a little mixture?*

Idiot! What can be without mixture in the world as it is now? Nothing, nothing, nothing!

August 1934

*“The power of the vital should be mistrusted, it is a tempter on the path of the work, and there is always a risk of falling into its trap, for it gives you the taste of immediate results.” (12 February 1913)*

*So we should never trust the power of the vital?*

It is because we like immediate and visible results that we allow ourselves to be misled by the vital.

August 1934

*“As soon as I have no longer any material responsibilities, all thoughts about these things flee far away from me, and I am solely and entirely occupied with Thee and Thy service.” (11 May 1913)*

*Here I don’t understand what You mean by “with Thy service”, since You said before: “As soon as I have no longer any material responsibilities”.*

## More Answers from the Mother

I wrote this because for a time I was not living at home, but with my mother, so I no longer had the responsibilities of the mistress of the house who has to see that everything is materially in order.

*August 1934*

*"It is by becoming conscious of Thy Will and identifying ours with Thine that there is found the secret of true liberty and all-puissance, the secret of the regeneration of forces and the transfiguration of the being." (11 May 1913)*

*I don't understand what "the secret of the regeneration of forces" means.*

The material and vital forces are perverted — they must be regenerated so that they become capable of expressing the divine will.

*August 1934*

*"To turn towards Thee, unite with Thee, live in Thee and for Thee, is supreme happiness, unmixed joy, immutable peace; it is to breathe infinity, to soar in eternity, no longer feel one's limits, escape from time and space. Why do men flee from these boons as though they feared them?" (18 June 1913)*

*Why don't men want to rise above the falsehood and ignorance that reign everywhere in the world?*

Because they love falsehood, vital agitation, violence, drama. The peace of eternity seems to them as empty as death because they live exclusively in the mind and vital.

*29 January 1935*

## Series One

*"Thou art ourselves in our Reality." (15 August 1913)*

*Here I don't understand what "our Reality" means,  
because I thought there was only one Reality.*

I use the word reality in the sense of truth of the being.

25 February 1935

*"Undoubtedly, one must learn to control one's subconscious just as one controls one's conscious thought. There must be many ways of achieving this.... But there is surely something more rapidly effective." (25 November 1913)*

*What is this "thing" that can overcome the subconscious?*

The descent of the Supermind.

28 April 1935

*"How many different levels there are in consciousness! This word should be reserved for what is illumined in a being by Thy Presence, is identified with Thee and partakes of Thy absolute Consciousness." (13 March 1914)*

I mean that the word *consciousness* should be reserved only for that which is conscious of the divine Presence.

19 April 1935

*"Outside this state there are infinite grades of consciousness, going right down to complete darkness, the veritable inconscience which may be a domain yet untouched by the light of Thy divine Love (but this seems improbable in physical substance), or which is, for some kind*

## More Answers from the Mother

*of reason of ignorance, outside our individual range of perception.” (13 March 1914)*

*What is this “veritable unconscious” You mention here?*

The subconscious of the subconscious.

21 April 1935

*“In the presence of those who are integrally Thy servitors, those who have attained the perfect consciousness of Thy presence, I become aware that I am still far, very far from what I yearn to realise.” (30 March 1914)*

*Are there any men on this earth who are already integrally Your servitors?*

I wrote this after meeting Sri Aurobindo for the first time.

18 July 1935

*“May my consciousness be identified with Thine so that Thou alone mayst be the will acting through this fragile and transient instrument.” (9 May 1914)*

*Why do You say “this fragile and transient instrument”? Because it will really pass away one day?*

The instrument in question here is on earth, which has an ephemeral existence compared with the eternal consciousness.

1 June 1935

*“And on the earth now I am the joyful child who plays.”*  
*(17 May 1914)*

*I think, Mother, that this “I” means You, so why not the feminine form of the adjective?*

You ought to know the Hindu tradition that the world is the

## Series One

result of “the Divine Child who plays”. It is with Him that I was identified.

5 November 1934

*“All the individual faculties slumber and the consciousness is not yet fully awake in the transcendent states; that is, its wakefulness is then intermittent and in between there is sleep.” (19 May 1914)*

*Does this mean that before the consciousness has awakened in the transcendent states, there is a period in which the consciousness is asleep?*

The consciousness is asleep in everyone until it is awakened.

*How long does the consciousness sleep like this?*

A second or an eternity.

10 April 1935

*Then what does this mean exactly?*

There are experiences of a universal order which can be revealed only to those who have had them.

13 April 1935

*“Thou hast made a promise, Thou hast sent into these worlds those who can and that which can fulfil this promise.” (14 June 1914)*

*What do You mean by “that which”?*

The force, the power, the consciousness, the knowledge, the love, etc., etc.

7 April 1936

## More Answers from the Mother

*“But the religious being turns to Thee, O Lord, in a great aspiration of love, and implores Thy help.” (24 June 1914)*

*What do You mean by “the religious being”?*

The being which has religious, devotional feelings.

2 April 1936

*“What wisdom is there in wanting to be like this or like that?” (25 June 1914)*

*What is the meaning of this passage?*

Wisdom lies in wanting what the Divine wants, not in deciding for yourself.

13 December 1933

*“O divine Force, supreme Illuminator, hearken to our prayer, move not away from us, do not withdraw, help us to fight.” (8 July 1914)*

*Does the Divine ever move away or withdraw from us?*

No, it is we who withdraw from him.

11 July 1935

*Then what do You mean by “move not away from us, do not withdraw”?*

I was not addressing the Divine himself, but a Force, an emanation of the Divine, which had come down to do a particular work on earth and could have withdrawn if it had seen that the work it came to do was impossible.

13 July 1935

**Series One**

*“Earthly realisations easily take on a great importance  
in our eyes.” (17 July 1914)*  
*What do You mean by “earthly realisations”?*

The works that we do upon earth.

*30 January 1936*

*“The world is divided between two opposite forces strug-  
gling for supremacy, and both are equally against Thy  
law, O Lord.” (9 September 1914)*  
*What are these two forces?*

If you had read the meditation carefully you would not have needed to ask this question — the two forces are *conservation* and *destruction*.

*22 May 1935*

*“It is in the cherry-blossom that lies the remedy for the  
disorders of the spring.” (7 April 1917)*  
*What does this mean?*

There are certain illnesses that people get particularly in Spring — boils, impurities of the blood, etc. — which the Japanese cure with teas made from cherry-blossoms. I did not know this when I had the experience.

*11 February 1936*



## Series Two



## *Series Two*

*To a Frenchwoman who came to live at the Sri Aurobindo Ashram in 1937, at the age of sixty-six.*

Nothing is inevitable. At every moment an intervention may come from a higher plane into the material one and alter the course of circumstances. But in this particular case there is a conflict between a very powerful mental construction founded on medical opinion and your faith in the divine Grace.

The power of this medical suggestion lies in the fact that it insinuates itself into the subconscious and acts on the body from there, undetected even by the conscious mind unless it is in the habit of scouring the subconscious with the vigilance of a detective.

So there we are—I cannot promise you that your faith in the Grace will be intense and unshakable enough to overcome the harmful effect of these medical suggestions; and I feel that I have no right to tell you, “It is nothing,” when everything in your material consciousness is crying out, “Danger!”

Rest assured that our help and our blessings are always with you.

*24 March 1937*

Certainly we will be happy to keep you here until June.

You are quite right in saying that these closed doors are an effect of the imagination. The will to pass through always has the power to open them, just as the certainty of victory brightens the path.

*12 April 1937*

Certainly when you are ready to return, after doing what you

## More Answers from the Mother

want to do for your son, you have only to inform us and we shall be happy to receive you.

Inner calm and peace and an ardent aspiration towards the Divine are the best preparation for receiving the help we can give, and you can be assured of receiving it from us.

*29 April 1937*

Sudden conversions are usually neither integral nor lasting; they are flashes of lightning which most often dissolve into smoke. Slow and steady effort and persistent striving for progress are more reliable: “piano ma sano”.<sup>1</sup>

And recalling what happened during your sleep is certainly not indispensable to the discovery of your soul.

I am glad you are feeling well.

Be sure that our help and protection are always with you.

*12 May 1937*

Do not let yourself be overwhelmed by the sense of vastness; bathe in it, rather, with joy and serenity. Were we confined inescapably within the four walls of our personal consciousness, that would indeed be sad and overwhelming — but the infinite is open to us; we have only to plunge into it.

*29 May 1937*

Sri Aurobindo has read your letter and agrees with me that it is difficult to make plans so far in advance, because circumstances are so unpredictable. One thing is settled, however: Sri Aurobindo has accepted you as a disciple — this is clearly shown by the fact that he has given you a new name. But being a disciple does not necessarily imply that one lives in the Ashram. In fact, there are more disciples living outside the Ashram than in it.

<sup>1</sup> Slowly but surely.

## Series Two

Several conditions are needed to live in the Ashram, one of which is that one's health should be good enough to allow one to conform to the Ashram discipline which does not provide any special arrangements for food, services and so on. Those arrangements can be made, for a limited period, for visitors; but for various reasons it is impossible to make them permanent. So when you are ready to return, let us know three or four months in advance so that we can see whether any practical arrangement can be made.

As for the readings, I think it would be better to spare yourself this strain for the time being. I think that the few private lessons you are giving are enough.

I am glad to know that you have recovered, and hope that your health will get better and better.

*5 July 1937*

I am sorry that you have been feeling sad these last few days. You should not have. The light should always bring with it the joy of new progress. Now I think that everything will be all right.

*10 July 1937*

Do not worry. You have not done anything wrong, either consciously or unconsciously. I was referring to a set of inner and outer circumstances, a set of circumstances which is the inevitable outcome of the preceding set, and so on. Only yogic power, the power of the divine Consciousness, can break this chain of consequences.

You must leave with your heart full of peace and your mind full of hope. You must leave with the assurance that our help and our force are going with you, and that our blessings are with you and will always be with you.

*14 September 1937*

## More Answers from the Mother

*(In September 1937 the disciple went to France for six months, returning to the Ashram in March 1938.)*

Do not fear; I can see beyond appearances and understand in silence or beyond words.

My arm will always be around you, to uphold and guide you.

Certainly you are my dear child, but I want her to be happy, not sorrowful, illumined, not ignorant.

My blessings are very affectionately with you.

13 June 1938

Since I did not see you at pranam, I was about to write and inquire whether the exhaustion you mentioned in yesterday's letter was the reason. And just now I received your letter of this morning. What a pity that you had fever! But why? No apparent reason? In any case, I hope that it will soon be over.

Needless to say, our help, our force, our protection and our blessings are always with you; you must immerse yourself in them as in a soothing, healing bath. Let me add my tenderness.

17 July 1938

It is difficult for me to answer your question since I have no personal experience of utropine and its effects. But as a general rule I feel that when one goes to a doctor for treatment, one should do what he says. It is in cases of *nephritis* that utropine is supposed to be inadvisable. You could ask the doctor for an assurance that you are not suffering from nephritis — which seems very unlikely.

Our help and our blessings are always with you, affectionately.

20 July 1938

## Series Two

This “Aspiration in the physical”<sup>2</sup> with our blessings and all my love.

Do not let the doctor’s words disturb you. Illnesses are never serious unless we accept them as such. Besides, I expect to hear very soon that you are better.

24 July 1938

Here is a little “New Birth”.<sup>3</sup>

Indeed, what better use could one make of an illness than to take the opportunity to go deep within oneself and awaken, take birth into a new consciousness, more luminous and more true.

Our help and our blessings are always with you, affectionately.

28 July 1938

Sri Aurobindo and I think it would be wiser for you to wait another week before coming to pranam. And the meditation twice a day will be possible only when you no longer feel any weakness at all, because at the moment there are many people and the physical atmosphere is rather heavy to breathe.

So we ask you to be patient a little longer, to allow your material strength time to return. Our help and protection are with you for that.

Very affectionately.

26 August 1938

I do not recall mentioning any passages in which Sri Aurobindo prophesies present events. I referred to certain pages in which Sri Aurobindo gives a very brief glimpse of *his own Work* at present

<sup>2</sup> The Mother’s name for Flame-of-the-woods (*ixora coccinea* “*Bandhuca*”)

<sup>3</sup> Sweet Marjoram (*oreganum majorana*)

## More Answers from the Mother

on earth, his Work of divinising matter, and I told you that it is hinted at in one of the chapters of "Thoughts and Glimpses".

20 September 1938

Do not worry; you told me long ago—in silence—what you “confessed” to me this evening. And I have always given you the same answer: do not worry; not all gifts need to be material ones—and self-giving is surely the best gift of all.

29 September 1938

These spontaneous reflex actions reveal the subconscious. By tracking down these spontaneous impulses one can gradually clear a path into the virgin forest of the subconscious and bring the Light into it.

Do not worry, and above all do not feel sad! On the 12th *the dose* was probably a little too strong and, as a result, a little difficult to digest. If you can simply remain quiet, *very quiet*, everything will settle down. Then the Light will reappear, brighter and more beautiful than ever.

Have no fear—nothing has the power to take you away from me, for I am always with you—in you.

Affectionately.

13 November 1938

Mother,

*I have not taken the medicine advised by Dr. X, thinking that since I would be writing to you, I would not do anything without you. Should I write to Dr. Y in Paris and ask his opinion?*

Yes, it would be better not to take anything without consulting your doctor in Paris.

## Series Two

*Should I perhaps consult the homeopathic doctor? I don't know him.*

No, not necessary; as few doctors as possible, as few medicines as possible!!

*Z strongly advises me to take "Genaspirene". I am reluctant, as I never take sedatives. She says it is not a sedative but something to relieve congestion. I understand nothing about it and I told her that I would ask you.*

Oh no, no drugs! The more drugs you take, the more you undermine your body's natural resistance.

To relieve tension, ten minutes of *real calm*, inner and outer, are more effective than all the remedies in the world. In silence lies the most effective help.

With our blessings.

30 January 1939

To tell the truth, I think the doctor is right: your complaint is nervous. I mean that it is a functional disorder, not an organic one. The fact that you have a headache does not contradict this, for one can have a nervous headache and suffer very much from it. In any case, nervous or not, it is quite clear that if you were in constant contact with the Divine you would be perfectly all right.

Our blessings are always with you.

Very affectionately.

9 February 1939

It would be so nice not to take any injections! Wouldn't it?

As for the other things, do not worry. The divine Grace is behind everything, even shortcomings, and with Its help there is

### More Answers from the Mother

nothing that cannot be made an opportunity for progress.

Our blessings are always with you.

23 March 1939

How you torment yourself—about nothing! I knew perfectly well that you were going to dine with the banker, and I found nothing wrong with that, any more than with your little musical gatherings or anything else of that kind. I have always considered that you were free to see whom you like and go where you please. Only once did I give you some advice about this, but that was simply a piece of advice, nothing more, and referred to a single, very precise case.

I hasten to send you this note in the hope that it will bring you the peace and tranquillity I wish for you always.

My blessings are with you unceasingly.

3 May 1939

My dear little X,

If you want my *true* way of seeing things, I must tell you that taking a good dose of faith and confidence in the Divine Grace is better than all the pills and injections in the world.

With my blessings. I am always with you.

7 May 1939

My poor little X,

I am truly very sorry to have to disappoint you, but the interview you want certainly cannot take place until the war is over.

Besides, for inner growth, I do not believe that words are necessary. In silence all our help is there at its most powerful.

With love and blessings.

6 September 1939

## Series Two

My little X,

It is impossible to meditate with another person without receiving something of the vibrations emanating from him, just as one cannot enter a place without breathing the air that is there.

When someone has a harmful atmosphere and a bad influence (I warned you of this), one must be careful, while meditating, not to put oneself into a state of receptivity with that atmosphere!

It is not wrong, but it is an act of ignorance. And needless to say, it cannot prevent you from being my little X or stop my arms from surrounding and protecting you.

19 September 1939

Why do you want to break your silence? Silence is the door to all true spiritual realisations.

And I am with you always. Draw on my force in the silence; it will never fail you.

Our blessings.

23 December 1939

My dear little X,

When the demon of jealousy whispers a suggestion in your ear, you must be very careful not to listen to it.

When the war broke out, I told you that until it was over I would not give any interviews to sadhaks. I am doing what I said. All the regular interviews have been stopped. Occasionally, not always, I see a visitor before he leaves. Other than that, in all these months I have made only two or three exceptions, including one for you about your affairs. If someone told you otherwise, why believe him? You must quickly chase these shadows far away from you and live constantly in the serenity of an unshakable trust.

### More Answers from the Mother

I am always with you. If you listen carefully, you will hear my answers to your questions. When all grows silent and calm within you, you will feel my presence concretely, and no help is more real or more effective than that.

With my deepest affection and our blessings always.

*4 March 1940*

My dear little X,

I agree upon the 22nd — probably it will be about 5:30 at the top of the stairs — but in these days of extreme instability it is difficult to make arrangements so far ahead. We must live from day to day our whole consciousness intent on the only luminous horizon: that of the divine Realisation.

Our blessings are with you, as well as my love.

*5 July 1940*

My dear little X,

Dryness is ordinarily the sign of too great a concern with oneself (whether material or spiritual) and a consequent narrowing of the consciousness, which is no longer sufficiently in communion with the divine forces.

The remedy: a completer self-giving to the Divine.

With my blessings and all my love.

*8 December 1940*

My dear little X,

Do not worry; I only meant that you are not yet completely free from social ties — but that will surely come as the flame of aspiration towards the Divine burns more and more ardently in you.

With my blessings and all my love.

*16 January 1941*

## Series Three



## *Series Three<sup>1</sup>*

*To a disciple who is identified in the text simply by his initial, R. Raised in Gurukul Kangri in Uttar Pradesh, the disciple joined the Sri Aurobindo Ashram in July 1938, at the age of twenty-one, and remained until his passing in 2002. He sought to serve the Mother especially through his work, and this concern is reflected in his letters, most of which deal directly with problems of work. During his sixty-four years in the Ashram, the disciple served in many positions. The main ones, mentioned here because they are referred to in the correspondence, are: the preparation of fruit juices for Sri Aurobindo and the Mother; the allotment of work to new Ashramites; the distribution of fuel and foodstuffs to Ashramites; the management (in conjunction with others in some cases) of the Fruit Room, Dining Room, Bakery and Laundry; editor of Purodha and Agnishikha, two monthly journals in Hindi; Hindi teacher at the Ashram's Centre of Education; and the Hindi translator of many works of Sri Aurobindo and the Mother.*

*Mother mine,*

*Sometimes I am translating stories written by various people both in the Ashram and out of the Ashram. If I want to send them to press, may I do so? In these days it would be inconvenient for Thee to give approval on each one. Does this literary work help me in my sadhana or is it a hindrance?*

You can do this translation work occasionally but not to the extent of getting absorbed in it. The consciousness must remain free for the sadhana.

Love and blessings.

29 December 1938

<sup>1</sup> This series is entirely in English, with the exception of one reply in French.

## More Answers from the Mother

In answer to your letter I can tell you that if the value of the property is given to me I will certainly accept it. But I cannot ask for it, I can only take it as a free gift.

My love and blessings are with you.

20 January 1939

*Mother mine,*

*Some temptations are coming to me in the name of service to the motherland and mother-tongue. Fame, Gandhiji's personality and great philanthropic work are held out as baits. Kindly protect me. A friend is pressing me to join Kalekar in his work. Kindly see that this and other such temptations do not snatch me away from Thy arms.*

*I have written a story. May I send it to the press?*

You can send it provided there is nothing objectionable in it—that is to say, no political or social controversy, etc.

Love and blessings to my dear child.

25 March 1939

*Mother,*

*Can I get a brief life sketch of Thine for publication in the special Sri Aurobindo number that I am editing? if so, whom should I approach with the request?*

I do not want any life sketch of mine to be published. I have always refused the permission to all those who have asked it.

My love and blessings.

3 April 1939

*Mother Dear,*

*The special Sri Aurobindo number is ready. The matter is prepared, but at the eleventh hour I am very*

Series Three

*unwilling to publish the portions translated by me and so I want to postpone it—if not cancel it.*

*I am feeling rather depressed. I am thinking that my translations are not satisfactory.*

*I don't know what to do. I think it is Your Will that the number should not come out at present and hence the dissatisfaction in me. Because up to last week I was fully satisfied with my work. When it is against Your Will, how can I do it?*

You must have worked too hard at the translation and that is why you are now dissatisfied and depressed. But I am sure the translation is all right and I see no reason to postpone its publication.

With my love and blessings.

24 May 1939

I have received Abhaya's letter. You can write to him: "It is absolutely out of the question for anyone connected with the Ashram to intervene in politics of any kind. He must not go to Sir Akbar Hydari (it would be quite useless in any case). If he went and Sir Akbar spoke to us of it we will be obliged to disavow his action as not sanctioned by us." You can send him our blessings.

3 June 1939

My dear child,

I am always present, close to you—in you—and my blessings are with you.

19 June 1939

*Mother,*

*X came today for the books. I have told him on Your authority that it is impossible. He is not going. He says*

## More Answers from the Mother

*he must remain near You and that really You have no objection in his staying.*

This is quite wrong, both Sri Aurobindo and myself want him to go because we are convinced that the atmosphere of Pondicherry is not favourable to the balance of his mind and the climate is not good for his health.

21 June 1939

Abhaya writes to me that he wishes to take you away with him to Gurukula.

*I have not yet answered to him.*

I wanted first to ask from you how do you feel about it.

Of course if you ask *me*, I shall tell you that I do not see why you should go. But you must tell me frankly your own feeling.

Love and blessings to my dear child.

25 September 1939

*(The disciple informed the Mother that he did not wish to leave the Ashram, but would go if she wanted to send him away.)<sup>2</sup>*

I am quite pleased with your answer although it is not a surprise to me. I knew what was in your heart, but I wanted to have it in writing from you to be able to say categorically *no* to Abhaya.

You can be quite sure that I will not send you away from here.

Love and blessings to my dear child.

25 September 1939

*Mother,*

*I want to ask You whether thinking of Your work is not a part of thinking of You. Is it going towards*

<sup>2</sup> This note is based upon the disciple's recollection of his original letter, which has been lost. Such notes have been provided subsequently in a number of cases where all or part of the letter is missing.

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*the right attitude if, even though I may not remember  
You always, yet I may be remembering Your work and  
thinking of it.*

Yes, it is quite good.

27 November 1939

*Mother,*

*I do not use any bedding or mosquito curtain or even  
a pillow. I sleep on the cot without spreading anything  
or on the ground with a mat. I have been told that You  
do not like this. Is it so? Of course formerly I used to do  
this for the sake of asceticism, but now that is not the  
reason. I am habituated to it and I don't see any reason  
why You should spend more money unnecessarily. I hope  
You don't have any objection.*

I have absolutely no objection to it and wonder who could have told you that I had any!

*A cousin of mine — Professor Y of Hyderabad — wants  
me to treat him with Ayurvedic medicine. It is not necessary  
to see the patient — I can get the medicine prepared  
in Gurukul and send it to him. I will get about Rs.  
80/- from it (excluding the price of the medicine) which  
will naturally go to You. If you allow me to treat him  
and charge, then the money goes to Your feet; otherwise  
somebody else will get it.*

You can have the medicine prepared there if you like but we cannot take money as payment. All money that comes here must be an offering.

My love and blessings.

15 December 1939

## More Answers from the Mother

*(In 1940 the disciple took charge of the “cart service” — delivering Dining Room food to Ashramites who ate at home. When he heard that someone had complained to the Mother about his work, he wrote to her, asking if it was true.)*

Nobody has complained to me of your cart service and you can be sure that if I had something to tell you regarding your work I would *write it to you directly*.

But you must not get worried about the mistakes and weaknesses of others; the only thing necessary is *not to believe* what people say to you, especially if they speak in my name.

My love and blessings.

20 July 1940

*Mother,*

*You know what has happened to me. Please tell me what to do when I am caught in this internal and external friction. I wish I could have goodwill towards those who are responsible for my external troubles, but I can't help it. Kindly give me some general directions which may be helpful in my present condition. I have become so sensitive that the least thing makes me upset.*

These are vital perturbations which show themselves in the course of the sadhana and have to be eliminated. They must not be regarded as natural movements justified by the wrong action of others and bound to continue so long as there is the external causes. The real cause is internal and it can only be got rid of by yogic discipline, vigilance, self-detachment from the vital movement and a quiet but strict rejection.

My love and blessings.

26 July 1940

### Series Three

Even if you are not apparently successful in your meditation, it is better to persist and to be more obstinate than the opposition of your lower nature.

I am quite satisfied with your way of doing the work and it is sure to help you to come nearer to me.

My love and blessings.

13 September 1940

*(The disciple mentioned that the sadhaks in a certain department talked a lot during their work.)*

For the sake of sadhana and for the sake of work, it is always better to *work silently*.

Early 1940s<sup>3</sup>

*(The disciple informed the Mother that he had measles and asked her blessings to cure him. He also noted that he had come to the Ashram in order to work, not to do sadhana.)*

My blessings are with you.

You must take this illness as a sign that, in spite of all your convictions — perhaps even resolutions — you have to do sadhana and to add to your outer consecration in work, the inner consecration of deep understanding and psychological transformation, and make use of your seclusion for that purpose.

My help and love are with you.

6 April 1952

<sup>3</sup> This approximate date has been provided by the disciple from memory; the original letter is undated. Such tentative dates have been given subsequently in a number of cases.

## More Answers from the Mother

*Mother,*

*I am trying my best to improve the quality of my work. I don't know whether I am successful. I still feel tired and run-down. After the illness my enthusiasm has not come back. My will to be more and more useful has become damp.*

*Mother, either make me useful or send me off. I do not want to lead a useless life. I may have a better luck next time. I am tired — tired of everything. Let me go if you find it impossible to change me. Let me have a very long and deep sleep.*

*Don't withdraw yourself, Mother. Once you have accepted me, if I have been of any use, even for a moment, don't let me down.*

There is no question and no possibility of “letting you down”. My attitude towards you has not changed. But your illness and your present condition have the same cause. I am trying to move quickly towards the future Realisation; the progress is rapid and to remain close to me one must move quickly also. Something in you was refusing to change, the same something that was boasting that it was not interested in yoga, that it believed only in work, etc. etc. As a result of it you got out of my protection and fell ill. My word written at the beginning of the illness meant that. But it did not act as I hoped.

Now there is only one thing to do: face squarely the necessity of the change in some part of your nature and — with my help — *change*.

With my love and blessings.

*10 June 1952*

*(The disciple sent to the Mother the letter of a worker who complained that he lacked the strength to do his work and could not feel her Grace. The Mother replied:)*

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Here, for each work given, the full strength and Grace are always given at the same time to do the work as it has to be done. If you do not feel the strength and the Grace it proves that there is some mistake in your attitude. The faith is lacking or you have fallen back on old tracks and old creeds and thus you lose all receptivity.

1 October 1952

Here, for each work given,  
the full strength and Grace are  
always given at the same time  
to do the work as it has to be  
done. If you do not feel the  
strength and the Grace it proves  
that there is some mistake in  
your attitude. The faith is  
lacking or you have fallen  
back on old tracks and old  
creeds and thus you lose all  
receptivity.  
1-10-52

Mother,

I would like to stop being present in the Playground.  
If I sit, I am afraid that people will begin to collect there  
for their business as they used to do, and that would  
disturb the silence of the place.

And if I need you? The best would be to make a rule of *not speaking or listening* during all the distribution and to listen and answer as soon as it is over.

9 September 1954

## More Answers from the Mother

(*Not wishing to take up the Mother's time, the disciple deliberately avoided seeing her. About this she wrote:*)

One more word to tell you that you must not *avoid* seeing me, because it gives a kind of support to the parts of your being which are somewhat unwilling to open to my influence.

With my love and blessings.

Try to be spontaneous and simple like a child in your relations with me — it will save you from many difficulties.

25 October 1954

*Mother,*

*You have said: "We would be completely under Thy influence, to the exclusion of every other."<sup>4</sup> I have translated it in Hindi as "We want to be dyed in Your colour, to the exclusion of other colours." This is idiomatic, but is it correct?*

This is not the true meaning; each force or power has an influence on other forces and powers, and this action is reciprocal. To escape this constant and general confusion of influences, there is only one way — to concentrate exclusively on the Divine Consciousness and to open oneself only to the Divine Consciousness.

1954

*Mother,*

*It is the general talk around here that if I want to assign workers to departments I can always do so, but for one reason or another I do not give them and thus I put people into difficulty. I don't know whether they actually believe it. I have never cared for popularity or public opinion, so this view had no importance for*

<sup>4</sup> *Prayers and Meditations*, 23 October 1937

Series Three

*me. But from the way you spoke yesterday morning, I wonder whether the Divine also shares this view.*

No, the Divine *knows* and cannot share in any nonsense.

*When exhibitionism seems to be more important than anything else, when all possible facilities are being given to make life easy, when everything is being given to us without any expectation of return, how can people work unless there is a change from within? — and, I am sorry to say, my eyes cannot see it within the range of sight. Life is becoming more chaotic, the Divine does not seem to be nearer, everything seems to be going topsy-turvy. In spite of all the bright promises, I wonder what is in store.*

This is only a pessimistic view of things. The opposite also is true and through this apparent chaos a new and better order is being formed. But to see it one must have *faith in the Divine Grace*.

Cheer up! Things are not so bad as you think.  
With love and blessings.

7 October 1956

*(The Mother called the disciple to the Playground to see her on his birthday, but he did not go. That evening she explained to him that she had wanted to give him something inwardly. The next day he wrote:)*

*Mother,*

*I am sorry for my behaviour yesterday. May I apologise for it? I hope missed opportunities will not be lost opportunities. May I pray that this one may be the last of the series.*

*I wish I could be your true servant.*

## More Answers from the Mother

My dear child,

I have spoken a little “severely” last night so that the mistake is not reproduced — but to say the truth, the consequences of it are already effaced and what I wanted to give you *is given* — it is left to you to make the proper use of it.

I consider you already as a *true servant*, but I want you also to become a *true child*, so that you may have the full joy of it.

With my love and blessings.

27 January 1957

(*The disciple wrote that he felt the Mother's Presence only while working, and therefore work was his only sadhana. The Mother replied:*)

In the integral Yoga there is no distinction between the sadhana and the outward life; it is in each and every movement of the daily life that the Truth must be found and practised.

16 March 1958

(*The disciple informed the Mother about a difficulty in work, then added:*)

*As a discipline I should not complain to you about anything. For some time I have been going on in this way. Somehow I feel that you will have a control over things in the very near future. The only thing to be done is to keep quiet. But I would like to know whether this attitude is correct — or is it tamas in a guise?*

Surely to be quiet is not tamas. In fact it is only in quietness that the proper thing can be done. What I call quietness is to do the work without being disturbed by anything and to observe everything without being disturbed by anything.

However if something seems to you quite wrong, you can

### Series Three

always report to me — without being disturbed — and I will see what is to be done.

My presence and my blessings are always with you.

19 September 1959

*(The disciple wrote that he wished to give up teaching Hindi because his students were so apathetic. His letter ends:)*

*It is said that you give no importance to the Indian languages. Do you want me to continue in spite of my students' apathy or can I give it up?*

*Continue without hesitation.*

I have the deepest respect for Indian languages and continue to study Sanskrit when I have time.

Amrita says that the situation of his Tamil class is much worse than that of the Hindi one. He says that he will continue even if the students come no more . . . he will teach to himself!

With love and blessings.

30 September 1959

*(The disciple's Hindi students asked him to say something on the subject of holidays. He referred their request to the Mother, who replied:)*

### Holidays

Shall we say *holy days*? There are two kinds of them: traditionally, the Lord for six days (or aeons) worked to create his world and the seventh He stopped for rest, concentration and contemplation. This can be called the day of God.

The second one is: the men, the creatures, during six days work for their personal interests and egoistic motives, and the seventh they stop working to take rest and have time to look

## More Answers from the Mother

inwardly or upwardly, in contemplation of the source and origin of their existence and consciousness, in order to take a dip in It and renew their energies.

It is scarcely necessary to mention the modern manner of understanding the word or the thing, that is to say, all the possible ways of wasting time in a futile attempt at amusing oneself.

*October 1959*

*(The disciple wrote about a sadhak who did very little work and, in addition, was advising new workers not to "slave like coolies".)*

When you are not doing your work with a full sense of your responsibility, it is not a reason to incite new workers to act like you.

*About 1960*

*(The disciple, responsible for assigning work to new persons entering the Ashram, was upset to find that work had recently been given to someone without even informing him. He asked the Mother how this could happen.)*

All I can tell you is: Whenever a person or persons send word to me asking for work and expressing their intention to stay on for some time or to be admitted permanently, I always answer *without exception: go to R<sup>5</sup>* (if I speak to the person himself) or *send him or them to R*. How this is changed into something else and you are not informed — that I cannot say — it is one of the mysteries of human nature, and I am quite sure that many things happen without my being informed of them at all.

But it is not a reason for being upset about it. There is only to remain quite cool and to do *our* best within the limits that human nature ascribes to us.

<sup>5</sup> The disciple.

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*After all the whole, entire responsibility* is the Lord's and nobody else's. So there is nothing to worry about.

With my love and blessings.

26 February 1961

*We have announced that in the proposed Aditi book series each book will have about 100 pages. The first book will be "White Roses". Is it necessary to keep Huta's introduction?*

Yes, because what I have written was for Huta and not for others — to each one what is said is said in a different way — and to mix all that makes a confusion.

1961

*Mother,*

*I submit a summary of Anu's play, Rajkumar, in her own words. You may read it when you can. I would request you to make some suggestion that may help in raising it from the commonplace, that may help the consciousness of those who participate. I feel the need of some change at the end. I do not know what.*

Are the circumstances of the story *historical*? or can they be altered? If they can be altered, it would be more interesting if the hostile's instrument gets converted by the Prince's love just at the moment of giving the poison, confesses and gets pardoned.

This old idea of the necessity of the catastrophe to make the power *effective* is a limitation that has to be overcome.

Of course, if it is *historical* and has to be kept, it is in the speech that the higher truth must be told.

25 February 1962

## More Answers from the Mother

*Mother,*

*I was under the illusion that I have to arrange work for people. X is in a very bad condition and Y is also unwell. So I thought that when Z comes, he could be put in Honesty Society to help X. He has been a merchant. As it always happens, the case has not been referred to me and I hear he is being given to Bureau Central under your orders!! Yet just the other day I gave a temporary hand to Bureau Central. X's need for a new worker is much more. But if it is your order, I bow down to it.*

*Each time that an unpleasant situation is there or an impossible person is to be handled, religiously they are passed on to me; otherwise . . . And you say that I am responsible for works.*

My dear child,

Must I take it for bad temper and that the ego has been brushed the wrong way? . . . You seem very bitter. And yet nothing is *decided finally* on my side without referring matters and telling that *you* must be consulted for the most useful thing to be done. But never mind—if you think things are not going the right way and I am responsible, let it be—I accept the responsibility.

In the present case, I am glad to know that Z can be more useful in Honesty Society, so we shall send him there and hope everything will be all right. But it remains absolutely true that I am mostly busy with something I consider more important than exterior organisation—for the moment—and that is why I expect each one to do his duty with the best of his capacity, and with his eyes fixed upon the magnitude of the Divine's work which will surely help him in his personal difficulties.

Times are hard for everybody and in everything—but it is surely to teach us to overcome our limitations.

I have full confidence in you, count upon you, need your

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work, and feel sure you will get over the present difficulties.

With love and blessings.

6 August 1962

*Mother,*

*X brought this pen from Nepal. He gave it to me. I pass it on to you with the confidence that its coming to you will do good to China (it is made in China) and the relations between India and China.*

Here is the writing. The pen seems good — blessings to China!

27 August 1962

*Mother,*

*Yesterday I was sleeping in the day and you came in my dream and began to say something when someone knocked at the door and woke me up. This was repeated thrice and each time someone knocked at the door and gave me a severe headache. I hardly remember my dreams, but this one was so vivid. I wonder whether actually you had something for me.*

Yes, indeed, I came to you — it is not the only time — with some insistence, for general affairs, Ashram affairs and sadhana (yours) — that is to say, stating the point of your advance.

Is there no way of preventing people from knocking?

A notice at your door, "Please do not knock now."?

With love and blessings.

25 October 1962

*Mother,*

*A state of emergency has been declared by the*

## More Answers from the Mother

*President of India.<sup>6</sup> The Government can take drastic action. Our people right from A down to X, Y and Z are speaking vehemently against Nehru and his Government at the gate, in the streets, in the Dining Room, etc. Some even go on involving your and Sri Aurobindo's name. This may invite unnecessary trouble for the Ashram. I bring it to your notice.*

I am sending you a notice to put up in the dining room.  
We shall have it on the notice board also.

Silence! Silence!

This is a time for gathering energies, and not for wasting them away in useless and meaningless words.

Anyone who proclaims loudly his opinions on the present situation of the country, must understand that his opinions are of no value and cannot, in the least, help Mother India to come out of her difficulties. If you want to be useful, first control yourself and keep silent.

Silence! Silence! Silence!

It is only in silence that anything great can be done.

28 October 1962

A good advice to all the ashramites  
in their dealings with visitors and foreigners  
(and even among themselves)

“When you have nothing pleasant to say about something or somebody in the Ashram, *keep silent*.

<sup>6</sup> On 20 October 1962 China invaded India at two points of her northern border. In the following week Chinese soldiers captured several Indian military posts, but then withdrew.

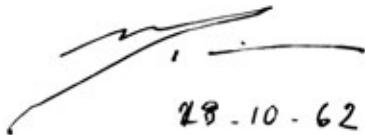
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28 - 10 - 62

a good advice to all the ashramites in their dealings with visitors and foreigners (and even among themselves)

"When you have nothing pleasant to say about something or somebody in the Ashram, keep silent.

you must know that this silence is faithfulness to the Divine's work."



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## More Answers from the Mother

You must know that this silence is faithfulness to the Divine's work."

*October 1962*

*Mother,*

*You wrote to me that at night you come to me. I also try to reach you but . . . alas.*

Continue to try — one day you will succeed, as still I come.  
Blessings.

*9 November 1962*

(*When the disciple became editor of Purodha, he began writing stories and articles for the journal. But, as he explained to the Mother, he was afraid that his head would get swollen if his old ambition of becoming a great writer rose up again.*)

Behind all ambitions there is a Truth waiting the opportune time to manifest. Now that the ambition is gone, it is time for the truth (the capacities and abilities) to manifest.

Take great care not to become "swollen", but I am with you, helping you, in order to do something that may be interesting.  
With love and blessings.

*1962*

*Mother,*

*Somebody connected with the Ashram wants to publish a diary (not for commercial purposes) with quotations from your writings along with the writings of Vivekananda, Ramatirtha, etc. I have said that it is not good to make this khichiri [mixture]. Better don't put Mother's things. Is it all right?*

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You are *quite right.*

*About 1962*

I hear that you have flu — that won't do.

You must *rest* — but a rest of *concentrated force*, not of diluted non-resistance to the adverse forces. A rest that is a *power*, not the rest of weakness.

Cheer up, my child, shake off the bad influence.

With my love and blessings.

*7 January 1963*

*Mother,*

*I would very much like to see you in your new body.*

I suppose you mean my new *appearance* or my *transformed body*. Because for a *new body*, I do not know of anybody who could make a complete living body within which I could step without losing, at least partly, my present consciousness. This of course could be a relatively quicker process, but not quite fair for the cells of this body so full of enthusiasm, and lending themselves so willingly to the somewhat exacting process of transformation.

In any case, as I told you already, you must be prepared to wait a long time for it, and to see many birthdays pass on. Which, of course, is very good and of which I fully approve.

With love.

*25 January 1963*

*Mother,*

*X had written to you about the construction of the Orissa Boarding. Y has to do the work. Z and W will see the technical side and I am also there. My work is not*

## More Answers from the Mother

*assigned in the letter. You have approved and signed it. X tells me that I am expected to be a sort of liaison for contacting you and the other departments as and when needed. The work will start after Darshan.*

How can the work start after Darshan? They do not have the needed money, only a *very small* part of it. And it is *impossible* to start work before having *at least* three-fourths of what is needed.

Besides the plan is not ready, the calculations are not made, nothing is ready according to my knowledge. It would be pure folly to start anything in that condition. I remember the letter of X but did not take it seriously for the reasons above mentioned, and paid no special attention to your presence in this affair which seems to me a little superfluous. So, unless all the money is collected and all the plans and calculations are made and shown to me — *nothing doing*.

Blessings.

8 February 1963

*Mother,*

*In my right leg—from the thigh right down to the heels—some nerves are not working properly. I have a feeling of numbness and I limp while walking, and sometimes if I am not careful it appears that I may lose control. Please see. It started when I was ill in January.*

*I wonder why these things do not get cured unless I inform you physically. When it is for others, I inform you in silence and it works. Can you tell me?*

It depends on the physical receptivity of each one, and that receptivity depends itself on the more or less *dominating* mind.

3 March 1963

### Series Three

(While translating the Mother's Words of Long Ago into Hindi, the disciple found that the story of Kaikeyi told there differed from the version in the Hindi Ramayana. He wrote:)

*I am afraid people will criticise what is different from their belief on this point. They say that as Rama loved her so much, she was chosen for the most difficult and unpleasant task.*

*It seems the Bengali version tallies with what you have written, but the Sanskrit and Hindi versions of Ramayana are different from it. What to do for the Hindi translation?*

What I had written was not at all direct knowledge but the translation of a book written in English more than 60 years ago. So you can make all changes that are necessary.

Blessings.

6 March 1963

Mother,

*You had told me that you do not want your name to be associated with the name of Paul Richard in any way. X is writing about the early days of the Ashram, where he speaks of your arrival. There he says that you came with Richard who had come for electioneering, etc. This has been published in English and Bengali. It has now come for publication in the Hindi "Purodha". What is your advice?*

I am very sorry for this. Nothing was told to me about it. Stop it at that;<sup>7</sup> by all means, let it be the last time something is publicly

<sup>7</sup> "That" refers to the information that the Mother "came with Richard who had come for electioneering". From that phrase the Mother drew a line down to her reply, thus connecting them.

## More Answers from the Mother

mentioned about (my?) past life! — this body does not want to be spoken of — it wants to be quiet and, as far as possible, *ignored*.

With love and blessings.

9 April 1963

*Mother,*

*Now an impertinent question. You wrote to me in very strong language that you did not want to be bothered about the details of Ashram affairs because you were too busy with your inner work. But now you have begun to ask for such information. Does it mean that you have crossed that line where all your attention was needed, and the future is in your hand, or have we bungled so much that you have to spare time for these affairs? I wish it were the first. Will you tell me the secret?*

There is no secret. The second is true. Things are in such a mess that I am compelled to keep an eye on them.

19 April 1963

*Mother,*

*I see only two alternatives about this woman Y: either you keep her as charity or you allow me to be a little strict and send her away, giving her about 120 rupees for railway fares etc. for two. Z says that her organs are affected by T.B.*

Always, from the beginning, I considered her as a case of charity and expected very little work from her — she is not of the type that likes to be useful. Let her remain at the Lake and be given some occupation that will keep her quiet.

Blessings.

20 April 1963

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(*Banarsi Ma, a woman from North India with thousands of followers, went about Uttar Pradesh preaching that she represented the work of Sri Aurobindo and the Mother. She made various predictions, among them that Sri Aurobindo would reappear in human form on 15 August 1964. To enhance her prestige, she produced forged letters supposed to have been written to her by the Mother. Writing about her, the disciple ends his letter:*)

*About 4,000 people in that area of U.P. have joined her fold. Quite many have left their jobs to be with her and all this on your mission and in Sri Aurobindo's name. People of our centre and members of Sri Aurobindo Society in that area want to know what should be their attitude and duty in face of this cyclone of falsehood. I have to give some reply. Please say.*

All this must stop at once and for all. It is *sheer forgery* and the people who do forgery ought to go to prison<sup>8</sup> — or, at least, not allowed to go about spreading their falsehoods and duping credulous people. Her first predictions *all failed*. These will *fail* in the same way, and those who believe are simply fooled.

27 April 1963

(*The Mother asked the disciple to dismiss from the Ashram a woman who had become mentally unbalanced. When she refused to go, he wrote:*)

*Mother,*

*We had been to X. She refuses to listen to reason. She says she won't go even if her husband comes. Y is ready to take her forcibly. She wants an interview with you. She speaks all sorts of nonsense. Instructions please.*

<sup>8</sup> Beside "ought to go to prison", the Mother wrote "joke", indicating that she did not want the matter to go to court.

## More Answers from the Mother

It is *quite impossible* to remove her forcibly. An interview is quite out of the question. Let her be here *so long as she wants to remain*. Try to lodge her somewhere where she will be as little harmful as possible, give her *just what is necessary* and otherwise ignore her presence (if she allows us to ignore it).

*I shall see.*

Blessings.

27 April 1963

*Mother,*

*I did not get any reply to my question about teaching classical Hindi. Classical Hindi is a little difficult, but it contains the cream of the language. Sri Aurobindo has given high praise to the classical poets. Some students do not want it from the point of utility. They want only modern Hindi—that is more useful in day-to-day work. Even there they refuse to speak correct Hindi. They prefer the horrible thing that they call Playground Hindi.*

I intended to answer, and in a hurry forgot to do it. The reply is: teach both—the true language and what it has become. That will be very interesting indeed—and more than anything else can cure them from the habit of speaking bad Hindi.

*I am sending you one of Z's files containing reports of incidents in your life. I have put three or four marks. Almost all these things were published in "Mother India". Which of the things can pass in this book? Please give me some criterion by which I may say what is "passable".*

I have just glanced at the file. All that is the kind of rubbish that, since long, I have stopped trying to check—it is like children's

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toys. The only thing I wanted to see was the “Japanese boat” and my prophecy — because this sounds utterly false and needs rectifying.

*Let me tell you one incident. (I won't publish it!) I had collected Rs. 67 from my writings. I required some books and I wanted to buy them. One day suddenly I passed on the money to you and immediately afterwards somebody sent me those books, plus others worth about Rs. 200 as a personal gift!*

This kind of thing has happened hundreds of times and is happening more and more — but to me it seems “quite natural” although I am unwilling to explain.

9 May 1963

*Mother,*

*I was popular with my students, but now I am losing my popularity since I expect them to work seriously. What is the way out?*

The way out? — is to take it coolly, not to mind and to go on with the work quietly... expecting that better days will come.

Blessings.

22 May 1963

*Mother,*

*A friend wants to offer four or five electric fans for the Dining Room. He will pay for the upkeep for a year or two. Do you accept?*

Yes.

### More Answers from the Mother

*I have heard from his wife that he wants to put a ceiling fan in my room also. My first reaction is "No, I don't want luxuries." But it seems a greed is lurking somewhere. What is your advice? (I am not asking for sanction.)*

The room is small. A fan would be good. You can take it and see if it helps.

What is bad is *slavery*—slavery to abstinence as well as slavery to needs. What comes, we take but always ready to let it go, if it goes...

Blessings.

24 June 1963

*what is bad is slavery.  
slavery to abstinence as  
well as slavery to needs.  
what comes, we take  
but always ready to let  
it go, if it goes . . .*

*blessings*  


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(*The disciple wrote about two Dining Room workers who quarrelled and fought. His letter ends:*)

*X gave some blows, Y also gave some. Both fell on a window which in turn fell down. This was at 11:25 when the Dining Room is full of diners.*

I received a letter from X and I told him what I thought of the event.

I am not answering to Y — but all that seems very much like going back to the time of primitive man in the caves...

We do not wish to live the artificial life of civilised society, but it would be better to climb up the ladder towards a greater civilisation, rather than fall backward to the rule of the blows...

With blessings.

6 July 1963

*Mother,*

*On the 3rd July I finished 25 years of my stay. Usually I used to get a scolding from you for one reason or other. This time I missed that.*

Because you needed no scolding this year.

*Z — the man with T.B. — has dreamt three or four times that a very dark figure comes to him and tries to strangle him. He wants to know why this happens and what he should do.*

It is some wrong formation in the subconscious. But it would not have recurred if he had not feared. It is the fear — more or less conscious — which does almost all the mischief.

*Without fear nothing can happen.*

You can tell him like that.

July 1963

## More Answers from the Mother

*Mother,*

*There is an all-round deterioration of work and workers, and the demands are increasing by leaps and bounds.*

Yes, the disorder is general. The only help is FAITH.

Blessings.

*6 August 1963*

*Mother,*

*About going to Dr. X, I think it would be better that my body should learn to depend upon you without any foreign aid. I have fears, and lack of faith also attacks me, but I think that in spite of this you can and do help me. Then is it necessary to go to somebody else?*

It gives confidence to the body and that way it helps. But I leave it to your decision.

Blessings.

*26 August 1963*

*(The disciple informed the Mother of recent difficulties in receiving visitors at the Ashram gate.)*

To avoid all “stories” and complications, it is better to have a second man or boy at the gate between 12 and 2, to bring groups of visitors, especially when there are children, to Quadros House where there is a big verandah which will be provided with seats for them.

I have received complaints that Y is very rude. I do not know how far it is true, but you might ask him to behave properly.

The *reception room* will be closed between 12 and 2.  
And the verandah cannot be crowded with families, children

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and luggage. I am trying to arrange things decently and need your help.

Blessings.

24 October 1963

I enjoyed your letter and the “story”.

Here is my answer. Is it an answer?... at any rate it is a fact and might explain some things:

“I give orders to those who are *perfectly* and totally surrendered, as these orders cannot be discussed or disobeyed.”

With my love and blessings.

25 October 1963

*Mother,*

*It seems I have to work as an intermediary between Sri Aurobindo Society and the Oriya group. Please remember our old contract: you do the work, I take the credit. Today I have to meet them.*

Very good.

Say to Z that as I am expected to do miracles, each one of you must also do some — a few — miracles!

With love and blessings.

14 November 1963

*(A group of investors wished to economise on the construction of a new building. The disciple asked the Mother for her opinion.)*

In the matter of construction, you get what you pay for. They believe themselves to be very clever, but if they spend less, the house built will last less and even may not be strong enough to resist the violences of Nature. The appearance is the same for

## More Answers from the Mother

an untrained eye but the solidity and the resistance are quite different. After saying all that, my conclusion is “Let them do as they like.”

After all everybody must learn his lesson.

Still I add a word of warning. A badly built house cannot be repaired — because most often it is the foundations that are defective.

Blessings.

18 November 1963

*Mother,*

*I have just received a question from the President of the Sri Aurobindo Society through her Secretary. It asks me whether I am ready.<sup>9</sup> Please say what I shall reply.*

The question means

Are you ready for the Hour of God?

You can answer: Yes.

Blessings.

10 December 1963

*Mother,*

*It seems that the Divine likes to be cheated. I have a note from X saying that you have sanctioned breakfast for two children staying with Y.*

Where you are mistaken is to believe that I am cheated. This is impossible because their “intention” is for me much clearer than their words.

*At first they were sent to the Dining Room under the cloak of emergency. After that, when they were checked,*

<sup>9</sup> The President of the Society was the Mother. Her question, “Are you ready?”, was issued soon after as her New Year message of 1964.

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*we were told that they had been permitted to take food. When a written permission was demanded, they stopped taking our food. Then I was approached to allow them on a payment basis. I know what it means. I refused. Then I was told they will purchase milk and offer the money to Mother. I said: "If you purchase milk, the money must come to the Dining Room." They agreed. And now this note that two children will have breakfast and pay you Rs.10 monthly. According to our charges, it comes to Rs.30 for two, and this is the thin end of the wedge. Such cases are going on increasing. And what surprises me is that they have your approval.*

No approval. But if I were to be strict with all those who try to deceive me, very few would escape this strictness.

Love and blessings.

*About 1963*

*(The disciple wrote about a man who was performing miracles and claiming that they were done through the Mother's Force. The letter ends:)*

*He attributes all these miracles to you. But I wonder whether such miracle-mongering is safe. It may be like old wine in new bottles.*

*We do see your miracles so often, but they never come distributing leaflets advertising themselves.*

I do not like these showy miracles — they most often end pitifully.

Under the pressure of the Force, the first effect is a dangerous swelling of the egos.

In front of all that, there is only one attitude to take —  
Do your best and leave the result to the Lord.

Blessings.

*About 1963*

## More Answers from the Mother

*Mother,*

*My students have learnt some Hindi, but on a point of honour(!) they refuse to speak correctly. Now I have tried for 5 years. Even my best students speak very badly behind my back. I feel like giving up teaching in the next year.*

Try for 2 years more, perhaps after 7 years their “honour” will give way!...

Blessings.

*About 1963*

*Mother,*

*I learn that Z is coming to see you today for his birthday. I would like to know how you find him. I like him and yet my opinion is that he is insincere, dishonest and extremely ambitious. I think that he tries to use the name of the Ashram for personal ends.*

I have seen Z. He is more *raw* than anything else; and as in all primitive natures the ego is very prominent and selfish. Yes, something can be made out of his ambition if proper care is taken of him and if he is kept strictly on the right path with a few blows on the nose of his vanity.

Blessings.

*About 1963*

*Mother,*

*X has given me a letter from Y (see photo). This man thinks that he is too big and we do not know his value. I gave him part-time to the Bakery and part-time to Z at the Press. He has been given very light work in the Bakery, but that is too much for him. Even if I give him to Z he will not work. He is already trying to go to W*

Series Three

—one of the best persons with whom to be very busy  
doing nothing.

This is just what I had said of the man. I refused to let him go to W. If he is a too big man to work, he can go. We have no need of “big people”.

However if he is *truly useful* in the Press, he can work there for full time (eight hours a day).

With my blessings.

14 January 1964

Mother,

*I am unable to understand the attitude of our people in the face of current shortages of milk and money. When I was a student, if we heard about a famine, flood or earthquake anywhere, we used to cut down our milk, ghee, clothes, etc. and send the money for the relief funds. Here, however, when the parent body is in difficulty, an effort is being made for the boardings to be able to get all that they want. We too were paying for our boarding and lodging and yet we cut down our food.*

Unhappily(?) the present difficulty is neither a flood nor a famine, nor a war, nor an earthquake, nor a conflagration, nor any of these things which move the human sentiments and make them dominate for a while the material desires named “needs”.

Money difficulties make generally people dry and even bitter, if not revolted. And I know of some people who are on the verge of losing their FAITH because I do not have all the money I need!

6 February 1964

Mother,

*After trying for 26 years I find I am still far from being faithful. Small matters can and do upset the balance.*

## More Answers from the Mother

*I wonder whether you will ever succeed in changing me.*

I am sure to succeed one day.

*Inwardly things seem to be improving, outwardly a sort of disintegration seems to be at the door. Where do we stand?*

In front of a beautiful realisation.

Love and blessings.

16 March 1964

*Mother,*

*I have been asked whether Sri Aurobindo's followers can or cannot worship Rama, Krishna and the other gods, whether they should perform religious ceremonies or stop them. I replied that we do not have any set rules that each one has to follow. Each one should do what he feels from within. I said that if one is sincere and wants to be a servant of the Lord, he can become one even without knowing the name of Mother and Sri Aurobindo, that Mother will respond to him in the form of Radha or the Virgin Mary or Hanuman. It all depends on sincerity and faith. We neither ask someone to perform the ceremony nor stop it. What do you say?*

Quite right.

Love and blessings.

23 March 1964

*Mother,*

*Generally when I have to face a violent opposition, I call your peace and the person opposite becomes quiet. Yesterday I tried the same thing with the Punjabi youth.*

Series Three

*It seemed to act for a while, but then it had a very violent reaction which made me rather nervous. How should one act in a case like this?*

Cut connection, suddenly if possible, to let fall down the aggressive vibrations.

*Sometimes when I am sympathetic with a sick person, my body begins to show the symptoms of his illness. Having been a medical student, my imagination also works. When this happens, it does not go in spite of my best effort, but it disappears with a harsh word from you. So I have to bother you again. X's diabetes is finding friends in my body. If only I could learn not to go out of your protection.*

The best way is to call for the Divine Presence of Truth and Harmony, to replace the vibrations of disorder and confusion.

Blessings.

25 March 1964

*Mother,*

*Y's brother wants to start a business in Bombay. He wants to use Sri Aurobindo's name in the name of the firm. I have told him that it is not desirable to use this name.*

He *cannot* use Sri Aurobindo's name.

5 May 1964

*Mother,*

*Now a joke. In "Purodha" I give two columns of extracts from Mother and Sri Aurobindo. I do not mention always the name of the book from which they are*

## More Answers from the Mother

*taken. Now Z has sent me a note warning me that this is illegal and the authors can sue me in court!! I am eager to know to which court you two will go against me. If the court fines me, the President of Sri Aurobindo Society<sup>10</sup> will surely pay!!*

It seems to me that you need not worry! I do not know of such a court and there is no risk of being fined.

Blessings.

23 May 1964

*Mother,*

*X and Y have developed an intimate enmity. I am tired of hearing their complaints. Yesterday Z and W saved the situation; otherwise both the parties would have received good blows in the Dining Room!! I have tried my best, but can't make out any reason for their quarrel. Please help.*

It is the heat! My advice is *cold shower*.

Blessings.

27 May 1964

*Mother,*

*I would like to give an editorial note about Nehru in the Hindi "Purodha". I have thought of giving your message,<sup>11</sup> followed by his Will where he speaks of his body becoming one with the soil of India. I would like*

<sup>10</sup> The President of the Society was the Mother.

<sup>11</sup> The Mother's message, issued upon the passing of Jawaharlal Nehru in May 1964, was: "Nehru leaves his body but his soul is one with the Soul of India that lives for Eternity."

### Series Three

*to finish it with a message about the future of India. Any suggestions?*

It is all right. No suggestion except that the future of India is luminous in spite of its present gloom.

*The other day I dreamt that many pigs—big and small—  
are being kept in the Dining Room for being killed.  
I wanted to run away. But then I thought, “If Mother  
wants it, let it be done.” It had a very strong impression  
upon me.*

This dream is a result of your old sanskaras that are still alive in your subconscious. No intention of killing pigs, unless they are the symbol of greed and gluttony.

Blessings.

10 June 1964

*Mother,*

*Sometimes I have personal talks with my students. Some of the good students give so much importance to money that it gives me a shock. They want to be doctors — to earn more!! I am thinking whether I can have a debate in Hindi Sabha on “Whether money is the most important thing in life”. Will it give them a chance to think seriously? I wonder.*

Yes, try—it is very much needed. Money seems to have become the Supreme Lord these days. Truth is receding in the background; as for Love it is quite out of sight!

I mean Divine Love, because what human beings call love is a very good friend of money.

Blessings.

13 June 1964

## More Answers from the Mother

*Mother,*

*Now one question, if you care to reply. Each time that X or his people get angry with me or with the Dining Room, you find fault with us. Why? It is not so in other cases.*

R, for God's sake, do not be as silly as the others.

*I find fault with nobody!* and never take sides. But, my way of seeing is somewhat different. For my consciousness the whole life upon earth, including the human life and all its mentality, is a mass of vibrations, mostly vibrations of falsehood, ignorance and disorder, in which are more and more at work vibrations of Truth and Harmony coming from the higher regions and pushing their way through the resistance.

In this vision, the ego-sense and the individual assertion and separateness become quite unreal and illusory.

When some *extra* confusion is created in the already existing confusion, I direct upon it some special vibrations to restore as much as possible a better harmony. It is not the individuals as such that feel the "blow", it is their clinging to or siding with the disharmony.

To say the truth, I was confident that you would instinctively side with the Truth and understand that in such cases there is never one side right and one side wrong, but all are to blame in the measure of their adhesion to falsehood and confusion.

15 July 1964

*Mother,*

*There was absolutely no question of your taking sides. The question was not from vexation. I have made utmost effort to be in harmony with X. I have not tried so much with anybody else continuously and for so long, and it has always failed miserably. I wanted to know about that.*

### Series Three

The vital of some people calls always for disharmony, petty quarrels and confusion; they generally have also a kind of mania of persecution and believe that everybody is against them. To cure that is most difficult and requires a radical transformation of the nature.

The best, when dealing with them, is not to mind the reactions and to go on doing what one has to do with simplicity and sincerity. In this case, X has had from me the biggest scolding I ever gave him; perhaps it will have an effect.

Blessings.

15 July 1964

*Mother,*

*A student has asked me why time seems to pass so fast. I think it has something to do with the inherent touch of eternity in us. I am not clear.*

When one lives in contact with the universal harmony, time passes without leaving any trace.

*Some of the best poets of Sanskrit and other Indian languages have sung of Radha and Krishna in such a way that it seems they speak of carnal desire and sexual cravings. There is something that says that it is not mere sex mania. Perhaps they could not get any other language to depict the contact with the Divine on the vital and physical planes and the total surrender of the emotions and the body. This question comes up often.*

I always considered it as an incapacity of finding the true words and the correct language.

17 July 1964

## More Answers from the Mother

*(In mid-1964 there was a severe shortage of milk in the Ashram because many cows had contracted hoof-and-mouth disease. To supplement the diminished milk supply, powdered milk was given, with the Mother's permission, but the result was vehement objection from many persons. In general it was a time of material difficulty, with much rumour and gloomy foreboding about the Ashram's future. The disciple referred to these things in his letter to the Mother.)*

Yes, all these false and idiotic rumours have come to me after turning round the Ashram. I attached no importance to them.

I hope that those who are faithful and have common sense will not lose their time listening to all that.

All what you say about the food business was known to me—but you will admit that there is always a way of improving one's action and make it more luminous and comprehensive.

For the powdered milk, for once I see things like Y. The taste is detestable and the effect on the body still worse; I have witnessed many cases of poisoning through powdered milk and am not ready to risk that.

When money is missing it must be replaced by an immense effort of goodwill and organisation. It is that effort that I am asking for, a triumph over tamas and lazy indifference.

I do not want anybody to give up but I want everyone to surpass himself.

With love and blessings.

18 July 1964

*(The disciple explained several problems concerning his work, and ended:)*

*Please give us whatever we need to carry on the work smoothly in these difficult days.*

Series Three

A *watchful faith* will save the situation.

With love and blessings.

6 August 1964

*Mother,*

*X tells me that Y and Z of his department are completely neglecting their work. The machine in the latter's charge is covered with dust. Younger W is teaching him all sorts of bad habits. I do not know what to do.*

The bad service comes always when the proper *consciousness* is lacking at the head.

A clear and precise vision of what is to be done and a *steady, calm* and *firm* will to have it done are the essential conditions for an organisation to be run properly. And as a general rule never ask from others the virtues you do not possess yourself.

I have a strong feeling that in that department the supervision is not what it ought to be.

25 August 1964

*Mother,*

*Just for myself I would like to know why X's stay is inadvisable. In February she worked with us for 10 days for about 12 hours a day; for the last 6 weeks she is doing about 10 hours a day and yet something prevents me from recommending the case.*

Your impression comes probably from the fact that she has used all sorts of ways (some not quite straight) to remain or come back, or stay here after having been told clearly that I wanted her to go. Because of that one cannot say what she will be and do if once she were admitted permanently here.

Blessings.

26 August 1964

## More Answers from the Mother

*(The disciple wrote about a woman who continued to live in the Ashram even though the Mother had asked her to leave. No one in authority would insist that she go. The letter ends:)*

*I do not know who is to look after all this or perhaps this is a period of anarchy. X, Y and Z, all the three know about her case, but are doing nothing.*

Well, the best is to take it with a smile! as it seems unavoidable — at least for the moment.

It is when things are going wrong that it is the best opportunity to show one's goodwill and spirit of true collaboration.

Love and blessings.

31 August 1964

*Mother,*

*You had proposed that X's son could be asked to help him, but he is doing his own business with Y. He no longer works for the Ashram. Like so many others, he lives in the Ashram and works for himself.*

It is just that that is leading the Ashram to financial ruin.

14 September 1964

*Mother,*

*A childish question: Do animals and birds get the taste of the food as we do?*

Yes, but they do not *think* about it as we do.

Blessings.

22 September 1964

Series Three

*Mother,*

*The idea is to start a primary school in Ludhiana on behalf of the Sri Aurobindo Society. The local people want to start it as a high school. They can finance it. The main difficulty would be about teachers — whether they can take such a big step and keep the school under your influence. What do you say?*

The teachers must be found first and the school opened afterwards.

Blessings.

*23 October 1964*

*Mother,*

*An Oriya sannyasi named Z came here to stay. In a few months he left his sannyas and became a human being. He is very fond of meditation. His body shivers and shakes when he closes his eyes. He feels joy etc., but sometimes he sees snakes around him and upon him; sometimes he is among the wild animals. On the 4th or 5th he made a regular scene in the meditation hall. I have advised him not to meditate till I get some answer from you.*

It must have been a fear (perhaps subconscious) of the consequences of having rejected the sannyasi robe and this fear translates by the attacks of snakes, etc. You can tell him not to fear, that I am informed and nobody will hurt him.

Let him try again to meditate with the confidence that he is protected. But he must not try in public first. If his meditations become quiet, then he can once more meditate with the others.

Blessings.

*7 December 1964*

## More Answers from the Mother

*(The disciple recounted his discussion with somebody on the subject of work. The letter ends:)*

*For us the one certainty was, "Whatever Mother accepts as work is work." I am not in despair; I am amused and I have to continue to do what I do not regard as even the A-B-C of work!!, because your compassion accepts it!*

R, you are becoming very wise and approaching the realisation that we are nothing, we know nothing and we can do nothing. Only the Supreme Divine knows, does and *is*.

Love.

1964

*Mother,*

*Some Kitchen workers would like to use a little soda from time to time. Do you allow it?*

Not very good for the stomach!

*And tamarind?*

All right.

Blessings.

1964

*Mother,*

*A personal question. You have now allowed the use of tamarind. But some 20 years back you gave me a very good scolding because I prepared a tamarind drink for someone. You told me that it was bad for health and it was one of the things responsible for the lethargy of Indians. It was almost the same thing that our ancient*

### Series Three

*sages have said. Now I want to know whether the values have changed or whether you are giving a concession to human desires.*

I have heard so many contradictory reports on the effects of food, spices, etc., that logically I have come to the conclusion that it must be — like all the rest — a personal affair and consequently no general rule can be made and, still less, enforced.

This is the cause of my leniency.

Blessings.

1964

*Mother,*

*X (see photo) has been working with me. He is full of fear that he is becoming weaker and weaker. He cannot digest tomato, butter, bread and vegetables. He has filaria and gas trouble. He wants me to change his work; he admits that his work is neither heavy nor much, but he says that even this is too much for his health. If I tell him something, he thinks I simply want to extract work from him and do not care for his body. He wants to do only desk work.*

Vital force is *very poor* and mental suggestions rather strong. Do what he asks for a time. He may find out that it is all imagination, for it is his *imagination* that makes him sick or rather gives him the *impression* of sickness.

1964

*(The disciple wrote about difficulties in the Ashram, then concluded:)*

*An old and very weak father of a friend of Y has enlarged prostate. The condition is serious. The doctor has advised operation. He seeks your guidance and blessings.*

## More Answers from the Mother

Most probably the end is approaching. All depends on his nature and will. If he prefers to go away quietly and without struggle, let him be quiet and pull on as long as he can. If he likes the fight, let him be operated and see what happens. My blessings, in any case, are with him.

As for the condition in the Ashram, it is as you say and probably worse. I shall say like Sri Aurobindo: unless the *consciousness* changes nothing can really be done.

You will interfere — and it is good as an example and a demonstration — but the next day it will become worse.

We cannot even call down the Truth to manifest. The falsehood is so widely and deeply spread that the result would be a wholesale destruction.

Yet, the Grace is infinite — it may find out a way!

Blessings.

1964

*Mother,*

*I am very sorry to say that a great discontent has spread amongst the workers of the Lake Estate. But if I speak to Z on the subject, he flares up: "Magnificent work is going on there, etc., etc."*

People are here to change their consciousness. Unless they become, *all of them, true* to their aim, nothing *true* can be done.

1964

*Mother,*

*X is going north on the 1st. Most of his business dealings are in West Bengal, Assam and Sikkim. He has good sales there, but he has to give on credit. He wants to know whether he can continue.*

Honest business is getting more and more risky.

People are here  
to change their  
consciousness  
unless they become,  
all of them, true  
to their aim, nothing  
true can be done

There is one Y who was given work at the Comfort Boarding, but due to illness she had to stop. She is having a lot of trouble with her stomach and trachoma in her eyes. She came here in frustration. When she works she works well, but most of the time she is bedridden. Now she wants to die.

People who feel miserable here and find that they have not the comfort they require ought not to stay. We are not in a position to do more than we do, and, after all, our aim is not to give to people a comfortable life but to prepare them for a Divine Life which is quite a different affair.

1964

people who feel miserable here and find that they have not the comfort they require ought not to stay.

We are not in a position to do more than we do, and, after all, our aim is not to give to people a comfortable life but to prepare them for a Divine life which is quite a different affair -

Series Three

*Mother,*

*In October or November I used to get my supply  
of dry fruits and persimmons. Please see if something is  
possible.*

What is truly needed, will surely come.

Blessings.

1964

*Mother,*

*As far as work is concerned, surely I will be happy  
to welcome some willing hands. I get nervous when the  
question of finance comes up, and giving out more dal,  
oil, spices, etc. comes in that category.*

It is not so much a question of finance but of rationing, it seems  
(scarcity of grains, etc.).

But I propose that we should simply do what is right and  
fair, without thinking too much of the future, leaving it (the  
future) to the care of the Divine's Grace.

With love and blessings.

1964

*Mother,*

*There was another letter from X demanding money  
and charcoal...*

Useless to say that my force and help are intensely with all those  
who, along with me, are fighting this state of affairs and all I  
ask them is to be confident and to endure.

The Truth shall triumph.

Bon courage.

With love and blessings.

11 February 1965

## More Answers from the Mother

(In February 1965 a number of Ashram premises were stoned, looted or burned, ostensibly as part of an anti-Hindi protest. When the Ashram's main compound was stoned, many of those inside went out to repel the attackers. The disciple, however, remained inside the compound, for he did not feel any impulse to physically resist the threat. A strong force like an electric current was flowing through his body, and inwardly he was calm. Describing this experience to the Mother, he concluded:)

*I felt that if I could be confident and peaceful and call for your help, then nothing would be able to touch the Ashram. I even moved about in the Ashram in the same state. This lasted till after eleven in the night.*

*I have had a taste of this experience before also, but it never lasted for more than a few moments. Now I am beginning to doubt whether this was not a cloak to hide my timidity.*

Never doubt such an experience.

It is exactly the condition in which everybody ought to have been, the condition I was bringing down on the Ashram, and if it had been shared by all nothing could have happened, all the most violent attacks would have been in vain.

Blessings .

18 February 1965

*Mother,*

*I pray to you to save India from the Indians.*

Yes, it seems rather necessary!

Love and blessings.

25 February 1965

Series Three

*Mother,*

*I wish to know whether the servants could be allowed to come for the raw vegetables from the west door of the Dining Room.*

You know that I am not enthusiastic about servants handling the food — but many people seem to like it, through laziness, I suppose!

26 February 1965

*Mother,*

*In the next issue of "Purodha" I am giving a note by Y about the attack on the Ashram — it is just a statement of what happened without sentimental colouring, accompanied by your statement.*

I am sending a copy of the statement such as it will appear in the *Bulletin* and must appear henceforth in all the publications who want to speak of it; as you will see, I want to keep only the constructive part. The rest has done its work and is no more necessary.

9 March 1965

(*The Mother's statement on the attack on the Ashram*)

A Declaration

Some people looking at things superficially, might ask how is it that the Ashram exists in this town for so many years and is not liked by the population?

The first and immediate answer is that all those in this population who are of a higher standard in culture, intelligence, good will and education not only have welcomed the Ashram

## More Answers from the Mother

but have expressed their sympathy, admiration and good-feeling. Sri Aurobindo Ashram has in Pondicherry many sincere and faithful followers and friends.

This said, our position is clear.

We do not fight against any creed, any religion.

We do not fight against any form of government.

We do not fight against any social class.

We do not fight against any nation or civilisation.

We are fighting division, unconsciousness, ignorance, inertia and falsehood.

We are endeavouring to establish upon earth union, knowledge, consciousness, Truth, and we fight whatever opposes the advent of this new creation of Light, Peace, Truth and Love.

16 February 1965

*Mother,*

*I am told that the recent violence against the Ashram was the result of Mahakali's wrath and you are supposed to have said that this was not the last. I thought that it was an act of the hostile forces. If truly it is Mahakali's work, then is it to be welcomed?*

People always deform what I say. It is better not to listen to them. But I have written something on the subject and will send a copy to you soon.

There is no question of welcoming destruction, but of learning the lesson it gives.

9 March 1965

*(The Mother's statement on the working of Kali)*

Behind all destructions, whether the immense destructions of Nature, earthquakes, volcanic eruptions, cyclones, floods, etc.,

### Series Three

or the violent human destructions, wars, revolutions, revolts, I find the power of Kali, who is working in the earth-atmosphere to hasten the progress of transformation.

All that is not only divine in essence but also divine in realisation is by its very nature above these destructions and cannot be touched by them. Thus the extent of the disaster gives the measure of the imperfection.

The true way of preventing the repetition of these destructions is to learn their lesson and make the necessary progress.

10 March 1965

*Mother,*

*I am grateful for the message that you have sent. Is it only for me or can it be put in "Purodha" also? I would like to know why one should not pray for Mahakali's intervention when the destruction that she brings is only for hastening your work. I have seen that when you scold, one feels your hand supporting from behind, so that we may not fall. If a few blows from her can make us go straight on your path, then why not welcome her?*

The message will appear in the *Bulletin*. Better leave it for that. It would be too easily understood in a partial mental way—and the results are rather disastrous. She is not the only power at work in the world. There is also Love and Grace.

Blessings.

16 March 1965

*Mother,*

*I know that it is useless to bother you, but I cannot stop myself. X is trying to smuggle one of his relatives into the Ashram. She will be perfectly useless. She gets fits and has many diseases. I am being asked to give*

## More Answers from the Mother

*her some work, but not in the Dining Room, not in the school, nothing that may put the least strain! It may be that you do not even know her and she is going on merrily with "Mother's permission".*

*Outwardly the whole scene is becoming more and more gloomy. But you are there and I hope you are sufficiently powerful.*

*I do not know if I am powerful or not (because it is not sure where is the I), but the Lord is all-powerful — that is beyond all doubts, and He is looking into the matter.*

Love.

20 April 1965

*(The Mother favoured the use of coconut oil in preparing the Dining Room food, but most of the diners preferred groundnut oil. The disciple explained this to the Mother and then asked whether some Ashram-grown coconuts could be sold in the market to finance the purchase of groundnut oil.)*

This coconut affair is one of the great absurdities of the Ashram. At one time I was feeling like protesting against this stupidity. Now I smile and feel like letting them do as they like. On one point still I insist, it is the availability of green coconuts for drinking, because it is very beneficial for health. Apart from that, the ripe ones can be sold and groundnut oil bought for consumption in the kitchen.

With love and blessings.

5 June 1965

*Mother,*

*A friend who comes here often put a question to me.  
I simply laughed and evaded it because I do not know*

### Series Three

*the answer. He says that formerly when he came he used to find some sort of austerity and economy. Now when the condition in the country is worse, he finds lavish prosperity. From this he concludes that the Mother had taken all the forces of poverty etc. upon the Ashram, worked upon them and banished them; now it is only the after-effects that are visible in the country and very soon the country will be prosperous.*

It is a way of saying something, some action, on a much wider scale, and difficult to put into words.

13 June 1965

*(The following letter, addressed to the disciple, was forwarded to the Mother for decision.)*

*"R, May I draw your kind attention to the following: one gentleman from our village has come here. He is praying earnestly for staying here. He is ready to do any sort of work. He knows a little of gardening and seems to be laborious. He says he is accustomed to do hard work though he is aged. May you kindly do the needful. Thanks."*

*Forwarded to the Supreme.*

*The man is above 70. He looks very old. If Mother wants to keep him, Y can try him in the Maret Annexe Garden. Z will lodge him.*

My vision says no.

My pity says: Let us give him a trial.

My reason says in that way we will be caught.

Blessings.

19 June 1965

## More Answers from the Mother

(*The following letter from a Dining Room worker was sent to the Mother through the disciple.*)

Dear Sweet Mother,

*I am working at your Dining Room Service since last six years. When my wife died I left home for the Ashram, leaving my two daughters and a son to the care of my mother-in-law's house. They are now aged 14 and 9 (daughters) and 10 (son). My mother-in-law, who has limited means, is unable to support them now. I pray to bring these motherless children here and let them grow up under your care. Awaiting your kind sanction and permission.*

This is very nice—I would like to “shelter” the whole world, or at least all those who aspire for a better life. But we lack place and means.

You can tell him that just now I have refused to allow X (working in the Blanchisserie<sup>12</sup>) to bring his wife and daughter...

It is more a postponement than a refusal.

Let the town grow and the means increase and our hospitality also will be enlarged.

Blessings.

20 June 1965

Mother,

*The people who cook at home do not relish the coconut oil we are giving them. They want groundnut oil instead.*

They have been given coconut oil, that is why they want groundnut oil—but coconut oil is everywhere (even in Europe) considered as of a higher quality and much easier to digest.

<sup>12</sup> The Laundry.

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However these are very minor things that can be adjusted according to their wish.

24 June 1965

*Mother,*

*Just for your information; no reply expected.*

*Some months back Y made one stainless steel cooker for our rice. We did many experiments with it. When it was successful, he gave another. He will give more in July. By the end of July, he says, we shall be able to cook all our rice with steam.*

*But today Z has placed an order for some more cooking pots in aluminium, so that we may have sufficient pots to cook for the 5,000 persons we expect in February 1968.*

*In the normal course I would not have informed you about these little things, but it is better that you know so that overlapping may be avoided and you may not have to spend money on two sides for the same thing.*

Although you do not ask for an answer, I must tell you that I have agreed for the vessels asked from Y; but nothing was told to me about the aluminium vessels of which I do not approve, because aluminium is *not* good for cooking. I am speaking of my own experience.

Blessings.

26 June 1965

*Mother,*

*I find it extremely unpleasant to bother you again and again, but I am obliged to write again. The aluminium pots are meant only for cooking rice. I thought they were safe for things that do not have salt or acid. But if you do not approve, we can cancel the order.*

## More Answers from the Mother

*I may inform you in passing that when our French enamel basins were rejected, we got some Indian basins for curds, but their enamel was so bad that they began to smell in two days and they were discoloured. We were obliged to take up aluminium basins for curds as nothing better was available. That is continuing. In the villages they use clay pots, but here they bring many problems. We can try again for better enamel if you like.*

My objection to aluminium is that it makes the food blackish and gives an unpleasant taste. If, however, it has not that effect upon rice, it is quite all right.

For curds it is certainly not advisable. Earthen vessels would be much better — the *best* if they are properly glazed.

Blessings.

27 June 1965

*(The disciple was told that the Mother wanted him to do a certain unpleasant task. Though willing to do it, he was surprised by the request and therefore wrote to her. His letter ends:)*

*I hope my relation with you is not such that you may have to ask me whether I will do this or that. I hope you have not to hesitate before asking me to do a certain work, pleasant or unpleasant.*

No, when I want something from you, I tell you straight off, not through anybody, nor if it pleases you — because when I ask you something, I am sure that it *must please you*.

With love.

27 July 1965

Series Three

*Mother,*

*Every day X tells me his tale of misery. I am of opinion that one must accept unreservedly what comes from you. I know it is not easy; in that case one should either put it to you or even quarrel with you and the thing will get cleared up. After all, who else can help us in our difficulties? He does not like the idea. I don't know how I can help him. Can you tell me why he is so rigid on this point and why he always gets into a sea of troubles?*

Once more, the lack of faith of the human mind brings complications and pain where with a quiet faith in the Divine Guidance all could be very simple and easy.

It is for the growth of this faith and confidence that I am working since so many years. Obviously the resistance is obstinate.

Blessings.

11 August 1965

*Mother,*

*I used to laugh at people who said that they could not digest the Dining Room food. It is an irony that now I am finding some difficulty with the reformed food. I request you to adjust my body to the changes.*

It is more mental than physical.

*When some problem arises in the Bakery or Blan-chisserie, it is put before me. I have found a trick: I postpone deciding and inwardly leave the matter in your hands. Automatically a solution comes and I get the credit.*

This is indeed the true way and ought to be used in all cases.

## More Answers from the Mother

*I am not able to do the same where the Kitchen is concerned and I prefer to avoid it.*

Because there is as yet too much of the ego mixed up with the kitchen affair.

*I have always asked you to make me more and more useful in your service. For some time past the idea is coming that this is also an ambition and a personal demand and should be avoided like any other demand, that it should be left to you either to make me more useful or... On the face of it, it sounds good, but I fear that in my case it is a veiled demand of *tamas* and *inertia* or *frustration* — which I see clearly coming from outside as a contagion.*

Aspiration is *always* good, and if some demand is mixed up with it, you can be sure that it will not be granted.

*I hope that the trouble in Kashmir is the first step towards the unity of India and Pakistan.<sup>13</sup>*

The Supreme Wisdom is seeing to it.

Of one thing we must be convinced — all that happens is exactly what must happen in order to lead us and the world as quick as possible to the goal — the union with the Divine and ultimately the manifestation of the Divine.

And this faith — sincere and constant — is at once our help and protection.

Love.

2 September 1965

<sup>13</sup> On 1 September 1965 Pakistan invaded India, crossing the western border of Jammu-Kashmir. The conflict ended in a cease-fire three weeks later on 22 September.

Wisdom is coming to it - The Super

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## More Answers from the Mother

*Mother,*

*Y is on his way to Punjab. He has sent me a wire from Madras: "Situation changed. Wire instructions." I think he is a little afraid of the war. May I reply: "Blessings unchanged. Proceed."? He has gone with your blessings.*

There is truly war up there. It is only if he is *fearless* that he can go.

Blessings.

*7 September 1965*

*(The Mother's message to the Prime Minister of India)*

It is for the sake and the triumph of Truth that India is fighting and must fight until India and Pakistan have once more become *One* because that is the truth of their being.

*16 September 1965*

THE MOTHER

Here is my message on the occasion (corrected<sup>14</sup> because of the world's condition of mind and feeling) — and some relevant quotations.

Your letter is welcome.

With love and blessings.

*16 September 1965*

*Mother,*

*Due to the war and the threatening invasion, you must be having serious difficulty of money. We have about Rs. 4,000 with Z in the name of the Blanchisserie. May I request you to treat that money as your own and*

<sup>14</sup> In her message, as written out for the disciple, the Mother crossed out "shall" and replaced it with "must"; the official message reads "must fight".

### Series Three

*take it whenever you need? By your grace, we shall be able to pull on till better times come. I have kept Rs. 100.*

*Please see that we are truly faithful to you during these days of trial. If we cannot do anything positive, at least let us not create problems for you. I pray that India may become truly yours.*

This is a very comforting note which I do not hear often. It is much appreciated. Just now the Blanchisserie money will remain with the cashier.

Later on we shall see what becomes of the financial situation.  
With love and blessings.

17 September 1965

*Mother,*

*At the time of this temporary setback,<sup>15</sup> let me pray:*

*“Glory to Thee, O Lord, who triumphest over every obstacle.... Give us a faith active and ardent, absolute and unshakable in Thy Victory.”<sup>16</sup>*

Let us wait and see. The result is sure — but the way and the time are uncertain.

Blessings.

23 September 1965

*Mother,*

*When such people as X come and speak against you, I feel as if a big flame with many tongues is arising in me, and if it goes further I feel something which I like to*

<sup>15</sup> India's acceptance of a cease-fire with Pakistan was considered by many, including the disciple, as a setback to the eventual reunification of the two countries.

<sup>16</sup> These are the first and last lines of the Mother's prayer of 23 October 1937 in *Prayers and Meditations*.

## More Answers from the Mother

*call Kali's presence. As soon as that comes, the person in front of me becomes docile. What is it?*

It must be Kali's force which you evoke.

*For the school in Ludhiana — they want to call it Sri Aurobindo School. I think that your name or Sri Aurobindo's name may be conferred upon an institution only after you are satisfied with their work, at least for a few years.*

Quite right.

*Y who works with me claims that he is not keeping good health and should be relieved from most of his work. He used to work for 9 hours; it came down to 5; now he wants to work only for an hour or so.*

This is quite ridiculous. If the man is paying nothing, you can tell him that if he reduces so much his work, we will be obliged to reduce his food proportionally — and then the health will become worse!

Blessings.

25 September 1965

Mother,

*When they grind wheat with the stone mill, the bread does not rise and in spite of having the same quantity of flour, it looks smaller — so people ask for more bread. If they grind it with the iron mill, the bread swells more and gives more satisfaction.*

But the vitamins are destroyed by the heat and an important part of the nourishment is lost.

3 October 1965

### Series Three

R, Are you scolding your students in the Hindi class?

Answer to the question quite frankly and then I shall tell you why I put this strange question.

Blessings.

21 October 1965

*(The disciple explained how he treated the students of his Hindi class, ending:)*

*Many people have told me that when I am serious, it appears that I am going to scold. But I am accustomed to making fun instead of scolding. I always hear laughter in response. But you can't say. There are two students, X and Y, who are very weak; they never work and are always irregular. I told them that if they do not want to work they can give up the subject. Perhaps these two are finding me an oppressor.*

It is exactly what I expected. It is a young girl who wrote to me complaining that you made her weep. Immediately I thought that she must be one of those who refuse to progress. But before telling her that she can leave the class, I wanted to be sure...

Perhaps you know who it is.

Love and blessings.

22 October 1965

Mother,

*It was a shock for me to hear that of all the students Z has complained about my behaviour. Nobody has ever wept in my class. Z has been very intimate with me since she came to the Ashram. I am sorry that she has chosen to give up my subject; she had planned to work hard with me and make up for her past negligence. She always told me that she likes my class very much and I could see*

## More Answers from the Mother

*that she enjoyed it more than many others. It brings the same question: Can you trust anybody, and what is the use of working for these children when such is the reaction? There must be something seriously wrong with me which invites such allegations.*

This is exactly the kind of treatment the Divine receives from the world. Even Sri Aurobindo was not spared. You see that you are in good company and there is no reason to despair.

23 October 1965

*Mother,*

*For giving true education you have said: "Get out of conventions and insist on the growth of the soul." I can write two pages on this, but actually I do not understand it at all. When I teach the Ramayana I can lay stress upon surrender to the Divine or such matters, but when I take up grammar or some other aspect of literature, what can I do to insist on the growth of the soul?*

The contradiction comes from the fact that you want to “mentalise” and this is impossible. It is an attitude, an inside attitude mostly, but which governs the outside as much as possible.

It is something to be *lived* much more than to be taught.  
Blessings.

28 October 1965

## NOTICE

*The whole of India is in acute food difficulty.*

All food grains are rationed.

I appeal to the goodwill of each one not to ask more than what is strictly indispensable.

November 1965

Series Three

*Mother,*

*The Prime Minister has asked the country to have dinnerless Mondays. The hotels etc. are being asked to cooperate. Are we expected to do something in this connection?*

It would be a hundred times more effective to *never waste* food than to cut down one meal as a show and to eat more before and after. A strong, ardent, sincere campaign against the waste of food is essential and full-heartedly I approve of it.

Let the inmates of the Ashram show their goodwill and collaboration in never eating *more* than they can digest and *never* asking for more than they can eat.

3 November 1965

*Mother,*

*I have to pay certain bills of the Blanchisserie. I have got the sum. But the bills will take some time to come. My reason says: "Since I know that I have to pay the bills, I must keep the amount; if I give it to you, it will be like challenging the Grace." But another part of me says: "Don't worry, give the money away; more will come when the bills arrive." Neither idea is stronger than the other. In such cases what is the proper way of taking a decision?*

Once the mind has started working, it hampers the action of the Grace — so it is better to keep the money.

10 November 1965

*Mother,*

*Once I was very much disappointed with the result of my work in the school. I wanted to give up. You said*

## More Answers from the Mother

*that I should work for seven years and then ask for your advice. This year I have finished seven years of my school work. The students enjoy my classes, but they do not like the fact that I make them work. I do my best, but fail to satisfy them. Tell me whether I have to continue. There is no dearth of teachers; there are several who would like to replace me. They think that mine is a position of prestige!!*

Try for *seven years more*; we shall see afterwards! I can add that teaching (with all its moral consequences) is part of your Sadhana.

With love and blessings.

11 November 1965

Mother,

*And now a personal question. I know that at the present moment cooperation and coordination are essential for the Ashram. I try my level best and I think I do so with all sincerity, and yet I fail miserably. I have heard people say that I speak very sweetly, but my actions are just the opposite. I think that I try to accommodate with everyone. I am not foolish enough to think that I am the only sincere person in the Ashram; so there must be some serious handicap in me which comes in the way. Can you tell me what it is that stops me, that comes in the way of my cooperating successfully for the work?*

Do not take it as a personal affair. Disharmony and confusion are spread all over the world because of the resistance of the falsehood to the action of the Truth. Here as the action of the Truth is more conscious and concentrated, the resistance is exasperated. And in this great turmoil, most of the individuals are moved about like puppets by the forces in their conflict.

25 November 1965

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## More Answers from the Mother

*Mother,*

*Once again may I ask you what “Réalisateur Suprême” means in the end of your prayer “Gloire à Toi”?<sup>17</sup> You explained it to me some seven or eight years back, but it got completely washed off. After that I have asked you thrice orally or in writing and each time you have evaded. Please tell me once more.*

It is not purposely that I have “avoided”, but probably I did not give you the mental answer you wished for.

To make you really understand it would need a very long explanation and I have very little time at my disposal.

In short I might say that “Réalisation Suprême” for the individual means identification with the Divine and for the collectivity upon earth, the advent of the Supramental, the New Creation.

Do not treat this as a dogma, but only as an explanation.

And “Réalisateur” is the Supreme Power of realisation, the doer and the act.

Blessings.

20 December 1965

(While translating Quelques Réponses de la Mère into Hindi, the disciple asked the Mother to explain certain words and phrases.)

*Mother,*

*In 1942 you wanted to teach me French, but I refused to take your time—and now!!*

1. “Il faut bien que ceux qui ont du courage, en aient pour ceux qui n’en ont pas.”

(Ironical) It is quite necessary that those who have courage should have some (courage) also for those who have none.

<sup>17</sup> *Prayers and Meditations*, 23 October 1937.

### Series Three

2. "... il y a une grande joie dans la recherche; mais c'est vrai que mon cœur sera toujours altéré."

There is a great joy in seeking; but it is true that my heart will always be *thirsty* (for knowledge).

1965

*Mother,*

*Please explain three phrases of yours:*

1. "Ne te fais pas de mauvais-sang."

Do not worry or do not bother yourself about it (it depends on the context).

2. "Si en toute sincérité, on n'agit que pour exprimer la volonté Divine, il n'est pas d'action qui ne puisse échapper à l'égoïsme; mais tant qu'on n'a pas atteint cette condition, il est des actions qui sont plus favorables au contact avec le Divin."

There is no action that cannot escape selfishness or all actions without exception can become unselfish.

3. "La santé est l'expression extérieure d'une harmonie profonde, il faut en être fier et non la mépriser."

Good health is the exterior expression of an inner harmony. We must be proud if we are in good health (or appreciate being in good health) and not despise it (or treat good health with contempt).

1965

*Mother,*

*Please explain the final phrase: "Le véritable amour*

## More Answers from the Mother

*est une chose très profonde et très calme dans son intensité: il peut très bien ne pas se manifester par des effusions extérieures.”*

It (Love) may quite well not manifest itself (love) in any exterior acts (or signs — or forms), sentimental or affectionate.

In French, “effusions” is used ironically and means a display of affection.

1965

*Mother,*

*“To conquer the Divine is a difficult task”—I think I have not understood this phrase properly.*

Take “conquer” in the sense of “acquisition” or “possession”.

You might say — the conquest of the Divine’s Consciousness is a difficult task.

Commentary: for human beings to become conscious of the Divine and to possess His nature is difficult.

1965

*Mother,*

*X has told me about your arrangement for the mill-room. I am very happy about it. It will give a much needed rest to Y. I hope it will work out well.*

It depends on how much each one cares more for harmony than for the triumph of his own will!

Love is with all, working for the progress of each one equally — but it triumphs in those who care for it.

Love.

1965

Love is with all,  
working for the  
progress of each  
one equally —  
but it triumphs  
those who care  
for it.

Love

A handwritten signature consisting of several intersecting and curved lines, likely belonging to Sri Aurobindo.

(During a period of milk shortage in the Ashram, the Mother asked the disciple for information.)

I would like to have two figures, if you can give them or get them:

## More Answers from the Mother

1) What is in *litres* the quantity of milk required daily if we give the *full ration*?  
2) How many litres of milk we are getting per day (maximum) all told?

With method, order, and care there is no difficulty that cannot be solved.

With love and blessings.

*About 1965*

*(The disciple related the complaints of the laundry workers.)*

Be careful about the various reports of the workers — they are always biased. Each one speaks always with his preferences (likes and dislikes) and twists things.

Blessings.

*About 1965*

*Mother,*

*I had a queer dream. Communists attacked my room. They climbed up to the windows from outside. They were abusing, shouting and screaming; but something was preventing them from entering inside. I stood quite unperturbed as if it had nothing to do with me.*

This concerns the country, not you personally.

*Yesterday my right arm was very slightly hurt. I don't know why, but I almost swooned for about a minute. I do not see any reason for this.*

Concentrate more constantly on the Divine Presence and the protection will be more spontaneous.

Love and blessings.

*About 1965*

### Series Three

*Mother,*

*Each time that I try to rise a little in my consciousness, I get a great setback and it seems to fall instead of rise. When I give up the effort, it becomes normal.*

As for the progress, it is because you are trying mentally and the mental is always a limitation to the consciousness. It is only the aspiration from the heart and the psychic that can be effective. (And when you stop trying, you let me work in you and I know the proper way!)

*About 1965*

*Mother,*

*I have read a good deal on “what is humour”, both ancient and modern. Your humour does not fit any of the definitions and yet I find your humour to be the most humorous. Can you tell me what is true humour?*

The humour of the Supreme.

*About 1965*

*Mother,*

*According to the old tradition there is a cycle of four ages or Yugas: Satya, Treta, Dwapara and Kali. In “The Yoga and Its Objects” Sri Aurobindo seems to confirm it. I did not find any definite mention in other places. Please tell me whether the Satya Yuga that you are bringing is again to be followed by the other three and the world is to fall into this darkness over and over again.*

I do not know how they will call what I am bringing, and according to Sri Aurobindo it will be followed by the New Creation and the advent of the Supramental. That is all I know.

Blessings.

*About 1965*

## More Answers from the Mother

*Mother,*

*Does the cow really have a special sanctity or is it merely a tradition based on economic needs?*

Mere tradition based on old symbols.

Blessings.

*About 1965*

*Mother,*

*Z has produced many children at very short intervals. I advised him to have a little control. Instead of that, he tried for an abortion for his wife when the next occasion came. It has failed. His wife is ill. He now wants to know the proper way.*

*Control or, if he is incapable of it(?), operation on himself. It has become very fashionable!*

*About 1965*

*Mother,*

*I am very sorry about the muddle over X. He has told me several times that he is unhappy in his department and wants to come out, but he does not want to say so in the face of Y. He wants it to be said that he is changing to the Laundry because Mother wants it.*

I do not like such a weakness going to the point of hypocrisy. Is there nobody else who could look after the Blanchisserie?

As for replacing Z in the Blanchisserie, unless X is frank and says to Y that he wants to go there and do that work, I do not want him, because my words are not diplomatic and I shall say the truth to Y whatever is the result.

In fact, it would be better to find somebody a little more courageous to work in the laundry.

Blessings.

*15 January 1966*

Series Three

*Mother,*

*I had taken your permission to give Sri Aurobindo's stories retold in Hindi (not translated) in Hindi "Purodha".*

It seems to me better if it is simply translated. What is your reason for *retelling* and not translating?

4 February 1966

*Mother,*

*The reason for retelling Sri Aurobindo's stories in Hindi is very simple. It is honesty. We do not want to pretend that we can translate his "Baji Prabhou" or "Perseus the Deliverer". We can reach nowhere near the original unless, as you told me once, "we reach the consciousness from where he has written", which is beyond our dreams. The stories are very nice; we tell them in our own words and say that those who can should try to read the original. On this plea you had sanctioned retelling them in "Purodha". A translation that tries to be faithful becomes very pedantic and loses all its charm. All the translations available go to prove this.*

Considering the matter from this point of view — *let it be.*

With love and blessings.

4 February 1966

*Mother,*

*I had planned to give "Stories from Sri Aurobindo" as we have stories from the Upanishads or the Mahabharata, with the idea that your full approval was there. X studies the original and writes it in Hindi; then I retouch the whole thing. Now I fear that you did not like it very*

## More Answers from the Mother

*much. It is difficult to withdraw because I have already announced your approval for the plan. What to do? I am not happy about it.*

It is quite all right. You can go ahead happily about it! I like the idea as you put it.

All depends on the spirit in which things are done.  
Your attitude is good so everything is all right.

*I have been teaching some beautiful poems about Radha and Krishna. Radha seems to be so living. The scholars of the modern age say that Radha is a very recent addition to the Krishna cult. Can you tell me whether Radha existed or not?*

Surely she has lived and is still living.

Love and blessings.

8 February 1966

Mother,

*The political and economic situation in India is becoming more and more ridiculous. Please save India from the Indians and make us worthy of your grace.*

The Divine's Grace is wonderful and almighty.

And the ways of working of the Lord are full of a delightful sense of humour...

Love and blessings.

6 March 1966

Mother,

*The Labour Inspector is coming to visit our Blan-chisserie at 8:30 today. If we employ 20 men or more,*

### Series Three

*we come under the Factory Law. We have 23. Many or rather all wise men are advising me to declare only 19. But I believe that an Ashram department must not give false declarations, so I am going to declare the correct number. Am I right? Due to my declaration you will have to pay for the provident fund, etc.*

Certainly you cannot give a wrong figure — but, is it not possible to really reduce the number of servants to 19?

21 March 1966

*(The disciple could not decide upon a course of action because different parts of his being put forth contradictory arguments, each of which seemed correct. He asked the Mother what to do in this case.)*

I am quite willing to answer — but once more the answer will probably be bewildering...

In fact all your different parts are correct in their argument, and the wisdom is to go deep enough in the consciousness to find the place where they meet and agree, completing one another rather than contradicting.

As for the actual action, a smooth, harmonious working is generally better than the difficulties created by too rigid principles... but that also is not absolute — and the ideal condition is, at each occasion, to receive in the inner silence the guidance from above.

With constant practice and goodwill, it becomes possible.

With love and blessings.

24 March 1966

*Mother,*

*Our old workers, who are blamed for cooking badly, have asked time and again for some more spices or more*

## More Answers from the Mother

*oil or such things. When I took up the work in the Kitchen, some of them appealed to me. I asked them to keep quiet because there was financial difficulty in the Ashram. But later, I thought I should try to get them a little freedom in work. I spoke to Y and got more spices and oil for them. Now your answer puts me in a doubt whether I have done the right thing.*

R, what is the matter with you? I always considered you as one of the rare ones who could understand my jokes!... and now! You take one evident joke so seriously!... I have nothing against your workers, on the contrary; my plan was to wake up in them a new interest in the work and, on the solid basis of an experience, to give what is necessary for an ... eatable cooking. I am sorry to have to explain everything in advance, in order to be understood.

You can say to the one who spoke to you that he will be given what is needed for cooking, but that the whole thing needs to be reorganised and nothing lasting can be done in a hurry.

Now, if anything I said or did gave you the impression that I am not satisfied with your work, I am very sorry for it because nothing of the kind is in my consciousness. I know the circumstances are difficult and you do the best that can be done — but everybody and everything can always progress and I am always working in view of a possible improvement, knowing that the greatest difficulty brings always the greatest victory.

And I trust that you are with me for that.

With love and blessings.

26 March 1966

*(The disciple wrote about a disagreement with a Dining Room worker. His letter ends:)*

*I am sorry I am writing in anger, but a distrust of this sort does hurt and I do not conceal it.*

### Series Three

There was *no distrust* and I am sorry you took it that way. But now I tell you *seriously* (as you do not seem to appreciate my jokes) that the best thing to do is to have an open, frank and cordial talk with Z and tell him clearly the way you see for the problem to be solved.

If you both together come to a harmonious and effective solution I shall consider it as a great victory... for me.

With love and blessings.

2 April 1966

*Mother,*

*You have asked me how my hand is. I don't know what to say. Before informing you about it, I had to call for your help for lifting even a tomato; only with a constant remembrance of you, could I finish my work. But after getting your blessings, I lifted several boxes of grapes, each weighing about 30 kilos, and I forgot to call you even once. From this you can decide which condition is better!!*

This is one more proof that in your case, the physical contact (this time in writing) is more effective than the purely mental one.

Love and blessings.

7 April 1966

*Mother,*

*When I came here you gave me work in the Dining Room. Thus I was working on the last Darshan day when one could make Pranams to Sri Aurobindo. My work went up to 9:30, but my group had to go for Darshan at 9:00. Everyone told me that I should leave the work and go, or I would miss Darshan. I did not mind. I came after finishing my work and, lo, Sri Aurobindo was a little late and my group began only after I had come.*

## More Answers from the Mother

Naturally!

*When you called me upstairs to do X's work, you said that I would be avoiding many troubles if I concern myself only with work and did not try to look at you each time that I saw you. I have tried to follow that advice faithfully to the best of my capacity and it has helped me very much. In the same way I did not look at Sri Aurobindo even though I had to go several times towards his room. I always thought it was sufficient that you can see me — I need not see you. If you want me to change this approach, surely I shall do so, to the extent you want. Life is a paradox, isn't it?*

Your attitude is excellent and very helpful for the work and also for you.

So let us continue as it is.  
With love and blessings.

8 April 1966

*Mother,*

*Now about the future arrangement for distributing milk during this milk shortage. Instead of making any suggestion of my own, I would like to know exactly what you want me to do. Who are to be regarded as children and in what way is the extra milk to be given?*

I consider as children all those below 15. Up to 10 years old I would like them to have at least 2 full cups of milk per day (of course, those who do not like milk are not at all asked to take it).

The sick people, where recommended by a doctor, may have also if they wish. Apart from that I leave it to your "wisdom".

14 April 1966

Series Three

*Mother,*

*The glass case that used to remain on my terrace (the one used for drying things) was thrown about two metres by the cyclone and all the glass is broken. The storm had a special love for the Ashram and Pondicherry, it seems.*

May be.

The forces behind the cyclone were not hostile but full of a transforming power. You did the right thing, and I can assure you that to go inward and to receive the force is more helpful than to throw oneself into an agitated action. Certainly "tamas" is not good, but it is only through surrender to the Divine Consciousness that tamas can be changed.

With love and blessings.

6 May 1966

*Mother,*

*The other day a man came to me asking whether he could give his clothes for washing. I said, "You can give clothes only after staying here for one year." And immediately he pulled out a note with your approval!!*

Before signing any demand, I am *always* asking if the person has been here for more than a year, and each time I am told yes. I have no way of control because I do not know who is coming and who is admitted. I receive information only in very few cases. So the only thing to do in this case is to refuse all signature except on a note coming from you.

Blessings.

17 May 1966

*Mother,*

*A Gujarati couple who came to stay for one year at their own expense are asking for free food. He works*

## More Answers from the Mother

*in the Bakery, she in the Kitchen. He says that he is not getting the money from home that he had expected. In work they are not bad.*

They can have the food as long as they work.

*Some friends are advising that in "Purodha" I should give more things by you and Sri Aurobindo about Sadhana. My idea is that if we have to approach the youth, for whom this magazine is meant, we should not speak directly of Sadhana. We should attract their attention towards the Ashram and your teachings and then let them read directly from your books. As far as the value of our magazine is concerned, I think much more depends upon the consciousness from which things are written than upon what is written.*

You are right.

2 July 1966

*(The disciple explained that at the Dining Room there were two different standards by which visitors paid for their food. His letter ends:)*

*They are actually charging Rs. 2.50 per day for 26 days. There is no uniformity. For the same thing different people give out different rates. X says that they made the change with Y's knowledge, but he does not seem to know it. I asked Z to ask you for a clarification on this point, but...*

This is very interesting but not unexpected. Since I have "retired" each one seems to do according to his own ideas without correlation with the others and — under the pretext of not disturbing me — without consulting or even informing me!

### Series Three

Although by my own means, I know more or less what is going on, I simply smile and do not interfere. Each one must learn by experience.

I am waiting for the day when order will conquer disorder and harmony be the master of confusion. I am behind all effort in this direction.

Blessings.

6 July 1966

*Mother,*

*In a good many lives of Indian saints we read that with full trust the man refused to eat till the Lord came in the human form and shared the food, and that actually the Lord appeared, behaved just like a human being, and ate. Is there any truth behind these stories?*

A psychological truth because anybody can become for you the Lord if so you decide. The subjective point of view is much more widely prevailing than it is generally admitted.

23 July 1966

*Mother,*

*I have been reading Sri Aurobindo's "Love and Death". Do such vast regions of eternal night and sorrow as described there really exist? And do we go there after death? They seem to be like hell, with all their sorrow, gloom, darkness and the roaring rivers. Which part of the being goes there and why?*

The vital world is mostly like that and those who live exclusively in the physical and the vital go there after death... But there is the Grace!...

2 August 1966

## More Answers from the Mother

*Mother,*

*About the vital world described in "Love and Death" you said that "those who live exclusively in the physical and the vital go there after death". Does it follow that even animals and plants have to go there? How do they manage to come out from there?*

Except for very rare cases, the animals are not individualised and when they die they return to the spirit of the species.

*In "Love and Death" are Ruru and Priyumvada the first forms of Savitri and Satyavan?*

Sri Aurobindo told me nothing about that.

6 August 1966

*Mother,*

*X is one of my students. She works hard but cannot retain anything. She feels sorry, works again, but with the same result. Seeing her effort I promoted her, although she is not fit for the eighth class. This year it is the same thing. Her sister Y is clever but lazy. Several times I have had to check myself from getting impatient. She is interested, but she rarely works and hardly gets any result. How to deal with such cases?*

Continue to be patient. It is some kind of mental tamas: one day they will wake up.

6 August 1966

*Mother,*

*Was the recent cyclone also brought by the transforming forces of the Divine?*

### Series Three

Nature is collaborating in her own way. All is meant for the growth of a spontaneous sincerity.

Blessings.

7 November 1966

*Mother,*

*I write stories for my magazine. Now let me tell you a true story. A gentleman came here. He claimed to be a poor man, though he is building a four-storey house for himself and earns about Rs. 1200 to 1600 per month. He wanted to have your "special darshan" and you refused — it was so unkind. The poor man then made up his mind that if you change your mind and see him, he will give you Rs. 10 and his wife will give Rs. 15 — and still you did not meet him. It was impossible for him to give Rs. 100, as suggested by a friend, for the simple reason that he did not have that much. When he went back, broken-hearted, he was caught by the crowd of students in Andhra. He had to beg and plead for mercy and by divine grace he could at once offer Rs. 500 to get out of their hands!!*

The same story, with small differences in the setting, could be told so many, many times!...

And what about the stories of the efficiency of the Divine Grace? They are less in number perhaps, but so much more comforting!...

Love and blessings.

8 November 1966

*Mother,*

*Z came to me last night. We had a very long talk*

## More Answers from the Mother

*about his work. He seems to have gone with a calm satisfaction. If only I could work half as well as I can speak on the subject! Alas, that does not happen. Sometimes I fear that I am losing interest in work. Even in the work connected with fruits I am not half as enthusiastic as I used to be. It may be that I am losing interest or getting old or learning to work without feverish activity. You alone know.*

I see it as the advent of *Wisdom* leading to true equality.  
Blessings.

17 November 1966

Well, one thing is sure—with you I am rich and receive some money. With most of the others I am poor and have debts....

Blessings.

8 December 1966

*Mother,*

*Since X has taken over the mill the flour is not good, so the bread does not rise properly and it remains hard. But people are saying that I have given orders to reduce the size of the bread for the sake of economy! X is reported to have said that I am standing in his way, otherwise he would have got control over the Bakery. As far as I know myself, I am not keen about being a departmental head; I have had enough taste of it. At the same time I do not want to run away from a task given to me. If I have to continue, please show me some way of being more useful. If you have someone else in view, I won't mind in the least to step aside.*

I wanted you to look after the money, because it was the only way to be sure that the money would come to me.

### Series Three

But the organisation of the working of that section can be given to others provided they agree to collaborate.

I ask you a little more time and patience and expect things to take a more definite form.

As for the displeasure of people they always grumble and complain. We have not to give it any importance.

1966

*(The disciple wrote that he would look after the organisation of the Bakery, Laundry and Dining Room, but could not keep their accounts since he did not know book-keeping.)*

I am very fond of proper organisation. If those who organise want sincerely to do it, I require only clear and precise information. When this is given and there is sufficient trust in the Organising Power it is sufficient. The rest will be done.

Blessings.

*About 1966*

*Mother,*

*You must appreciate the human capacity for calling troubles. I was perfectly all right, in fine health. Then an idea came to me like a crow in the sky: "You speak of divine protection; look at Y and Z — now sick — who are much more useful than you." I chased out the idea, but not before receiving a little kick in the shape of a cold. But luckily the Protection does not care for my stupidity.*

It is not a question of usefulness. For the Grace to have a perfect and total result of Its action, the faith must be *total and perfect*. Where???

Love.

*About 1966*

## More Answers from the Mother

*Mother,*

*One worker of the Bakery has gone and X is going  
on the 6th. We need two persons there and one for the  
Dining Room.*

I have no contact with people now and no exterior means to find workers. The only hope is in the capacity of the invisible Power!

Love and blessings.

*About 1966*

*Mother,*

*Y, who works with me, has given a sealed letter for  
you. Perhaps he wants to import his children. Last year  
you had said that you will allow them when the situation  
improves.*

The situation has not improved, but if he is a good worker, it is better to let him bring his family.

I know the difficulty and am trying, but very few, now-a-days, are those who sincerely want to work.

Whenever I hear of somebody I immediately send him or her to you. But it does not seem to be very effective!

Blessings.

*1966*

*Mother,*

*A student of mine has written an essay where  
she says that we are expected to have nothing to do  
with sex and yet each time we speak we must re-  
member sex so that we may not make a mistake in  
gender!*

This is just a *joke...* or, a twist of the mind and a clever way of

### Series Three

refusing to understand what is truly meant by the advice.

Blessings.

*About 1966*

*Mother,*

*We received an oral assurance from the Government of India that they would subscribe to 500 copies of Hindi "Purodha". The official order got delayed by 7 months. We have printed more copies for them and now they want only 150!*

*I never thought of money all these years. Now I have to ask you for more and more!!*

What to do? On all sides it is like that. It seems a new problem that has to be solved miraculously: to receive much less, and yet to spend much more!

Love and blessings.

*About 1966*

*Mother,*

*Will any doctor believe that yesterday when I was writing my letter to you the swelling of my groin was so big that I had difficulty in walking. This morning when you received my letter, I began to feel that it was shrinking. By the time I got your reply it was reduced to half. Now I can run! The swelling of the foot also goes down in the same way, but neither goes away completely. They reach a point where they are harmless and then the progress stops.*

This gives the exact measure of your body's receptivity. Concentrate the force on the diseased parts and they will improve.

*About 1966*

## More Answers from the Mother

Ambitious plans generally fall flat. It is better to go slow and steady.

Blessings.

*About 1966*

(*In the following letter, the words “choice” and “abyss” refer to the Mother’s New Year message of 1967: “Men, countries, continents! The choice is imperative: Truth or the abyss.”*)

*Mother,*

*The choice was made long ago. There is no progress towards it. The abyss seems to be gaping just in front, yet there is a confidence that it will be removed from the way.*

The confidence is quite legitimate. The message is only for those who are still asleep and quite satisfied with their sleep.

Blessings.

*2 January 1967*

*Mother,*

*Z is asking me to write some Hindi articles on subjects like meditation, work, surrender, etc. He says that I am the only one who can write properly. I feel that it would be like a blind man leading the blind. Looking at myself I wonder what I know that I can tell others.*

Go on writing. How do you know if the *inspiration* is not ready, waiting to come to you?

Love.

*10 February 1967*

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*Mother,*

*For "Purodha" you asked me to write on subjects connected with Sadhana, and the first article I have written is on meditation!! And yet once you said that if I were to be punished I could be asked to meditate for half an hour!*

I never said that you were not capable of writing on the subject!  
Blessings.

8 March 1967

*Mother,*

*I am having difficulty in writing for "Purodha". I can very well see the hollowness of what I write. The life is missing. And yet I have to write because I have the responsibility of the monthly.*

Call Sri Aurobindo to your help, and it will be all right.

24 March 1967

Beware of what is repeated to you in my name — the spirit in which it has been said is lost!

29 March 1967

*Mother,*

*(After relating several problems:) What stories on a day like the 29th! Let me not get the contagion of bitterness.*

When we get bitter we lose our Divine contact and become very "bitterly" human...

Love and blessings.

29 March 1967

## More Answers from the Mother

*Mother,*

*I am not bitter for the simple reason that I am losing my sense of responsibility (the words do not convey the proper sense). It is X who is getting more and more bitter — even against you. He feels that soon all of us whom he calls people of the old lot will be thrown out in a helpless condition. I was praying that I may not get the infection.*

All that happens is to teach us one and the same lesson. Unless we get rid of our ego there is no peace either for ourselves or for the others. And without ego the life becomes such a wonderful marvel!...

Love.

30 March 1967

*Mother,*

*Perhaps you know that our quota of sugar has been reduced. I would like to have guidance from you about the new policy. If you like, I shall give you the details of consumption.*

I learnt that yesterday and can only tell you: *do for the best.*

If you use sugar for me, stop it completely. It can be replaced by glucose if need be.

I suppose all these are to teach us to be plastic.

Love and blessings.

13 April 1967

*Mother,*

*You seem to think that you are a very big eater! If you stop sugar it will save a lot! From 1951 or so I have not used sugar for you because you had asked me not to*

All that happens  
is to teach us one  
and the same lesson. -

Unless we get  
rid of our ego  
there is no peace  
either for ourselves  
or for the others. -

And without ego  
the life becomes  
such a wonderful  
marvel! ---

love *J.*

## More Answers from the Mother

*do so. In the morning almond drink I use honey and in the evening sugar-cane juice. If the pomegranate juice needs sweetening I use sugar-cane juice.*

I am very glad to hear that you are not putting sugar in my drinks. I find them quite sweet enough as they are and congratulate you for your remembrance of what I said — it is indeed an uncommon fact!...

With love and blessings.

14 April 1967

*Mother,*

*In the context of your recent messages to the school emphasising the future: As a language teacher I have been laying great stress on the Ramayana and the songs of Kabir, Mira, etc. and the stories of the Upanishads and the Mahabharata. Please tell me what to do. If I stop them as belonging to the past, how to replace them? If I continue them, shall I not be going against your current?*

Not at all. It is the attitude that is important.

*Even in the lower classes I lay stress upon the stories of Indian literature. We have no vision of the future and if we discard all these as things of the past, then what will remain in the literature?*

The past must be a spring-board towards the future, not a chain preventing us from advancing.

As I said — all depends on the attitude towards the past.

*As I can see it, for myself the best thing would be to give up teaching and writing and go back to purely physical work and wait for the advent. But that would mean*

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*finding fault with you, because it is you who gave me  
these works against my apparent wishes.*

And I continue to give you the work. If you feel that a change is needed it can be in the *attitude* giving more importance to what is to be said and realised and using the past as a preparation for the future.

This is not a very difficult thing to do — and I am quite sure that you will easily do it.

With love and blessings.

17 April 1967

*(The disciple wrote that in the Dining Room kitchen many workers were upset with the decisions of one of their supervisors. His letter ends:)*

*In such conditions please see that the work does not deteriorate. The Kitchen has no good workers. It is one of the most neglected departments. I hope something better will come out of all this conflict. I believe in miracles.*

When human passions guide the work, I can only stand apart as a witness. I am politely informed of what is decided — never asked for what is to be done.

I cannot give orders because if orders were disobeyed it would automatically lead to a catastrophe.

So there is nothing else to do than to wait patiently for the passions to cool down and... hope for the best.

Perhaps some people may wake up to the necessity of working hard...

With love and blessings.

19 April 1967

*Mother,*

*On the last few occasions I have felt very tired after Darshan work. During this period I do not do much*

## More Answers from the Mother

*physical work, I do not get nervous or excited, and this time I did not feel the sense of personal responsibility either. But I remain present all the time and at the end I feel dead tired. If I have to work I feel all right, but the fatigue comes after that. Why? What to do?*

It is because you are receptive to the Force when you work and that sustains you. But when you are not under the strain of the work you are less receptive. You must learn to be receptive in all circumstances and always — especially when you take rest — it must not be the “rest” of inertia but a true rest of receptivity.

Blessings.

9 May 1967

*Mother,*

*The Dining Room mats are very much torn. Before asking for new ones, I would like to know whether we shall continue to have mats or go for tables and stools on a large scale. At present we have two rooms with tables and stools, the rest with mats.*

There will always be people who like better to sit on the floor.  
Ask for the mats.

11 May 1967

*Mother,*

*Can you tell me how long it took you to plan this creation and who was there to execute it?*

Nothing in advance. Everything immediate — directly, spontaneously without any intermediary. The intervention of intermediaries has mostly complicated matters rather than simplified them. A rather long story to say.

Blessings.

13 May 1967

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*Mother,*

*Before 1947 you had said that India was suffering from something like cancer: each limb was trying to grow at the cost of the others. We could not see it at that time. Today all can see the cancer and even leprosy. But for your presence the whole thing is dark as dark can be. Is a full destruction needed before India fulfills her mission? Will it take a very long time?*

When there is some work to do, the least one speaks of it the better it is.

17 May 1967

*Mother,*

*Y has long been friendly with me and now she is coming to me for advice. Sometimes she feels very lonely and thinks of getting married. Sometimes she feels that her place is in the Ashram and the other things are useless. I never give her direct advice, but I would like to know whether she is meant for this life and what line I should take when she comes with her difficulty.*

The fact of being here proves that there is an aspiration somewhere in her being and with help the aspiration can spread in the whole being.

With love.

5 June 1967

*(The disciple informed the Mother about a shortage of fruits and sugar in the Ashram.)*

Sugar is useful mostly for children, for the others it can be replaced by something else.

## More Answers from the Mother

Surely, all this comes to teach us to have a *quiet faith* that what is *truly needed* we shall have and that, for the rest, we must not bother!

With love and blessings.

15 June 1967

*Mother,*

*Z is so keen to control the Dining Room. If you don't mind, let him take charge of it from December when you reorganise.*

I do not see how it is possible for many reasons that I cannot write here. I am *not* reorganising, I am simply *adding* a kitchen<sup>18</sup> because the number of people has increased so much that to cook for such a big quantity at a time becomes difficult.

Moreover the food for the school children and the food for the Ashramites needs to be somewhat different, as children need special food for *growing*.

26 June 1967

*Mother,*

*Can you tell me why in Sri Aurobindo's Ashram, in your presence, everyone seems to think of food, physical culture and the doctor for keeping good health? The Divine help may take a fourth place if it likes. It is difficult, at present, for one to speak of your help. People seem to think that by speaking of your help either one is trying to show off or is a fanatic.*

Sri Aurobindo said that the physical was to be taken into the yoga and not rejected or neglected. And almost all here thought

<sup>18</sup> The Corner House kitchen (and dining hall), for the students of the Ashram school.

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they were doing yoga in the physical and fell the prey of the physical "needs" and desires...

To speak frankly, I like better that mistake than that of the so-called ascetics who are full of contempt, bad will and scornful feelings for the others.

No time to say all that could be said on the subject.

But... the criticising spirit is more destructive than many bad habits.

Blessings.

12 July 1967

*Mother,*

*I never scorned my body nor did I adore it, although I have a leaning towards asceticism. I was not criticising anyone yesterday.*

My remark was not meant for you but a very general statement.

*But I feel sorry, angry or disgusted when people come to me moaning about their health and tell me that they have done this and that, yet there is no improvement. Then I can see from their face that they won't trust me if I ask them to have faith in you. They will think that I do not want to give more milk or fruit, so I tell these stories. It is this that I find disappointing.*

Why disappointing! If there is one in a hundred who has a true faith, it is already a miracle!

*I have been reading the autobiography of the present Dalai Lama. Is there any truth in the legend of the Dalai Lama's rebirth and discovery?*

At one time I knew their legend, but now I have forgotten it. So I can say nothing about it, except this general statement — that

## More Answers from the Mother

man can imagine nothing that has not happened at least once; so there is always a truth behind the statement. The mistake is to generalise and make a rule of it.

Love and blessings.

13 July 1967

*Mother,*

*I have seen your messages about tests. I fully agree that examinations are useless. Personally I have some questions. I teach a language. I have to see whether my students have a grasp over the language. In one of my classes I have replaced tests by essays. The result is satisfactory. But what to do in such cases:*

1. X — *She has a good grasp of Hindi, but she is very careless, does not work and is often absent.*
2. Y — *Very intelligent and capable, but she has always shirked from work and tried to cheat me by her sweet and intelligent talk. I had to give up.*
3. Z — *Very much interested, she can appreciate literature, but she cannot write one sentence correctly.*

*There are others in the same category in various degrees in the lower classes.*

Those who are insincere do not truly want to learn but to get good marks or compliments from the teacher — they are not interesting.

*Is it possible for a teacher to know by his inner contact whether the student knows the language well and can be promoted? W was wonderful in my class for ten days in a year; on the rest of the days she was just a listener. I always promoted her on the basis of the possibility expressed on those ten days.*

It is all right.

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Naturally the teacher has to test the student to know if he or she has learnt something and has made a progress. But this test must be individual and adapted to each student, not the same mechanical test for all of them. It must be a spontaneous and unexpected test leaving no room for pretence and insincerity. Naturally also, this is much more difficult for the teacher, but so much more living and interesting also.

I enjoyed your remarks about your students. They prove that you have an individual relation with them—and that is essential for good teaching.

Blessings.

25 July 1967

*Mother,*

*Feeling very unwell at night for the last three days.  
But as soon as it is time when I can report to you, I am  
all right. Deep breath was always my strong point. Due  
to fat it has become shallow and heaven knows what  
else!*

If you *want* to breathe properly you *can*.

The time has come to rely only on the Divine Will and to *let it work FREELY* through you.

This is the same answer as the one I wanted to send to you yesterday but I had no time to write.

I repeat—the time has come at last, not to rely any more on one's own petty will, to hand over the whole affair to the Divine's Will and to let It do Its work through you, not only through your mind and feelings, but mainly through the body—and if you do it sincerely, all this body nonsense will disappear and you will be strong and fit for your work.

Blessings.

28 July 1967

## More Answers from the Mother

*Mother,*

*It is very difficult to understand what exactly you want in the field of education, but from what I can understand it seems that all we are doing is pretty useless. Hindi poetic literature has some higher things, but what are those heights in comparison to what you want? If we want to learn good language and proper usage, we have to read stories and novels which are of a very low type because they portray human life as it is.*

*The difficulty comes when I have to do what I know is not what you want, and I have no courage to throw myself completely in your hands.*

Your difficulty comes from the fact that you have still the old belief that, in life, there are some high things and some low things. It is not exact. It is not the things or activities that are high or low, it is the *consciousness* of the doer which is true or false.

If you unite your consciousness with the Supreme Consciousness and manifest It, all you think, feel or *do* becomes luminous and true. It is not the subject of the teaching which is to be changed, it is the consciousness with which you teach that must be enlightened.

Love and blessings.

31 July 1967

*Mother,*

*The Kitchen does not give water for drinking. It requires it only for cooking. It is our bad luck that draws this comment about people falling ill. Of course, our filters are not perfect, but that is another story. No wonder that people blame us for everything.*

I am blaming nothing, nor anybody and know that each one

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does the best he can. It is evident that the job is very difficult.  
But are we not here to conquer difficulties?

With love.

23 August 1967

*Mother,*

*I am giving in the October issue of "Purodha" your message: "At the very moment when everything seems to go from bad to worse, it is then that we must make a supreme act of faith and know that the Grace will never fail us." I do not quite understand "we must make a supreme act of faith".*

I mean act according to our inner conviction regardless of all consequences and keep our faith unshaken in spite of the apparent so-called proofs to the contrary.

28 August 1967

*Mother,*

*Many people will come here in February for your ninetieth birthday. Statistics and calculations are being heaped upon me, showing me all possible difficulties and yet I am almost blind towards them. I think that in spite of all defects you will find a way, and things will go smoothly. I feel that if I cannot have more and stronger contact with you in my work, then it is useless to be a departmental head. An ordinary hotel manager will do better.*

*Please give me whatever is necessary for this occasion.*

Statistics and calculations are purely mental, and *here* all mental rules are constantly contradicted by the working of the higher Force.

## More Answers from the Mother

Your inner reaction is mostly correct. But you cannot be convinced by it, because for a long time it was mixed up with an ego reaction.

Now the mixture is getting less and less. So it is to be hoped that next year it will be totally overcome — and then things will be clear and simple for you... if not for everybody.

With love and blessings.

3 September 1967

*(The disciple wrote to the Mother about an Ashram school circular on the subject of homework.)*

This has come up after receiving many letters from both parents and children complaining that because of homework the children go to bed late and are very tired as they do not sleep enough.

I know that all these complaints are exaggerated, but they are also the indication that some progress must be done in the routine.

This project has to be worked out in its details with plasticity and suppleness.

I am not for treating all the children in the same way, it makes a kind of uniform level, advantageous for those that are backward, but detrimental to those who can rise above the common height.

Those who want to work and learn must be encouraged but the energy of those who dislike studies must be turned to another outlet.

Things are to be arranged and organised. The details of execution will be fixed later on.

Blessings.

26 September 1967

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*Mother,*

*Once a worker goes to the school he becomes “an important person” and ignores work. I wish something could be done to remove that stigma from the school. Teachers and students expect more concessions and conveniences. They stick to the school to avoid work. And if they go for any work they do not give their full and are not very helpful.*

*Or perhaps they are special beings<sup>19</sup> who have come for something else and we expect the wrong things from them!*

The greater beings are always the most simple and modest.

Blessings.

2 October 1967

*Mother,*

*I seek your guidance about promotion in the classes....*

*X is very weak and irregular. If she wants she can do well, and since Y’s birthday celebration she has become more intelligent. She was a star there.*

Intelligence and capacity of understanding are surely more important than regularity in work. Steadiness may be acquired later.

5 October 1967

*Mother,*

*I give freedom to my students to say what they like. Sometimes they write morbid things. Someone has written: “Youth is meant for enjoyment; useless old fellows*

<sup>19</sup> Against “special beings” the Mother wrote: “Not to my knowledge!”

## More Answers from the Mother

*say we must work for the future, etc." They know what is the truth and yet they write such things. What attitude should I take? I do not want them to say things to please me as some do.*

You can tell them that if they do not believe they can learn here something that is not taught elsewhere, they can very well change school... we shall not miss them.

It is better to have a selected few than a commonplace mass.  
Blessings.

5 October 1967

*Mother,*

*Last night I was reading what Sri Aurobindo has written about the French Revolution. After this, one feels that all that we read, study or learn is only a heap of falsehood, so why strive to attain that falsehood?*

I suppose it is only as a gymnastic for the mind!

Love and blessings.

16 October 1967

*Mother,*

*I heard the programme on the radio in which our boys took part. I think such programmes can be quite useful. But I was not happy about the performance of our boys.*

*I do not know whether you give any importance to what is called general knowledge. All four boys were asked, "Who are the Arcot brothers?" None knew. They are very important people in Madras in the field of education and politics. Their 81st birthday is being celebrated and the papers are full of their pictures. The*

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*local people will take it to mean that we do not take interest in the South and look down upon them, as the D.M.K.<sup>20</sup> always says.*

Sorry to say that I did not know myself the existence of these very important people! Consequently I am convinced that one can be wise without knowing them...

We cannot give more importance to the south of India than to the rest of the world—and upon earth there are *so many* very valuable people of whom we do not know the existence!...

26 October 1967

*Mother,*

*There is one Mahesh Yogi who has become very popular in Europe. He started a Yoga University and now he is starting an international city—evidently he copies you. He has made a graph of meditation. I send it to you. It seems it is transcendental!*

Everything and anything can be an instrument for the Supreme Wisdom to prepare the earth in view of the new creation!...

Blessings.

28 November 1967

<sup>20</sup> A regional political party.

More Answers from the Mother

Everything and  
anything can be  
an instrument for  
the Supreme Wisdom  
to prepare the earth  
in view of the new  
creation! — .

Blessings



Mother,

I have been rather unwell for the last three or four days. Diarrhoea and vomiting are the symptoms. Generally this happens when my mind is upset, but this time it

### Series Three

*is not so. I did not eat for three days and I was all right.  
Yesterday I took some food and again the problem has  
started. The real reason must be somewhere else.*

It is due to restlessness and agitation. What is the matter?  
Bring down peace, the *Divine Peace* in your stomach and it  
will be all right.

Love and blessings.

2 December 1967

*Mother,*

*I am not aware of any restlessness or agitation in me  
except butterflies in the stomach sometimes. Rather for  
the last few days I have been dull. Generally I call your  
peace and it never fails. This time there is a strike! The  
call does not arise.*

That is serious! Try to find out "why?"

2 December 1967

*Mother,*

*I can't say why I feel too dull to call you; that is  
for you to reply. Such dull periods come after the bright  
periods when everything seems to call you and be ded-  
icated to you. In these dull periods, nothing but tamas  
seems to rule. Generally they pass after a few days.*

This is a proof that your whole being is not unified around the central psychic Presence.

This is a personal task that each individual must do for himself. The help is always there but the effectivity of its action is in measure of the receptivity and the conscious appeal.

## More Answers from the Mother

After all, it is a question of patience in the endeavour.  
With love and blessings.

3 December 1967

*Mother,*

*Once again I slipped out of the Protection. This is rather bad. I fell in the rain on the terrace between the fruit room and Z's room. All the glasses on the fruit-juice tray were broken. I escaped with a few bruises. Perhaps it is a pointer towards lack of receptivity. You alone can cure it. Do not leave it to my effort!*

It is rather the other way round — be passively confident; let me do it... and it is done. Since your last letter there is a strong and almost constant concentration of Force upon you. Rightly received, you ought to be *quite all right*.

Love and blessings.

8 December 1967

*Mother,*

*X, the Hindi poet who comes here often, writes that he is being pressed to return the titles that he got from the Government of India; he has received the Padma Bhushan award. In that case he will have to give up his service also. This would be to protest against the language policy of the Government. He wants your advice. What shall I tell him?*

Why should he listen to threats? He must act according to the *inner command* and not according to public opinion.

*Shall I give him the idea of Sanskrit as an all-India language?*

Series Three

Yes.

Blessings.

29 December 1967

*Mother,*

*A young man from Ludhiana — Y — has received a wire from his wife. Someone is sick there. He has been asked to fly back. He wants your instructions and blessings.*

Is it very necessary? Generally these calls are not quite sincere.

*About 1967*

*Mother,*

*In the agreement we signed with the labourers of the Blanchisserie, we merged their dearness allowance with their wages. All over India labour is demanding this. But here, as we did it of our own accord, they now want to change it. I have agreed, after Z explained the whole situation to them, to do what they want — and they want what is less advantageous to them. They cannot believe that we can do something that may be more advantageous to them. How can one remove this distrust?*

Can you make the blind see?

The whole of humanity — with very few exceptions — distrusts the Divine and yet His Grace is most active.

*About 1967*

*Mother,*

*Just a question, if you care to answer it. The Rama-yana says that when Rama saw that his work on the*

## More Answers from the Mother

*earth was finished, he entered the river Sarayu along with his companions. One should not judge an Avatar's deeds, but this act looks like mass suicide and suicide is regarded as the greatest sin. How to explain this?*

- 1) For the Supreme there is no sin.
- 2) For the devotee there is no greater sin than to be far from the Lord.
- 3) At the time when the Ramayana was conceived and written, the knowledge revealed by Sri Aurobindo that the earth will be transformed into a divine world and an abode of the Supreme was not known or accepted.

If you consider these three points you will understand the legend (although it may be that the actual facts were not as they have been told).

*About 1967*

*Mother,*

*A common friend writes that Vinoba Bhave would like to know what exactly Mother says about Sanskrit being the common national language of India.*

*I may add, do you expect the difficult grammar of Sanskrit to be learnt by all? Will it be for common use or only for ceremonial purposes, like Latin in England?*

For common use I was thinking of a simplified Sanskrit from the grammatical point of view. But of course, I do not know if it is possible.

*8 March 1968*

*Mother,*

*Is it correct to prepare your drinks etc. when one is not well mentally or physically? The mind gives well-balanced arguments on both sides.*

### Series Three

If you stop preparing the drink I shall have to go without it. If you prepare when you are unwell I have to work out the difficulty. So the only remedy is to be all right when you prepare the drink — it will be good for both of us...

Love and blessings.

8 March 1968

*Mother,*

*I have worked in the Dining Room for 30 years now.  
If you think it would be better to have younger people  
for the pressing needs of the future, I shall willingly step  
aside — I mean it.*

*In my work I did not plan at all. I left it to you and  
you never failed me. Let this experience grow.*

For the sake of the work, it is better if you continue because you can call and feel me, rather than a youngster perhaps full of unused energy but who believes that he is doing the work. There may be some other good reasons for you to continue the work, like honesty and sincerity, etc. but that need not be mentioned.

With love and blessings.

15 March 1968

*(The disciple asked whether he should accept a fan offered to him, noting at the end of the letter his ascetic tendency:)*

*I still have a shrinking from things of comfort.*

Shrinking is as bad as desire — so have the fan and let the Divine's will be done, for — after all — it is always His will that prevails!

Love and blessings.

15 April 1968

## More Answers from the Mother

*Mother,*

*In 1960 you had practically cured the filarial swelling of my right leg and foot. About a week back the swelling of the leg came back with a revenge. It is hot, there is tension, itching and sometimes pain. I have to limp, the foot has become almost double in size.*

There must have been a serious fall in your faith; because the force is working in the same way (it has even often proved to be stronger), but the more the faith is genuine the more the force is effective.

*X has sent me two workers. He told me that there is difficulty about their accommodation, but the Press has got a house for its workers, so I should give these workers to the Press and they will get accommodation. Something in me revolts against this kind of idea; on the same analogy I can say the Dining Room is feeding people so it must have all the workers.*

Indeed for giving work two things are to be considered, need on one side and capacity on the side of the workers; the rest has the taste of diplomatic falsehood.

20 May 1968

*Mother,*

*Several times you have told me about "a fall in my faith". Truly I do not understand it. Sincerely I do not know whether I have or do not have faith. It matters little whether my leg improves or not; but let me have some faith.*

To say the truth I do not care much about your having or not believing you have faith, what I want is that you should be all

### Series Three

right and do your work happily. With you, concerning your body, I was accustomed to a very remarkable receptivity and a rapid cure — that is the cause of my remark.

It is true that “we” are passing by a difficult period (“we” means the world) but those who remain steady will get out of it *much stronger* than before.

With love and blessings.

21 May 1968

*Mother,*

*Nobody except you will believe me when I say that yesterday my leg was swollen up to the knee. It was hot and stiff, the foot was double the normal size. Then I received your note. My eyes could see the swelling going down. Every minute it was less and in a few minutes, the swelling remained only up to the ankle and the lower portion was much better. In about half an hour it was almost normal. After a few hours some swelling has come back. I am sure I will not have to bother you again, it will go — no credit goes to my faith!*

Bravo! This is right, the true thing and must continue.

With love and blessings.

22 May 1968

*Mother,*

*My newly trained teachers, X, Y and Z, are trying to do their work properly, but I find that their classes lack life. They are dull. The whole class seems to be asleep. How to bring life in their work?*

*In the playground activities we have competitions and prizes. In the school have they been abolished?*

The prizes belong to a rather low standard of life — but if we are still there...

## More Answers from the Mother

Do it, if you find it necessary.

29 May 1968

*Mother,*

*I get very tired when people come to me in connection with their personal difficulties. I feel the fatigue when they are gone. I call you and recover in about 5 to 10 minutes. Yesterday X came to me after a long time and narrated all her family affairs. I was full of life but as soon as she left I felt completely run down. My whole body was dead tired and even after 24 hours I have not recovered.*

Yes — it is because she takes without giving anything. But a little concentration while calling me and it will be over...

Love and blessings.

27 June 1968

*Mother,*

*You told me that whenever I am in need, your inner guidance will be there. It does come, but often I cannot discriminate and take it as my own opinion and so I do not press it. Only the result shows that I made a mistake.*

This is just the way of learning to discriminate!

With love and blessings.

5 March 1969

*Mother,*

*According to a good many diners the quality of the Dining Room vegetable has improved very much. The quantity of milk has also increased. Still, every alternate day I am getting demands for vegetables, oil, spices, etc.*

Series Three

*and extra milk. The demands are made in matter of course as a right. How to deal with this? I give fruits freely when I have them.*

Most of the people are simply *greedy* and their case deserves no consideration. It is only if, because of health, their case deserves consideration that you can be lenient.

Blessings.

16 May 1969

(Regarding a Hindi translation of The Life Divine)

What comes out from here must be a *good translation*, otherwise it is impossible. It is not a question of persons or of feeling. The work must be properly done, that is all.

17 June 1969

Mother,

*Cases of apples from Mountain Paradise are stuck up somewhere on the way.*

*The quantity of milk has gone down very much. The situation may not improve for quite some time because many of our cattle have died. Vegetables are also scarce due to lack of rain. And still, we are being asked not to be miserly in giving.*

So we must have faith and endure.

With love and blessings.

12 August 1969

Mother,

*I was asked to write a small book on the life of Sri Aurobindo. I was to get Rs. 1000 for it from the*

## More Answers from the Mother

*Government of India. I sent the manuscript. They have suggested many changes: No mention of his message on Cripps' proposals. (His quotations about the Chinese invasion, Korea, etc. are allowed.) Brahmacharya is a taboo. No unprovable things should be mentioned. I have refused to give them my book. Just for your information.<sup>21</sup>*

But they will ask a book from somebody who knows nothing about Sri Aurobindo and who will say a lot of nonsense!...

What to do?...

*5 September 1969*

*Mother,*

*I am expecting Rs. 10,000 for the advertisements published in "Purodha" in the last few years. The first instalment of Rs. 500 has come. It wants to go to you.*

*I have two ideas about using this money: (1) Deposit it and with the interest send free copies of "Purodha" to schools and libraries; (2) Not to care for the future and use the whole amount for spreading the magazine up to the centenary so that your message may reach as many people as possible with the amount. I am not able to take a decision. Please advise.*

I am not for getting interest on money. So use it in another way as you think best.

Blessings.

*5 September 1969*

<sup>21</sup> The Government of India subsequently accepted the disciple's book and published it without emendation.

### Series Three

*Mother,*

*I am in a fix. If someone gives Rs. 125 to "Purodha" he becomes a life-member. That money is deposited with Y in his firm and he gives us Rs. 14 every year as interest. Since you do not approve of taking interest on money, what shall I do in this case? We have about 40 life-members and recently we have been getting more. Also, "Purodha" has some money in the bank on which we get interest. Please guide.*

What I see is the world of tomorrow, but the world of yesterday is still alive and will still live for some time. Let the old arrangements go on so long as they are alive.

Upon earth, the changes are slow to come.  
Do not worry — and keep hope for the future.  
With love and blessings.

6 September 1969

*Mother,*

*I am rather disappointed with my work in the school this year. I am trying to have the initiative come from the students. I put dozens of proposals before them as to what we might do and how we could do it. But I get absolutely no response, no initiative, no proposal — as if I were speaking to a wall. Yet the students are good, friendly and intelligent. Something must be missing in me that in spite of my best effort I get no response. I feel like leaving the class. For the first time I am having this experience. Yesterday I was on the point of saying that I am not coming to the class any more. Something stopped me. Even in this class, if I impose my will I get a good response.*

Why should you not impose your will? It is evidently more

## More Answers from the Mother

enlightened than theirs and has the right to lead them.

Of course, it is out of the question for you to leave the class — but use your will and make it advance.

With love and blessings.

6 September 1969

*Mother,*

*In 1919 Sri Aurobindo wrote that the chaos and the calamities were perhaps the pangs of the birth of a new creation. How long are these pangs going to continue—in the Ashram, in India and eventually in the world?*

It will continue until the world is ready and willing to receive the new creation; the consciousness of this new creation is already at work upon earth since the beginning of this year.

If, instead of resisting, the people were collaborating, it would go quicker.

But stupidity and ignorance are very obstinate.

Love and blessings.

29 September 1969

*Mother,*

*X, Y and Z will be the partners in this project to construct a factory named Auro-steel. They will invest various sums of money. How should the profits be distributed? In proportion to their investment or some other way? X's will be the biggest share. All told it needs Rs. 2 lakhs.*

They do not seem to know that in Auroville after all expenses are paid, including their own maintenance, the profits go to the town.

Blessings.

17 October 1969

### Series Three

*Mother,*

*I am not very happy about "Purodha". It is still very much based upon the past and cannot see its way in the future.*

The future is necessarily better than the past. We have only to push forward.

Love and blessings.

17 January 1970

*Mother,*

*Your note about reading newspapers<sup>22</sup> was shown to me yesterday. Now tell me personally for myself. I have been reading regularly since I was 13. If you say that I have to stop reading them, I can.*

Not necessary to stop. You must have got the discrimination.

4 February 1970

*Mother,*

*Before I begin to think that it is a fabrication of my mind, let me tell you that just before Darshan I had a boil of the size of a table-tennis ball in a very awkward place on the buttock. Movement had become difficult. Before sleeping I told you, "This won't do. If this remains I will have to remain in bed during the Darshan week." I am not sure whether it is possible, but in the morning the boil had moved about 3 inches away from the awkward spot, giving me full freedom of movement; in a day or two it burst and now it is dried*

<sup>22</sup> "If you want to know what is really happening in the world, you should not read newspapers of any sort, for they are full of lies.

"To read a newspaper is to take part in the greatest collective falsehoods."

## More Answers from the Mother

*up. I still wonder whether actually the boil could move in this way.*

Anything may happen. It is only our “logical” minds which put limitations. I must congratulate your body for its receptivity.

With love and blessings.

25 February 1970

*Mother,*

*Before coming here I was very eager to learn German, but I could not get an opportunity. Now an opportunity has come knocking at my door. I am not keen. If it is useful for me, I shall learn; otherwise not. Tell me what to do.*

If the opportunity came it means that it can be useful.

Love and blessings.

23 March 1970

*Mother,*

*A college student who seems to be eager to come out of the ordinary life has been writing to me often. He writes very frankly. He says that he tries to meditate on your photograph, but recently he has begun to feel a strong boy-and-girl-like attraction for you. He wants my advice.*

It may be that the photo is an ancient one. He must take one of the latest photographs.

Otherwise he must pull up the sensation and offer it in the heart centre.

Blessings.

21 April 1970

Series Three

*Mother,*

*A fear is arising in me. From my childhood up to the time of coming here, I had an ambition for being a leader amongst men and I tried to prepare myself for that. When I came here, it was washed off. The other day X and Y forcibly took me to their youth conference and compelled me to speak. They say that I spoke well and they have decided that whenever they have a conference here I will have to speak. I am afraid that the old ambition may come back in a new form and bloat my ego. Please save me from becoming another Z.*

You are safe. You have only to remember as I do, that it is always Sri Aurobindo that speaks whenever we try to say something sensible.

With my love and blessings.

*2 June 1970*

*Mother,*

*I was taken to Auroville a few weeks back. I was very happy to see the people working there. Here were the people against whom we hear all sorts of bad reports. They were busy with hard labour. Not many of us can do so much. You know that it is not easy to satisfy me with work, but I was truly happy.*

I am very happy with what you write and fully agree. So all is well.

With love and blessings.

*23 June 1970*

## More Answers from the Mother

*Mother,*

*Some of my sincere workers are asking me whether they should join Sri Aurobindo's Action. I have told them that they are a part of Mother's action. They need not leave this and run after that.*

Quite right.

With love and blessings.

*25 June 1970*

*Mother,*

*In "Purodha" half the pages are devoted to translations of your and Sri Aurobindo's writing. In the rest there are other subjects including stories based on some aspect of your teachings. You told me that what I wrote was not important, it is the consciousness from which I wrote that was more important. Now some friends are telling me that I must fall in line with Sri Aurobindo's Action. I do not understand what it means. What line would you like me to take for "Agni", the new magazine for young people? Would you suggest any change in "Purodha" in view of Sri Aurobindo's Action?*

No change — it is quite all right.

As for "Agni" — children must be taught that life *can be beautiful*.

With love and blessings.

*17 July 1970*

Hindi is good only for those who belong to a Hindi speaking province. Sanskrit is good for all Indians.

*About 1970*

Series Three

Hindi is good only for  
those who belong to a  
Hindi speaking province,  
Sanskrit is good for all  
Indians.

(Wrongly informed that Sri Aurobindo favoured Hindi as the national language of India, the disciple asked the Mother on what basis she had written: "The Sanskrit ought to be the national language of India.")

I said Sanskrit because Sri Aurobindo had told me so.  
Blessings.

About 1971

Mother,

A regular campaign goes on against the Dining Room. This complaint is coming from the same quarters again and again. I will be happy to retire in favour of somebody who may be acceptable to my critics so that you may not be bothered again and again.

Without you I will have bothers all the time. So for my sake, it is better if you continue your work.

With love and blessings.

4 May 1971

## More Answers from the Mother

*(The disciple wrote about two persons closely connected in work who were bitter towards each other.)*

All bitterness in life *always* comes from the ego refusing to abdicate.

Blessings.

*Undated*

*Mother,*

*May I know what is more convenient for you: if I have some business with you, should I speak to you in person or write to you?*

You can always speak to me and it may be more convenient, because if I have any question to put, I can put it at once and the problem can be solved at once.

*(The disciple then explained his difference of opinion with a co-worker)*

Useless to say that you and X are both right (or wrong); it is two aspects of the question and other points of view can be adopted too.

The only thing to keep in mind is that nobody is completely right or completely wrong and decisions cannot be taken favouring this or that point of view.

Let each one do his best according to what he thinks or feels to be the best and... the Divine Consciousness will manage the results.

Blessings.

*Undated*

My dear child,

It is much easier to clear your head than to let you quit. In fact the second alternative is perfectly impossible. I need you

Series Three

here and have no intention to let you go. To say the truth, I consider that to abandon the responsibility and the work I have given you would be *much more unfaithful* than to have some unpleasant (but fugitive) reactions because of inevitable fluctuations in certain details of the work.

Take the whole disturbance in you more as the result of an attack (the test) of some adverse force than of minor changes in the organisation of the work.

I feel that you are already out of the confusion, but I send you this so that no trace even of it should be left...

With love and blessings.

*Undated*

Do not mind the apparent contradictions. There is a Truth to be found behind.

*Undated*

Cheer up, all will be all right, if we know how to last and endure.

Love and blessings.

*Undated*

*Cheer up, all will  
be all right, if we know  
how to last and endure.  
Love and blessings* *g.f.*

**More Answers from the Mother**



A happy cat sketched by the Mother  
to cheer up her unhappy disciple

## Series Four



## *Series Four*

*To a disciple who joined the Sri Aurobindo Ashram in 1931 at the age of thirty-one. He worked in the Building Service until the mid 1940s and then became head of the Furniture Service, which he managed up to his passing in 1970.*

Sri Aurobindo, Mother,

Grant us your help in our endeavour to understand your teaching.

1942

*(Programme for a class conducted by the disciple)*

1. Prayer

(Sri Aurobindo Mother — grant us your help in our endeavour to understand your teaching)

2. *Reading of Sri Aurobindo's book*

3. A moment of silence

4. One question can be put by whoever wants to put a question  
on *what has been read*

5. Answer to the question

6. *No general discussion*

This is *not* the meeting of a *group* but simply a class for studying Sri Aurobindo's books.

31 October 1942

*Mother,*

*In our Synthesis of Yoga class the question of the psychic being has come up. In the Life Divine chapter entitled "The Double Soul in Man", Sri Aurobindo speaks first of the psychic entity which "is the Witness*

## More Answers from the Mother

*and Control, the hidden Guide, the Daemon of Socrates” etc. Then he speaks of this entity taking form in us as the psychic Person, by which He evidently means the psychic being, and which, He says, grows and develops and “is the traveller between birth and death”.*

*We have then the psychic entity and, as its self-projection in Nature, the psychic being, and their seat is in the secret heart of man.*

*(1) But what about the Divine who, it is said in the Gita and the Upanishads, dwells as the Lord in the hearts of men?*

*(2) Is it the psychic entity that is meant here or the Immanent Divine? Can the psychic entity be called the Individual Divine?*

*(3) Is it only the psychic being that evolves and the psychic entity from behind only supports that evolution?*

There are none of these rigid distinctions in Sri Aurobindo's teaching. The psychic entity and the psychic being are one and the same thing approached from a different point of view. It is not the immanent Divine but contains it so to say.

Blessings.

6 July 1943

*Mother,*

*In our poetry class yesterday, I spoke about the object we have placed before us in our study of poetry: the perception and enjoyment of the divine Beauty and Delight which pervade the universe. And I said that as we embrace the whole of life in Yoga, so we accept the entire genuine self-expression of the spirit of life in poetry. We would range up and down the whole realm of poetic creation like free, unattached worshippers of the Divine Beauty and seekers of the divine Delight.*

#### Series Four

*Later in the afternoon I was told by X that Y does not like love-poems and so he resented my remarks on them some days back. Yesterday too it appears that the same thing upset him. He has very narrow and rigid views on things and is extremely intolerant of others' views.*

Well, I think it would be better not to lay too much stress, in your studies of poetry, on the human side of love, as it is not helpful for sadhana and for some it is distinctly harmful.

My blessings.

13 July 1943

*Mother,*

*May I tell the class about Thy wish that we should confine ourselves as far as possible to Sri Aurobindo's works only and give up our habit of comparative study both in philosophy and poetry, as it leads to much unconscious mixture and dilution of the purity of His teachings?*

Certainly it is good to tell them the above.

My love and blessings.

3 November 1943

*Mother,*

*"Sun-grape fruits of the deathless Vine"—I interpreted this as the light-rays of the immortal conscious existence which yield the rose-red wine of love when pressed by the feet of the Dancer in Time. But there was some difference of opinion in regard to the interpretation...*

## More Answers from the Mother

For me poetry is beyond philosophy and explanation.

7 December 1943

*Mother,*

*Z seems to be particularly interested in Samadhi and its different forms. In the next Synthesis class, while summarising the chapters on Hathayoga and Rajayoga, I shall try, with Thy approval and blessings, to explain what the different kinds of Samadhi are and what uses we make of Samadhi in our Yoga.*

No use at all.

18 January 1944

*Mother,*

*Your silence seems to signify that you have not approved of my proposal for reducing the days of my pranam. I shall therefore continue as before, twice a week, and I beg You to pardon me for having made the proposal.*

It is all right—it came from a very kind feeling, but as things stand (about 120 people come every night) one more or less makes not much difference.

With my love and blessings.

12 December 1944

*Mother,*

*Can it be said that there is the possibility of a further evolution even after the full emergence of the Supermind? Or can we say that there may be an infinite progression, but no further evolution, after the Supermind that is involved here is fully evolved?*

#### Series Four

Infinite progression is an evident fact — as for further evolutions or no further evolutions, this is a speculation which does not seem to be of immediate utility.

My love and blessings.

27 February 1945

*Mother,*

*For the purpose of elucidation and illustration, may I quote some parallel passages from other poets and philosophers from time to time? I find that an apt quotation lights up at once the subject in hand and drives home a difficult point.*

My experience is that by quoting one brings confusion rather than clarification.

My love and blessings.

11 December 1945

*Mother,*

*Some days back X showed me a Hindi translation of "Thoughts and Glimpses". I found that there were some gross errors in it. Is it not possible, Mother, for the translations done by Y and Z to pass through X's hands for revision before printing?*

What room do you leave for "amour-propre"?... It is very difficult to make people understand that they are making mistakes.

18 June 1946

*Sweet Mother,*

*Yesterday You said that in our Synthesis of Yoga class it is useless and even stupid to comment on Sri Aurobindo's writings. Sweet Mother, I have been*

## More Answers from the Mother

*committing this stupidity in my classes for years. May I beg you to allow me to stop giving them?*

Many lazy-minded people are very happy to be given explanations about Sri Aurobindo's books, because they have the feeling that they understand better. That is why I have not interfered. Indeed, it is better for people to hear readings and take interest in them than to have no contact at all with Sri Aurobindo's writings.

So you should continue with the class; but in making comments, you must understand that they cannot avoid being inadequate, and that the original text far surpasses anything you can say about it.

With my blessings.

11 November 1947

*(The remaining letters were written when the disciple was in his sixties and working as head of the Furniture Service.)*

Sweet Mother,

*I submit the following proposal for your authorisation if You approve of it.*

*We are ready to display some articles of furniture at Honesty Society, with the prices marked so that customers can see them. Our furniture is strong and attractive and the prices are reasonable. X is in full agreement. We will give him five percent.*

But will it be possible to supply the Ashram with everything it needs and at the same time make enough furniture for sale? The needs of the Ashram must come first.

Blessings.

12 March 1964

Series Four

*Sweet Mother,*

*I have been to see Dr. Y. He is annoyed with me because Z told him that Mother has authorised a table, chair, clothes-stand and bed for each patient. I wonder how Z can say that when You have never said it.*

*Anyway, to cut short this unnecessary fuss, I asked him how many patients Cure House can accommodate. He told me ten. So if you authorise it, I will give him ten tables, chairs, beds and clothes-stands — then there will be no cause for complaint.*

Yes, we live in a world of falsehood. For the sake of peace it is better to pay no attention.

My blessings.

14 July 1964

*Sweet Mother,*

*From time to time I see articles in Bengali and Hindi where the teachings of Sri Aurobindo have been wrongly presented. Can nothing be done to stop these things?*

Obviously these incidents are regrettable and they are part of a whole series of things that are happening in the Ashram because everyone seems to be doing just as he pleases without any check. Sincerity and honesty of consciousness are sadly lacking.

My blessings.

30 July 1964

*Sweet Mother,*

*For the last few days I have been feeling very tired and my liver is upset. Perhaps it is due to my own stupidity. I thought that the more work and exercise I did, the better I would feel. So I was taking long walks. The*

## More Answers from the Mother

*result is that now even talking is tiring and the slightest exercise just makes me weaker.*

*Sweet Mother, I will be very happy if you have something to tell me about this.*

The mind always tends to want to impose its rule on the body. But that rule is not necessarily the divine wisdom, and so the body suffers.

Now you must give your body the rest it needs in order to recover its balance.

With my blessings.

21 August 1964

*Sweet Mother,*

*In Your conversations of 1930–31 You speak of the psychic presence and the psychic being. The psychic being “attains its culmination, its total fulfilment if and when it unites with a being or personality from above.”<sup>1</sup> Sweet Mother, I have not understood this sentence. Do you mean the Jivatman? If not, what “being or personality from above” do You mean?*

I wrote “being from above” in order to avoid being more specific, for there are many possibilities, from a “vibhuti” of an Overmind god to a supramental being or even a direct emanation from the Supreme (an Avatar).

Blessings.

29 October 1964

*Sweet Mother,*

*May I ask You to give me a copy of Satprem’s book, Sri Aurobindo or the Adventure of Consciousness? I*

<sup>1</sup> *Questions and Answers 1929–1931*, CWM, Vol. 3, p. 150.

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*hesitated to ask for it because it is expensive, but I think that it will be useful to me not only in my present work but also afterwards. If I need to quote from it, I will be able to do so.*

You know French, and it is undeniably better to read it in the original than in translation. I am sending you the book in French in case you do not have it.

My blessings.

26 December 1964

*Sweet Mother,*

*As I told you before, X has no desire at all to work. You asked him to work eight hours a day, but he promised only to work four hours. Gradually he has reduced his hours, and now he has given up almost all work. But we cannot do without him unless we have someone to replace him. Meanwhile, I hope that by Your Grace he will feel that he should work with more sincerity.*

It is more difficult to give sincerity to someone who has none than to cure a dying man.

Blessings.

30 January 1965

*Sweet Mother,*

*Y developed squint about two years ago. For the last year or more he has been using glasses, but the problem goes on increasing. Now an operation has been advised. But he will do what you decide. Please give your decision.*

## More Answers from the Mother

I cannot decide this kind of thing; but I give my blessings for the specialists to make the correct decision.

Blessings.

25 February 1965

*Sweet Mother,*

*I enclose a letter I received from Z yesterday. Please have a look at the paragraph I have marked. He says he will write to You. I pray, Sweet Mother, that Your Will may guide his decision and that he does not allow himself to be misled by his mind, which seems to be over-confident in itself.*

Everything depends on what he means by “divinely directed”. After his first visit I wrote to him that from the material standpoint the Ashram was in need of an overall reorganisation, and that I thought he could help me to do it. But that it would be possible only if he could bring with him from America money donated or lent interest-free for 25 years. I mentioned the sum of Rs. 10 crores.<sup>2</sup>

He has always considered this to be an unfeasible stipulation — and yet *it is an indispensable one*. Without it, nothing can be done.

My blessings.

P.S. By now, the sum of 10 crores would not be sufficient, since we have added the Auroville project, which alone requires at least 50 crores.

Without money, *nothing* can be changed in our present way of working.

27 May 1965

<sup>2</sup> One crore = ten million.

## Series Four

*Sweet Mother,*

*As I told You a few days ago, X does not want to work any more. He has already dropped almost all his work and deals only with a small part of the accounts, and even in that work he makes a lot of mistakes. Sweet Mother, may I humbly ask you to tell him to work six hours and not leave in the morning when I go upstairs?*

*It is strange: instead of throwing themselves headlong into Your work, people are holding themselves back more and more. The work of the departments goes on increasing and there is disorder everywhere. Only Your Grace can overcome the forces of laziness and insincerity in us and bring order out of this disorder. I pray for the intervention of Your Grace!*

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

I cannot possibly give orders to an insincere person because he will respond hypocritically, and that increases even further the darkness he is engulfed in.

One must either have nothing to do with insincere people or else take them as they are.

Blessings.

2 June 1965

*Sweet Mother,*

*Dr. Y, the homoeopath, has written: "Through the grace of the Mother the volume of business transacted here at my newly opened dispensary has increased by leaps and bounds." That means that Your Grace has increased the number of people who are sick and the doctor is pleased about it. This surprises and amuses me.*

## More Answers from the Mother

Fortunately, to him the phrase is only a polite expression and does not correspond to any idea. It is just like those people who are always saying, "Thank God" — it does not correspond to any real thought.

Blessings.

5 August 1965

*Sweet Mother,*

*I find that Z's electric massage has weakened my stomach, which was already weak and delicate, and consequently I feel even more tired than before. If you agree, I would like to stop the treatment. More and more I feel that nothing can completely cure me except Your Grace, and I trust myself to that. If I love You and am faithful to You, I am sure that You will transform this physical body.*

It is all right; if the treatment does not suit you, you must stop it.

It is true that the transformation can only be done by the divine force; but under the present conditions of the earth the process still takes a lot of time, and our faith must be very patient.

Blessings.

30 August 1965

*Sweet Mother,*

*In view of the war<sup>3</sup> and the austerities it necessitates, would you like us to practise some economy in supplying furniture? Could we cut down on extravagant*

<sup>3</sup> The Indo-Pakistan war of September 1965.

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*demands and at the same time economise according to  
the requirements of the present situation?*

Yes; at any rate the extravagant demands must stop because they are completely out of place here.

Blessings.

22 September 1965

*Sweet Mother,*

*For the last three days I have been trying X's Na-  
ture Cure, and on his advice I have reduced by half the  
amount of milk and water I drink. If you approve, I  
would like to continue this treatment for some time.*

I do not advise you to take less milk because you are already eating *too little*, and as one eats less and less one loses the capacity to eat, which leads to a loss of vitality.

*Sweet Mother, I am sure that my complaint will be gone  
for ever by the end of the year. If You approve, I will  
continue the Nature Cure; otherwise I will stop it. I  
trust myself entirely to Your Force.*

Continue the Nature Cure since you find it helpful, and keep your faith intact and living, because it is essential to the cure.

Blessings.

2 October 1965

*Sweet Mother,*

*Previously I used to take milk three times a day:  
morning, noon and evening. But X and Y have told me  
that buttermilk at noon is easier to digest and better for  
a weak constitution. That is why I am taking buttermilk  
at noon instead of milk.*

## More Answers from the Mother

*But all these suggestions are unimportant. I will do what You, Sweet Mother, tell me to do.*

Buttermilk is excellent and you can go on taking it. My advice was only not to starve yourself but to take sufficient nourishment.

Blessings.

3 October 1965

*Sweet Mother,*

*In his latest letter Z writes, "I have received no reply from the Mother to my last two letters. Do you think that they could have gone astray?" What would you like me to reply, Sweet Mother?*

This: "I have received and read both his letters. The answer was immediately sent, mentally, and continues to be sent to him whenever his thoughts come to me. It is essential that this way of corresponding mentally should become part of his sadhana and reach a certain perfection. Nevertheless I intend to write to him when the time comes to inform him physically of what I expect of him.

"He must go on preparing himself and perfecting his development, so that he is ready to do what needs to be done.

"My blessings are with him."

You can translate this and send it to him.

Blessings.

18 October 1965

*Sweet Mother,*

*X has refused to prepare the new stock-books for next year. And Y is neither willing nor able to do anything. He has made himself completely unfit for any*

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*work. I inform you of this so that the situation may improve through Your grace.*

I am afraid that the Grace has no effect on lazy people.  
Blessings.

10 December 1965

*Sweet Mother,*

*As you told me to do, I am taking milk and a soft-boiled egg every morning. I will eat the egg you have sent me today at about 6:30 tomorrow morning.*

*I have been told about another method: a fresh egg is broken into the milk to be drunk, without first boiling it in water.*

*Which of these two would you like me to do? May I put yesterday's egg in my milk today? Will it be easy to digest?*

Eggs are easiest to digest when *raw*.

The more they are cooked, the more difficult they are to digest. If you keep your egg in a cool place, you can very well use it the next day, mixing it thoroughly with the milk, and slightly sweetened if you like.

Blessings.

28 January 1966

*Sweet Mother,*

*Everything the doctors find out I lay before You so that Your Grace may act upon it, but I am not anxious about what happens to the body. My body is Your instrument, and You alone know how to free it from all illness and transform it.*

*As for my inner being, it is immersed in Your Love*

## More Answers from the Mother

*and filled with it. Your Love is my life, my only support, my peace and my joy.*

Keep your faith intact and remain immersed in the eternal love.  
That is the only Reality.

My force and my blessings are with you.

9 May 1966

*Sweet Mother,*

*Dr. Z came to see me yesterday morning. He says that I should take more food and eat things that are more nourishing. He says that unless I take solid, nutritious food, this illness cannot be overcome. The stomach will resist, but it has to adapt itself.*

I have been wanting to tell you for some time that you should eat more and take more substantial food.

This is essential to strengthen your body; as you grow stronger, eating will become easier for you.

Blessings.

20 May 1966

*Sweet Mother,*

*I beg you to free me from this insomnia which has harassed me for the last twenty-five years or more. Last night I slept only one hour, and for about the last twenty nights I have had almost no sleep. Dr. Z says there is no medicine for this complaint except sleeping-pills. But a few years ago You told me not to take sleeping-pills.*

The only cure for insomnia is to get rid of the need for sleep by knowing how to obtain mental silence at will. When you can obtain silence at will, you must put your body into a position

#### Series Four

of absolute repose, stretched out comfortably on the bed; then you go within yourself until there is perfect mental silence and enter a state that is something like a very deep sleep. Only if you know how to do this at will and do it regularly every night, can you manage to do without sleep.

If not, you must be prepared to take sleeping-pills.  
Blessings.

30 May 1966

*Sweet Mother,*

*As soon as You pointed out to me that my heart-condition was getting progressively worse, I stopped taking my present medicine, thinking, "I will take only what the Mother tells me to take." But if you want me not to take any medicine at all and to open myself exclusively to Your Omnipotence, I will do so gladly.*

The body needs to be cared for with physical but enlightened remedies.

Blessings.

1968 or 1969

*Sweet Mother,*

*I ardently pray to You to pull me out of this condition of bad health and make me progress integrally. You know that my soul's only aspiration is to love You and serve You. Make me physically active in Your service.*

You have been and still remain a faithful servitor. Do not worry: if your body is no longer fit for physical work, take advantage of all the time at your disposal to develop your inner consciousness and unite more and more consciously with the Divine.

Reading, meditation, contemplation, self-giving, in silence

## More Answers from the Mother

and concentration, to the Divine who is always present to hear you and guide you.

Blessings.

1968 or 1969

*Sweet Mother,*

*I worked with X up to the 23rd, but my giddiness became so bad that I dared not go out. My blood-pressure has gone down to 96/70, according to Dr. Y who came this morning.*

*Sweet Mother, if it is possible, pull me out of this darkness and suffering. If it is not possible, please let me feel Your living Presence within me and I shall endure any suffering.*

As soon as you start feeling bad, you should try to repeat this:  
“Lord, give me the strength to think only of You.”

With my love and blessings.

25 March 1969

My dear child,

There is nothing to forgive, you have done nothing wrong.

When I received your last letter, I transmitted your prayer to the Supreme Lord so that the Truth may manifest without obstruction.

Be peaceful and trusting: what is happening is the best for your psychic being; and in the inner calm you will feel that the Lord is with you to bring you successfully through every ordeal.

As for the work, I will see what can be arranged so that you can remain occupied without straining your body more than it can bear.

My blessings are always with you.

26 August 1969

Series Four

My dear child,

I am not at all displeased with you — on the contrary, I find you full of courage and endurance.

But my work is so absorbing that often I have no time even to write a line.

It is better to take sleeping-pills than to spend sleepless nights and suffer as a result. Never imagine that I am dissatisfied with you.

My force, my love and my blessings are always with you so that you may be peaceful, calm and contented.

*22 January 1970*



## Series Five



## *Series Five*

*To a disciple who joined the Sri Aurobindo Ashram in 1944 at the age of eight. She worked for almost thirty years in the Ashram's Department of Physical Education, becoming one of its first captains at the age of eleven.*

*Sweet Mother,  
Are You with us during the collective meditation at  
the Playground?*

Certainly, I am always there.

*To benefit from it, what should we meditate on? And  
how?*

The method is always the same. Gather together the energies in you that are usually dispersed outside; concentrate your consciousness within, beneath the surface agitation, and establish, as far as possible, a perfect quietness in your heart and head; then formulate your aspiration, if you have one, and open yourself to receive the divine force from above.

*1 July 1960*

*Sweet Mother,  
Write something for me that I can remember  
throughout the year.*

Our aim is to realise the perfection of our being and to change the human animal into the divine man.

With my blessings.

*5 July 1960*

## More Answers from the Mother

*Sweet Mother,*

*If a soul has taken birth as a boy in one life, does it always remain a boy in future lives, or can it be born as a girl?*

Theories differ greatly according to school and sect, and each teaching gives excellent reasons to support its contentions.

Certainly there is an element of truth in all these statements; and not only are all cases possible, but they must have occurred in the course of the earth's history and still do.

The only thing I can speak of with certainty on this subject, is my own experience.

According to my experience, the soul is divine, an eternal portion of the Supreme Divine, and therefore it cannot be limited or bound by any law whatever, except its own. These souls are emanated by the Lord to do His work in the world, and each one comes on earth with a particular purpose, for a particular work, and with a particular destiny; each has its own law which is binding on itself alone and cannot be made a general rule.

So in the eternity of the becoming, every possible case, imaginable and unimaginable, must obviously occur.

14 July 1960

*Sweet Mother,*

*My brother has started working in the Sports Ground at night along with some other boys. I do not know if this is all right for him after all the studies during the day and the physical education activities in the afternoon. He does not even take rest after lunch. He says he does not feel tired. Last night he returned from the Sports Ground at midnight, but he says that in future he will return earlier.*

*Mother, if you think it is all right, then I can let him continue.*

## Series Five

If he does it with *pleasure*, it does not matter much at his age, provided it does not last for too many days. In any case, as soon as he feels tired, he *must take rest*.

Blessings.

24 May 1963

A generous heart always forgets the past offences and is ready to reestablish harmony.

Let us all forget all that is dark and ugly in the past, in order to make us ready to receive the luminous future.

With love and blessings.

2 April 1967

I have gathered my dreams in a silver air  
Between the gold and the blue  
And wrapped them softly and left them there,  
My jewelled dreams of you.

“A God’s Labour”, SRI AUROBINDO

The silver air is the spiritual realm. The gold is the supramental and the blue is the mind.

The “dreams” means all the unrealised expectations that have to be realised in future — these “dreams” are kept softly and lovingly protected for the possibility of their realisation.

26 July 1969

*Sweet Mother,*

(1) *It is said that “A God’s Labour” describes Sri Aurobindo’s own experiences on earth. Is that true?*

(2) *You have explained that “the ‘dreams’ means all the unrealised expectations that have to be realised in future”. In the last line of the stanza Sri Aurobindo says*

## More Answers from the Mother

*“My jewelled dreams of you”. For whom does the “you” stand?*

It is better to keep what Sri Aurobindo wanted us to understand: God speaking to his creation, the earth.

27 July 1969

My dear child,

I know that it is impossible to change one's nature overnight, but what you can understand and accept immediately is that losing your temper and getting upset is a sign of great weakness. And, as I told you, my force is with you from the moment you decide to overcome this weakness which is unworthy of you. So I ask you, from now on, to use this force I am giving you to control your reactions and to remain quiet until your anger has passed. This is the first indispensable step. Afterwards, I shall gradually help you to understand that your anger is unjustified and has no basis.

With all my love, I ask you to please make the effort necessary for this great progress to be achieved; it will open the door to transformation.

My love and my blessings are with you.

August 1969

*Sweet Mother,*

*How should we choose the kind of things that we ought or ought not to read? Is it good to do “light reading”—newspapers and magazines, for instance?*

Ordinary newspapers, magazines and books such as novels are meant for lazy-minded people who do not read in order to learn anything, but simply for amusement and relaxation. This is a pursuit for people who take life as it comes and are quite unconcerned about progress or a deeper understanding of things.

## Series Five

Some people read to find out what is going on in the world and is indicative of human progress; in addition to reading, they may go to the cinema and listen to the radio.

People who read in order to develop a good style ought to read a lot, and they should choose books of literary merit.

Some people read in order to learn. They should choose instructive books on the subject or subjects they are interested in: philosophy, science, art, etc.

And then there are the very few who want to understand life, its purpose and its goal. For them, Sri Aurobindo's books are the best reading of all.

Blessings.

*10 September 1969*

*Sweet Mother,  
Help me to become your true child.*

This is a good resolution. You can be sure of my help and of the presence of my consciousness which is with you to light your way and to guide you whenever you call on it. It is in silent aspiration that you can become conscious of this presence and be able to receive its aid.

With love and blessings.

*10 November 1969*

*Sweet Mother,  
Why have You started to allow marriage in the  
Ashram?*

I have allowed it to people who declare that they do not want any sexual relationship — in the hope that they are sincere. It is a matter between them and their conscience.

Blessings.

*23 December 1969*

## More Answers from the Mother

*Sweet Mother,*

*Why do we celebrate Christmas here? What special meaning does this day have for us? And why is a distinction made here between Europeans and Indians on Christmas Day?*

Long before the Christian religion made December 25th the day of Christ's birth, this day was the festival of the return of the sun, the Day of Light. It is this very ancient symbol of the rebirth of the Light that we wish to celebrate here.

As far as I know, everyone in the Ashram is allowed to come to the Christmas tree and the distribution.

The custom of sending special baskets to the Europeans and Americans comes from the fact that in those countries they usually give presents to each other on Christmas Day, instead of on January first. That is all.

Blessings.

26 December 1969

*Sweet Mother,*

*In the New Year message, are you referring to the physical transformation when you say "The world is preparing for a big change"? And how can we help?*

It is the advent of the being that will succeed man, the being that will be to man what man is to the animal, that is being prepared. And the work has already begun with the action of a new consciousness which came on the first of January 1969 and is at work in all who are ready. The action of this consciousness has intensified and is becoming more and more material. It is up to us to be receptive if we want to hasten the outcome of its action.

Blessings.

1 January 1970

Series Five

*Sweet Mother,*

*Today it is exactly nine years since X left his body.  
Where is he now? Has he been reborn?*

X's psychic being has entered into rest and is still there.  
Blessings.

19 March 1970

*Sweet Mother,*

*When the psychic being has left the body and entered  
into rest, is it possible to have any contact with it? I often  
dream of X and usually these dreams are very vivid. Is  
it because there is a contact with him, or does it come  
from my subconscious?*

Most probably these are subconscious activities which have risen to the surface during your sleep.

The psychic rest is inactive, by definition.  
But if you remember any of your dreams very exactly, you can tell me and I will see.  
Blessings.

20 March 1970

*Sweet Mother,*

*In my recent dreams of X, I always see him in a  
very familiar setting, such as in our house, or at the  
Playground, or in the Ashram. And when I see him, I  
always have the impression that he has come back after  
a long time, from very far away. I never see him for very  
long, it is always just for a few moments, and even then  
he never speaks. Twice I asked him where he had been,  
but he just smiled without answering.*

*When I wake up in the morning, I remember him*

## More Answers from the Mother

*very clearly, although I have no recollection of the rest  
of the night's dreams.*

In this case, your dreams seem to indicate that he has recently taken a new body without my being informed of it, which is quite possible.

It cannot be among the children I have seen, for I would have recognised him, but there are so many others!

Blessings.

*21 March 1970*

*Sweet Mother,*

*Isn't there any way to find out definitely whether a  
particular psychic being has taken a new body or not?*

There is a way.

You must go consciously into the psychic world and see whether you find the psychic being in question. If you see it, the matter is settled. If you don't see it, you must concentrate on it in order to make contact, and ask it to show you which human body it is in. This can be a long and delicate task.

Would you like to try to do it?

Blessings.

*23 March 1970*

*Sweet Mother,*

*I would very much like to try this experiment if You  
guide me.*

I am ready to help you.

The first step is to consciously unite with your psychic being. Have you tried? If you have, tell me what happened to you.

Blessings.

*24 March 1970*

## Series Five

*Sweet Mother,*

*My mind is in such a turmoil these days that I don't feel any contact with my psychic being. I don't think that I have a psychic being any more.*

Don't be sad, my dear child; your psychic being is still there, for if it had gone away, your body would not be able to live.

You may no longer be very conscious of its presence because your mind has become rather noisy, so you are no longer quiet enough to feel the psychic presence. But this can be cured. And since you told me that you would like to try, yesterday I chose this quotation from Sri Aurobindo to send to you:

"Aspiration, constant and sincere, and the will to turn to the Divine alone are the best means to bring forward the psychic."

Fix a time every day when you can be free and undisturbed; sit comfortably and think of your psychic being with an aspiration to enter into contact with it. If you don't succeed immediately, don't be discouraged; you are sure to succeed one day. I only ask that you let me know what time you have chosen so that I can help you more consciously.

With all my love and blessings.

*25 March 1970*

*Sweet Mother,*

*I will try to do it every day from 12:45 to 1:00 p.m.  
I will write to you if I succeed in doing anything. Help  
me, sweet Mother.*

Good; it is a convenient time for me and you can be sure that I will help you.

Blessings.

*26 March 1970*

## More Answers from the Mother

*Sweet Mother,*

*I am curious to know what You are going to do when  
You say that You will help me during my concentration  
every afternoon.*

I am going to concentrate on you, and if anything in your consciousness responds, I shall lead it into the psychic world to take up the search.

Blessings.

*27 March 1970*

*Sweet Mother,*

*Are you sure that X will come back to the Ashram  
in his next birth?*

No, it is not at all certain.

*Do beings who have been in contact with You in one life  
always come back to You in their new lives?*

The number of beings who consciously return to a place of their choice is very small.

Those who have returned are mainly the beings who, before leaving their body, asked to return in a new one.

But everything is possible.

Blessings.

*28 March 1970*

*Sweet Mother,*

*How is it possible to remember one's past lives?*

It is through contact with the psychic that one gets fragmentary memories of past lives—the memory of events in which the psychic took part.

## Series Five

This happens spontaneously when these same elements of the psychic become active again.

Any deliberate mental effort is liable to produce misleading imaginations.

Blessings.

3 April 1970

*Sweet Mother,*

*When there are special dates, are there special forces  
at work in the world on those days?*

*What special thing is happening today on the 60th  
anniversary of Sri Aurobindo's arrival?*

The forces are always present, waiting to be received. The function of special dates is mainly to awaken sluggish memories and blunted receptivities. Actually it is the town of Pondicherry that should have celebrated this 60th anniversary, for Sri Aurobindo's arrival has altered its destiny considerably.

Blessings.

4 April 1970

Even before it is born, the mother can begin educating her child through her attitude and her thoughts.

With my love and blessings.

16 July 1970

In the very depths of your being, deep within your breast, the Divine Presence is always there, luminous and peaceful, full of love and wisdom. It is there so that you may unite with it and it may transform you into a luminous and radiant consciousness.

Together you and I shall try to silence all the external noise on the surface of your being, so that in silence and peace you may unite with this inner glory.

## More Answers from the Mother

Then that day will become the day of your new birth.

*1 August 1970*

To know how to be silent is sometimes of priceless value.  
Silence opens the door to true knowledge.

*2 August 1970*

I have seen your psychic being, standing erect within your being, ready to take responsibility for your life and lead you to the Light and Truth. Its dignity is great, its determination unfailing; it will win the victory.

*3 August 1970*

Your psychic being, immobile as a statue but alert and vigilant, is watching over your life to lead you to the Divine.

*5 August 1970*

Your psychic being in the light and peace... it is radiant.

*6 August 1970*

Your heart is the home of a luminous goodness; let it govern your whole being.

Love.

*29 October 1970*

There is a greater power in silence than in words, however forceful. The greatest transformations have been achieved in the silence of concentration.

*2 November 1970*

To know how to smile in all circumstances is the quickest way to divine wisdom.

## Series Five

It is the ego that gets angry and upset, and this ego obscures your consciousness and impedes your progress.

The ego does not change because it feels sure that it is always right.

Blessings.

24 November 1970

*Sweet Mother,*

*These days I don't have any interest in my group activities. I am doing the work simply as a duty, without any enthusiasm. Wouldn't it be better to let someone else take my place? I feel it is not fair to the children if I cannot give my best. I will do what You tell me.*

You have the knowledge and the experience; they are indispensable conditions for teaching well. I believe that you are a very good teacher and that the children would lose a great deal if you stopped teaching them. Continue, and you will see that soon you will begin to enjoy it again.

Love and blessings.

16 June 1971

*Sweet Mother,*

*Pacify this tempest in me and establish peace. Calm this violence and make love reign. At this moment I aspire with all my heart to become Your true child. Help me to become worthy of You.*

My dear child,

I was very glad to read what you have written.

The day of your birth will truly be your birth into a new consciousness, the true consciousness that will lead you to the Divine realisation.

## More Answers from the Mother

But just now I want to tell you that my love and help are always with you to help you on the way.  
Blessings.

*2 July 1971*

The victory is the one that we must win over ourselves so that we belong to the Divine alone.

Love.

*29 September 1971*

In the creation Mahakali manifests the divine love; but so powerful and sublime is this love that most men are afraid of it.

*18 October 1971*

We are on earth in order to progress and to perfect ourselves in the course of many successive lives. What we cannot do this time, we shall do next time; and every progress we make this time will help us then.

Kali always helps those who call on her, and with her help the progress comes more quickly.

Blessings.

*15 November 1971*

Individual existence has been created to make possible the joy of finding the Divine and uniting with Him.

Blessings.

*29 November 1971*

To have its full value, a step forward should be the outcome of a spontaneous need.

Blessings.

*30 November 1971*

## Series Five

By carefully reading what Sri Aurobindo has written on the subject, develop a clear conception of what human perfection must be.

By closely observing your own character, become aware of what needs to be transformed in order to achieve the ideal condition. Then set to work sincerely, observing your inner as well as your outer movements. And each time you discover something that contradicts the ideal you have set for yourself, make an effort to correct it.

Blessings.

1 December 1971

*Sweet Mother,  
What attitude should we take towards the war?*<sup>1</sup>

Psychologically, the only thing to do is to keep a quiet and unshakable faith.

Materially, it will depend on circumstances.

Blessings.

3 December 1971

Most of the difficulties that people have are due to a lack of control over their actions, and their reactions to the actions of others.

According to one's own nature and weaknesses, one must set for oneself a discipline that is invariably to be followed; for example, never to quarrel, never to reply when someone says or does something unpleasant, never to argue when one disagrees. Obviously one should never lose one's temper when things or people are not the way one would like them to be.

Naturally, if a person is not used to controlling himself, it takes a good deal of effort to acquire the habit. But this is quite

<sup>1</sup> Between India and Pakistan.

## More Answers from the Mother

indispensable if one wants to make any progress.

The path is long. That is why one must have patience and an unfailing sincerity towards oneself.

In order to be able to live in peace with others, self-control is essential, and it ought to be practised even by those who do not aspire for transformation.

Blessings.

*12 December 1971*

When one gives one's love to another human being, the first mistake one generally makes is to want to be loved by the other person, not in his own way and according to his character, but in one's own way and to satisfy one's desires. This is the number one cause of all human miseries, disappointments and sufferings.

To love means to give oneself without bargaining — otherwise it is not love. But this is rarely understood and even more rarely practised. And the consequences are painful.

When some progress needs to be made, you must set to work to make it, without excusing yourself on the grounds that others are not making it.

Each one is responsible first for himself; and if you aspire to help others, it is by giving an example of what one should be that you can help them most effectively.

And the Divine Grace is always there, marvellously effective for all those who are sincere.

*28 December 1971*

Give us faith in a glorious future and the capacity to realise it.

*30 December 1971*

Lord, Supreme Truth,  
We aspire to know You and to serve You.

## Series Five

Help us to become Your worthy children.  
And for this, make us conscious of Your constant blessings,  
so that gratitude may fill our hearts and govern our lives.

*2 January 1972*

You must be sincere in your perseverance; then the things you cannot do today, you will one day be able to do, after regular and persistent efforts.

Give yourself to the Divine absolutely, and the Divine Help will always be with you.

*4 January 1972*

When one loves the Divine truly and totally, then one also loves His creation and His creatures; and naturally, among His creatures, there may be some that one feels closer to and loves more specially. But then the love that one feels is not a selfish love of the ordinary human kind; it is no longer a love that wants to hold and possess, but a love that gives itself without asking anything in return.

To love for the joy of loving is the best condition for a peaceful and happy life; it amounts, in other words, to loving the Divine in all things.

If this culminates in wanting only what the Divine wants, then there is perfect peace.

*5 January 1972*

The figure 100 in itself has no special significance for the length of a human life. But simply because human life has become so complex, it has also become relatively short, and it is now rare to live to be a hundred.

When man lived in harmony with Nature, his life lasted longer.

## More Answers from the Mother

When man lives by and for the Divine, his life will be longer, and one day the Divine will reveal to him the secret of immortality.

*6 January 1972*

It is the invocation of the people who are celebrating Sri Aurobindo's centenary which makes his presence more active and effective. But for those who are always with him, this hardly makes any difference.

The same phenomenon occurs when people concentrate on him at the Samadhi: he is always there, but in response to their call his presence becomes more active.

*7 January 1972*

All those students who want to learn how to succeed in life and make money are not wanted here. We want only those who want to live a higher life. The children have to decide whether they want to belong to the new life or to be "successful" and live an ordinary life. I think that some of the children will go away.

*30 January 1972*

Protect us from the ignorant goodwill that thinks it is serving us but only debases us.

Purify our consciousness of all ignorance, so that we may serve You in the Truth.

*12 February 1972*

I have asked the Supreme Lord to help you to find Him, and I am ready to give you a moment every day to help you to make this discovery.

All I ask is that you try to remain silent during the time we are concentrating together.

## Series Five

If you can relax and feel at ease, it will be very good; if you can enter into the silence, that will be perfect. Every day we shall begin with the prayer: "Grant that I may become conscious of Your presence"; and together we shall aspire for a moment in the silence and ardour of our aspiration.

*10 March 1972*

The Divine whom we seek is not far off and inaccessible. He is at the very heart of His creation, and what He wants us to do is to find Him and, through personal transformation, to become capable of knowing Him, uniting with Him and finally of manifesting Him consciously.

We must consecrate ourselves to this; it is the true reason for our existence.

And our first step towards this sublime realisation is the manifestation of the supramental consciousness.

*20 March 1972*

To take this step towards the new creation, one must learn to silence the mind and rise above into Consciousness.

*2 April 1972*

In silence, the consciousness grows. It aspires to know You more and more perfectly.

*3 April 1972*

In silence lies the greatest aspiration.

We pray that the greatest receptivity may also be there.

*4 April 1972*

Thank You, Lord, You respond miraculously to every sincere aspiration.

*5 April 1972*

## More Answers from the Mother

In silence lies the greatest devotion.

*6 April 1972*

When the consciousness is fully awakened to Your Presence, a moment comes when in silence also lies the most powerful action.

*7 April 1972*

To want what You want always and in every circumstance is the only way to enjoy inviolable peace.

*8 April 1972*

We are never alone: the Divine is always with us. It is up to us to become conscious of His Presence.

Blessings.

*1 January 1973*

I am with you always, and will be with you throughout your journey to help you to find the Divine—the only way to have lasting happiness. I expect to see you on your birthday; pray for this grace which is the true aim of your life.

I ask only that you have faith and trust.

I am putting myself into your heart so that you may always find me there.

With love and blessings.

*Undated*

## Series Six



## *Series Six<sup>1</sup>*

*To a disciple who joined the Sri Aurobindo Ashram in 1939 at the age of twenty-one. He worked first as an assistant to an Ashram secretary and then supervised the management of several guest-houses. He was a writer, a lecturer and the editor of three journals until his passing in 1993.*

*(The disciple wrote to the Mother about rumours being spread against him.)*

My dear child,

For the last months you have been fast progressing spiritually, and I would like you to take all these attacks as an outward expression of the usual tests that the adverse forces make to fortify and intensify the sadhana. It is teaching you to have an absolute faith and confidence in the Divine Grace, because when they will be complete and perfect, all sorrow and all anxiety will depart from you.

I can read in your heart and see in your mind — the attitude, gossips and suggestions from anybody can have no effect on my decisions. My only Guide is the Lord, and my only aim is the Truth.

With love and blessings.

25 December 1961

*(The disciple wrote about accusations against him, including the charge that he was misusing money.)*

The stupidity of these accusations is so evident that nobody dared to repeat them to me. I have read them in your letter here for the first time.

<sup>1</sup> This series is entirely in English.

## More Answers from the Mother

Especially what concerns money is so contrary to your very nature that it is difficult to imagine how people can have invented that. But evidently there is no limit to human crookedness.

Well, the only thing to do is to forget all that completely and to keep alive in you the faith that the Divine is bound to discriminate between Truth and falsehood.

With my love and blessings I give you the assurance that I am aware of the sincerity of your service.

*Early 1962*

My dear child,

I have read your good letter. The experience you had is just the one I wanted for you, and it came in the way I expected. Keep it, and let it grow steadily, so that it remains with you for ever.

As for the recent happenings, fear nothing. The Divine Love is the essence of Truth and cannot be affected by the human confusions.

Clouds come and clouds go but the Sun of Truth never stops shining.

With love and blessings.

*7 June 1962*

*(The disciple described a recent experience, referring to himself in the third person.)*

*One more illusion was broken. He realised how often persons for whom he had exerted himself and even served, had time and again worked against him. With poignant feeling he saw how men whom he had befriended in their trials and stood by in their hour of need, had quietly let him down at the very first test. He was completely at sea and did not know how to proceed—there seemed to be nothing to stand upon.*

## Series Six

*Suddenly, with a sense of finality, there came these formed lines:*

*"Nobody is for anybody. Only the Divine will be for you if you are for the Divine."*

*In a flash a whole pathway was lighted for him and the strength given to tread it.*

*Are they not words of our Mother?*

These words are *exactly* the message I sent you yesterday evening after I felt you had received my card, as an explanation of what was written. Put your trust in the Divine *alone*. The Divine will never fail you.

With love and blessings.

31 July 1962

*(The disciple withdrew from a certain work — the shifting of two persons to new quarters — but did not inform the Mother. Later, when she enquired, he explained the reasons for his decision and asked her forgiveness for not consulting her.)*

My dear child,

When love is there, the need for forgiveness does not exist. There is a complete understanding. I wrote for the sake of the work, and also because there is a way of making things more easy. And I am ready to help you for that.

First I must warn you: never believe what people say when they report what other people have said — it is *always false*; most often the words are not correct at all, but even if the words may happen to be exact, the spirit is *always* distorted.

Second, about the moving of people from one place to another, if you speak to the person concerned about the change before any final decision is taken, and let me know any objection

## More Answers from the Mother

that he or she may have raised, many difficulties can be easily solved and the bad feelings avoided.

With love and blessings.

11 December 1962

*Sweet Mother,*

*...I have mentioned these rumours about me by way of information. By Thy grace I am not depressed over these attacks any more. Each time I hear something, I remember Thy love and get on with quiet determination.*

*I have a feeling that whatever the outer circumstances, ultimately it is Thy Force that will shape things. Already I see the beginnings of a new upward curve and I dedicate myself afresh to Thy service.*

Yes, you must keep confident and quiet because of this confidence. We must endure—at the end of the ordeal there is the Victory.

With love and blessings.

6 January 1963

When sadhaks will understand that I know better than themselves what is good for them, most of their difficulties will vanish.

Blessings.

30 March 1963

*Sweet Mother,*

*I have been intrigued to read from the testimony of one or two saints that some Siddha-Purushas (realised beings) who have passed away, choose to roam about on this earth in the form of tigers and other creatures such as serpents. Could it really be so? And what is the purpose in assuming this sub-human form?*

## Series Six

It is quite possible—but as I have no personal experience of such thing, I can say nothing about it.

Blessings.

17 May 1963

*Sweet Mother,*

*I have got into a bad state for some days past.  
This morning the habit of reading wrongly and typing  
wrongly is very strong.*

This happens when, in the consciousness, the “instrument” is allowed to become more important than the work.

It will go soon.

With blessings.

24 May 1963

*Sweet Mother,*

*When I presented certain publication difficulties a few months ago, the Mother wrote to me that small books like Bases of Yoga and Lights on Yoga could be brought out in cheap editions by outside publishers. Accordingly I got into touch with Calcutta Pathmandir and they arranged to bring out Bases of Yoga. Three thousand copies are being published. Paper has been already purchased. Proofs of half the book have been passed. The contract with the press is under execution.*

*Now it appears that there is an idea of cancelling the whole project. But it is too late as far as Bases is concerned, in view of the progress already made. Mother may kindly consider.*

I am very sorry, but it has all been a misunderstanding. Because Sri Aurobindo does not want any book of His to appear in a

## More Answers from the Mother

cheap form — His books are not for the public at large and can and must be read only by the selected few.

He has always said so, I have always said so and cannot change now. I am ready to pay the incurred expenses rather than let a cheap edition come out.

May 1963

*Sweet Mother,*

*I had a very unpleasant dream last night. Mother was coming to give Darshan on the Balcony. Large crowds were gathering. And when She appeared, ill-willed people emerged as if from hidden places and started jumping up and down to create a disturbance. There was even a group in military formation and dress, standing just below Mother, pointing their weapons at her. But the Darshan went off as scheduled and Mother gave Darshan without taking any note of these happenings.*

*There was something evil about the dream and it sticks.*

There is an evident opposition in the world against the Divine Transformation, but these forces cannot harm those who have a sincere faith.

Now that you have reported the dream, do not think of it any more and its effect will vanish.

Love and blessings.

28 July 1963

*Sweet Mother,*

*Of late I am having a peculiar dream frequently. Endless thread-like things come out of my mouth. I pull*

## Series Six

*them out only to find more ready to come out. I feel relieved only when the last ones are pulled out and thrown away. Does this indicate something being ejected from my system by the workings of Thy Force? Or does it call for any special effort on my part in any direction?*

It looks like a working of the Force and the only thing needed is a collaborating consent from you.

Blessings.

15 September 1963

*(The disciple wrote about several unfortunate incidents.  
His letter ends:)*

*Forgive me, Sweet Mother, for taking the liberty to write all this. My heart weeps inside as I am writing. Give us a word of assurance that things will be changed. Release Your saving Forces into action and prevent us from going still deeper into confusion and disorder.*

It is for mercy and grace that one must ask, not for power and justice, because if Kali manifested what and who would remain standing!...

Love and blessings.

8 October 1963

*Sweet Mother,*

*In spite of my sustained effort to have good feeling for others and be a force for harmony in Mother's creation, certain things happen that hit me with a devastating blow. For example, X recently said about me: "You do not know him; only Mother and I know what he is. What things go on underneath in his departments, how he tortures people, you do not know", etc.*

*Now, my question is simple. Under these circumstances, what should be my attitude? I have been taking*

## More Answers from the Mother

*a series of steps to lessen the tension and create harmony between X and me all these days. Should I suspend it and cut off relations completely? Or should I persist and go on, in spite of the knowledge of what he is saying about me?*

My dear child,

I am truly sorry for the state of confusion of the place. It appears to me like a chaos.

I know very well your efforts and attempts to create a harmony. I am behind them to help — you know that. I am quite aware also of where things get twisted and crooked. But there is only one way to conquer — it is to *persist* in the right attitude *obstinately*, in spite of everything, ignoring all the contradictions and oppositions.

In full consciousness of the Truth, we do what has to be done, always the right thing in the right way, without caring for the effect on others, the answers of others and the consequences. The eyes fixed on the Truth, we will advance and *conquer*.

With love and blessings.

16 October 1963

Sweet Mother,

*I am again in a mess and can't get out of it. From head to toe there is chaos within. There is an oppressive dryness and restlessness. The mind refuses to work. I feel miserable about the consequent wastage of time. Pray do something.*

It is a general attack all round.

Try to keep as quiet and calm as possible and... let it pass away!

With love and blessings.

31 October 1963

## Series Six

*Sweet Mother,*

*Last night, in dream, heapfuls of tape-like stuff were ejected from my mouth. The feeling was one of relief (and repulsion). This has happened many times recently. Any meaning?*

It might be the symbol of old attachments. It is good that they go.

Blessings.

29 January 1964

*Mother once said that greed in the cells is at the root of tumours. Precisely what kind of psychological twist is responsible for brain tumours?*

Greed for fame.

February 1964

*Sweet Mother,*

*I feel exhausted. Having to meet so many persons leaves me sucked out. I could not sleep last night. The others working in my office are also showing signs of exhaustion. Pray sustain us.*

The force is there to help you. Do not think of yourselves, but only of the Divine.

Blessings.

2 March 1964

*Sweet Mother,*

*When they speak of a heart-attack or stroke, is there really an attack or stroke from outside by the hostile*

## More Answers from the Mother

*forces, or is it a failure or wrong functioning of the system?*

Each case is different. It is often a blow from outside, more often a failure in the material body.

Sometimes both together and then it is fatal.

*June 1964*

*Sweet Mother,*

*What could be the explanation of the following kind of phenomena?*

1) *A child is dressed up nicely and sent on a promenade. Someone looks at him and says, "How beautiful!" The same night the child develops fever. But if, when the child returns home, a small ritual is done, such as waving a pinch of salt thrice before the child, things are all right.*

2) *Food is being cooked. Just at the moment of adding some fragrant leaves, somebody passes by; as a result the preparation does not give off any fragrance at all. Or things are made ready; the dough, etc., are seasoned; then someone comes and looks at it; subsequently everything turns out dismal.*

*In such cases, is it some evil spirits that act through the human intermediary, or is the person himself the origin of the mischief?*

It can be anything and in fact is in *different* cases very different things, from simply a wrong mental formation to the action of an adverse force, entity or being, through all the scale of human bad will.

*September 1964*

*Sweet Mother,*

*I have received a question. In the Tantric system,*

## Series Six

*the lower consciousness rises to meet and join the Higher Consciousness through the six centres or knots which are broken in the course of the ascent. Are the knots broken in our yoga also? Or are they loosened and resolved? If so, what is the process?*

It looks as if it were only a question of words. What is meant exactly by broken? broken to pieces? Not likely. They (the centres) may *break open* to let the force pass upward — this is more probable.

But for each one the experience is different, and to try to make a rule by which all experience has to proceed, is childish mental nonsense.

The Spirit is *free* and will always be free in its workings.

3 October 1964

*Sweet Mother,*

*Last August Y met me and asked whether it is permissible for disciples of Sri Aurobindo and Mother to do worship of other gods and goddesses at their Centres. He said that a lot of confusion has been caused by those who have been writing and preaching that the Supramental Yoga can be done and its goal reached through the deities to whom people are accustomed. The old Puranas, the Tulsi Ramayana, etc. are being expounded with a view to promote the ideal of Sri Aurobindo and Mother. Their view is that Sri Krishna, Rama, Sita — all can give the truth of the Supramental.*

*Here is the letter from Y asking me to seek guidance from Mother.*

Those who still believe in gods can certainly continue to worship them if they feel like it — but they must know that this creed and this worship have nothing to do with the teaching of Sri

## More Answers from the Mother

Aurobindo and *no connection whatsoever* with the Supramental Realisation.

*October 1964*

*(The disciple wrote of a devotee who was willing to lend money to the Ashram at a high rate of interest.)*

I am quite against borrowing money even at a reasonable rate of interest — this one is quite exorbitant and illegal, — this is completely out of the question.

Those who believe in the yoga of Sri Aurobindo must understand that money is not meant to bring money but to help the earth to prepare for the advent of the new creation.

With blessings.

*23 December 1964*

*(The disciple, in collaboration with others, submitted a proposal for the publication of Sri Aurobindo's works. Its intention was to increase the sales of books by offering them to the public at a low price. Initially, six 80-page pocket-size books would be produced, and sold at a cost of one rupee each. On the proposal's cover letter the Mother wrote:)*

The plan is good but *not* for Sri Aurobindo's work upon earth.  
Blessings.

*(At the end of the proposal, the Mother wrote:)*

This is a very well mentally planned project. But I must remind you that Sri Aurobindo has warned us that his writings were not for the public at large and must not be treated like such.

## Series Six

So it is wiser to drop the idea.  
Blessings.

21 June 1965

*Mother close to my heart,*

*For the last few days my past has begun to come before my eyes in a vibrant manner. I see how I was wrong, how I was unfair and how I have wronged others. My gratitude to Mother increases a thousandfold when I see how she has upheld me in spite of all my defects.*

*Let my identity dissolve and let me become a drop in Thy Ocean.*

All that is hard or obscure is bound to dissolve in the Eternal Love...

Mid-1965

*(The disciple asked whether two relatives who did not get along well should live together in the same house.)*

The psychological difficulties may be taken as an excellent opportunity for practising equanimity.

With love and blessings.

Mid-1965

*Sweet Mother,*

*I have just heard that though the Grace flows from all the limbs of the Guru (such as the eyes and hands), what emanates through the feet is the most dynamic and full of compassion. That is why, it is said, the Indian tradition enjoins Pranam to the feet. Is this true?*

## More Answers from the Mother

Here is Sri Aurobindo's answer to your query:

... where she presses her feet course  
miraculous streams of an entrancing Ananda.

\*

All Nature dumbly calls to her alone  
To heal with her feet the aching throb of life<sup>2</sup>

Blessings.

1967

### LETTERS ON BEHALF OF OTHERS

*X is getting suggestions to go out of the Ashram for a change, in view of his bad health. He asks if he should reject these suggestions or if Mother would advise him to go for a change.*

I do not believe in a change. It is for him a question of nature and temperament and wherever he goes that will necessarily go with him. It is only a change of character obtained by sadhana that can cure him.

You can show him this, with my blessings.

1 June 1962

*Sweet Mother,*

*X has not been happy in his present unhygienic room; it is dark and ill-ventilated. If Mother approves, I would like to shift him to the Guest House managed by*

<sup>2</sup> These two quotations from Sri Aurobindo's writings appear on a card sent by the Mother to the disciple. The first extract is from *The Mother*, SABCL, Vol. 25, p. 31. The second extract is from *Savitri*, Book Three, Canto Two.

## Series Six

*Y. They are close friends and between them they would manage the Guest House more conveniently.*

As you believe it will work well, you can try.

But those who have a grumbling nature generally keep it and are never satisfied... So long as circumstances and others are accused of being the cause of discomfort, one is deep in falsehood. The wise man knows that he is responsible for what happens to him and tries to correct his nature.

Blessings.

9 June 1962

*Z wishes to take her daughter X (of Dortoir Boarding) to her place during the school vacation in November. She prays for Mother's permission. The girl has not taken part in any of the cultural functions for December 1.*

All right, provided it is X's wish.

October 1962

*The following children pray for permission to go home during the school vacation next month: [four names are given]*

I never encourage the children's going during the vacations because it has generally bad results. But when the children themselves ask I say yes provided they are back before the reopening of the school.

Blessings.

October 1962

*Y, a lady teacher, is presently here on a visit. She decided some years ago to turn to spiritual life and has been*

## More Answers from the Mother

*trying her best to do so. But she finds the pull of sex too strong and does not know how to proceed. She prays for Mother's guidance on whether it is advisable for her to marry or to persist in sadhana, whatever the difficulty. Her photo is enclosed.*

Let her marry now and take to spiritual life later on; she is not yet ready.

When the call really comes, there is no possible hesitation.  
Blessings.

*October 1962*

*Z, a devotee from Bengal, has been connected with us for a number of years. Recently he came into touch with some Sadhus. Now he is oppressed by the doubt whether his contact with Mother is snapped on that account. He asks if he is or can be open to Mother.*

If he wants to keep in contact, he must be very careful. Generally, it is not helpful to mix the influences.

Blessings.

*October 1962*

*Sweet Mother,*

*X is again in tantrums. He says he wants to die, he does not see any possibility of progress as things are with him now. There is no happiness within and he feels he has made a mistake in coming to the Ashram. All told, he is too gloomy and says he may get cracked in the head. Mother alone can do something to revive his spirits.*

I have always known him like that—and that is why I was constantly refusing to let him come because he constantly wants to be where he is not.

## Series Six

But now that he is here, the only possibility for him to progress and cure is to *stick* here with all his possible will and in spite of all suggestions to go away. Of course I shall help him if he lets me do it; but he must know that it is for him the *only way* of salvation.

With my blessings.

14 January 1963

*Sweet Mother,*

*I am unable to answer a question by a visitor. He is a young teacher at Cuddalore who has been coming here for the last three or four years. He says that every time he meditates for about half an hour, he feels terribly hungry. During meditation he gets peace, feels happy and all that. But why this hunger? He has tried taking full food before meditation, yet the hunger still appears. Why, Mother?*

It is because by the quietness of the meditation he increases the receptivity of the body to the Force. This capacity to receive and absorb may translate, although not necessarily, by a capacity to eat—but it does not mean that food is just then needed.

26 January 1963

*(A visitor, deeply moved by his brief stay in the Ashram, had to leave because he was travelling in the company of two companions. The disciple narrated the visitor's story to the Mother, and concluded, "The whole episode has left me sad." He also enclosed photos of the persons involved.)*

I saw their photos. None of them was ready as yet. But the Force will work and something may come out of it later on.

## More Answers from the Mother

Do not be sad—things happen because they have to happen and finally everything leads to the ultimate victory of the Supreme.

With blessings.

*January 1963*

*Y was admitted with her three children two years ago at the insistent recommendation of Z. For the last one year she has been in charge of a boarding, which she has been running in an enlightened way. Her two girls are attending a local school; her boy goes to our school. Z and she are hoping that they will be now put on the permanent list of the Ashram inmates.*

What is *permanent* upon earth? X is here since 1921 (42 years) and has never asked to be *permanent*.

*September 1963*

*The doctors declare that one of Y's eyes is completely out of order due to detachment of the retina; the other eye is likely to have cataract. The general condition of his health is very low. He prays for help and asks Mother whose treatment she would like him to undergo.*

Let him choose his doctor, because it is the *confidence* in the doctor that is *most important*.

Blessings.

*October 1963*

Sweet Mother,

*Z has been ailing continuously for years now with one thing or other. Usually it is burning in the hands and feet and other nervous disorders. There are two suggestions regarding the "true cause": (1) Someone must be*

## Series Six

*doing black magic. He has a number of ill-wishers. (2) A temple oracle has said that the trouble is due to the displeasure of a spirit inhabiting an old, old tree adjacent to the house.*

*Mother alone knows what is true. Z prays for Mother's merciful intervention and protection.*

He must first exhaust all physical possibilities, as, for instance, some unhygienic corner in the compound.

And even if it is one of the two occult reasons, why remain subject to them? It is easily dismissed by sincerely calling for help and protection and by discarding *all fear*.

With blessings.

9 November 1963

*X says that he wants to take up this path and has been doing sadhana (meditation etc.). But his wife comes in the way of his sadhana by insisting that he shall not deny her sex-life. He prays for guidance. Should he break with her in the interest of sadhana? Or is there any other way out?*

No advice can be given, except to be sincere and follow the inner guidance.

I see no legitimation of sexual intercourse (from the point of view of sadhana) unless it is in view to have children.

December 1963

*(The disciple asked whether he should cancel preparations for a dinner party at an Ashram guest-house because its manager was overworked.)*

To do properly this work one must be strong and *plastic* and know how to utilise the *inexhaustible energy* which is backing you all.

## More Answers from the Mother

I have nothing more to say. But I expect everybody here to rise to the height of the needs. If we are not able even to do that much, how can we hope to be ready for the descent of the Light of Truth when it will come to manifest upon earth!

Blessings.

15 January 1964

*Y has been repeatedly telling me of his depression and his loss of interest in life. Last evening he was particularly down and said that he feels like dying. Every night he sleeps hoping he will die by the morning. At one stage he wanted only a change of work. Now he feels he should go out of the Ashram if he is to pull on.*

Z offered him a job somewhere but he refused. It is the nature that must change, not the surroundings and the occupation.

This is a kind of attitude in his vital, the depression attitude, which he somewhat cherishes. Unless he allows the Light and the Force to come down in him to clear that, I do not see what can be done.

Blessings.

January 1964

*Y prays for a flower from Mother daily to be sent to him at the hospital. He asks if Mother has said anything on receiving his letter. He was depressed when I saw him at 11:30 A.M. today.*

You can tell him that the only way of getting out of trouble is to have *faith*, a true, sincere, *unfaltering faith*, and a faith that makes *no demands*. All the rest is sheer *bargaining*.

Blessings.

January 1964

## Series Six

*Sweet Mother,*

*Y sent me word a while ago that he had been feeling quite sick and wanted me to go to him. I went and met him. He says he is quite weak; the hospital doctors are stuffing him with drugs throughout the day and he cannot drag on: he feels too exhausted.*

*Each of these visits to the hospital drives home to me what a hell life outside is. It dawns on me, with increasing force, what heavenly conditions Mother has created for us here in the Ashram. All habitual grumblers here should be taken compulsorily once a week to visit the hospital!*

This is quite true; but the state of grumbling was truly too much in Y's case, and it is really that which brought him where he is now.

He must still learn to be quiet and to accept things as they come.

I am joining a letter for him that you can give him personally with a word of encouragement.

With love and blessings.

9 February 1964

*Sweet Mother,*

*Z has been working in our office for the last fortnight. She has turned out very good work and I am proud of her efficiency and spirit of dedication. She is shortly leaving for Madras. I would make an earnest prayer to Mother to grant that her life may turn a new corner. Hitherto, in spite of her all-round brilliance, she has had a chequered career with frustration at every step. Pray, Mother, let that cease from now on.*

Difficulties are always blessings if we know how to face them.

Blessings.

March 1964

## More Answers from the Mother

*X, a member of the Circle in Kampala, complains that the person in charge insulted her at the function of the 29th February. She seeks solace from the Mother.*

Let her think of the Divine and not of herself.

*March 1964*

*We have engaged a number of rooms on rent in Y's house. He takes rented furniture from Z for these rooms. Now, it appears, Z has raised the furniture rent. So Y says that either the rent for the rooms must be increased or he must be exempted from paying extra rent for the furniture. It comes to about Rs. 10 per month.*

So many petty things! With goodwill and disinterestedness all these things ought to be settled easily.

*April 1964*

*X asks me to place the following developments in his illness before Mother: (1) The hospital doctor is not satisfied with the state of healing. After three months of treatment, things are still fluid and the doctors are not sure of the likely course. He asks Mother if She would advise and arrange for him to be sent to some other place like Vellore Hospital. (2) For the last three months he has been given strong drugs continuously. As a result he feels too weak. His friend Y seems to have suggested that he could take an Ayurvedic arsenic preparation instead. But is it permissible to mix up Ayurvedic and Allopathic treatments in this way? X can't answer and wishes the matter to be referred to Mother.*

I know too well the true reason of all these complications and this suffering to give him any advice, because it is only an inner

## Series Six

and radical change of his character that can put an end to the ordeal. He has had with him and still has a conscious and steady concentration of force which ought to have cured him long ago. But his inner pessimism and dissatisfaction constantly spoil the working.

Let him have a true faith and then everything will be all right.

Blessings.

May 1964

*Z, a lecturer in history, seeks to join the Ashram. A well-built man, he is just the kind of person X is in need of.*

We do not need lecturers! but you can send him to X and see what he says.

July 1964

*Sweet Mother,*

*One householder reader of our Kannada journal has asked the following two questions which I am unable to answer. Would Mother kindly help?*

*(1) What is to be done to reduce (if not eliminate) the desire for food? (2) What is to be done to reduce (if not eliminate) the desire for sex?*

One answer to both: busy yourself with something more interesting — otherwise there are hundreds of ways from the most material to the most spiritual.

Blessings.

August 1964

## More Answers from the Mother

*Y, from N'Dola, Rhodesia — a member of the Circle — is in trouble with the police for having tried to smuggle out currency through another man. That man was caught and the police are on the scene. He prays for help.*

What has he done for the Divine's Work that he asks for help?

*September 1964*

*The parents of Z (of Children's Home) have written asking if Mother would approve of the girl's going to Bombay for the school holidays. The girl herself would like to go.*

Generally when children go outside for holidays they come back quite spoilt — but if the girl wants really to go, she can go.

*October 1964*

*Y, who is in difficulty for smuggling currency out of Rhodesia, is in danger of being sent to jail. He prays for help.*

I have nothing to do with that kind of thing.

*December 1964*

*Z's letter is enclosed regarding his wife. He hopes to receive a token of Thy Grace to take for her.*

Let her purify the outer being, and abolish the ego, by a complete and perfect consecration to the Supreme Divine, and the obstacle will be removed.

## Series Six

The adverse forces are allowed to act only in order to compel us to make ourselves pure and receptive enough for the descent and the union.

With love and blessings.

30 December 1964

*X is a poor man who comes here practically every week, meditates near the Samadhi and offers money very regularly. He feels the Mother's Presence and guidance. But every time he gets a good spiritual experience, something bad happens in the domestic or professional sphere. Yesterday, for instance, he came across a quotation saying that if one goes deep into the heart one can find Mother there; immediately he felt Mother there in a sitting posture. But a little afterwards his youngest child was nearly caught under a bus, and a couple of hours later his eldest son had a big fall from a wall. He is bewildered because such things happen with regularity. He prays for Thy blessings.*

Whatever happens is the effect of the Grace and the best that could happen spiritually.

Love and blessings.

March 1965

*Y, the two-year-old grandchild of my family-friend Z, was perfectly normal till he was three months old, when he had an attack of measles. For about ten days strong medicines were given. Thereafter he was never well; he started getting convulsions and is now in some state of shock. He cannot stand or walk freely, cannot talk or readily recognise people.*

## More Answers from the Mother

*Photo A was taken before the ailment; photo B this month. The family prays for Mother's Grace and Blessings.*

Modern medicines are not fit for children.  
Blessings.

*(On a slip accompanying the photos of the child, the Mother wrote:)*

If Nature is given a chance she may repair the damage.

*June 1965*

*The American lady X has become a big problem in the Guest House. She flies at servants, behaves badly at the table and makes herself a complete nuisance. Last night she started typing at 3 A.M. Both managers, Y and Z, find it impossible to continue with her.*

*It is true, however, that Y made all sorts of promises to her about special arrangements, as he does to everyone in the beginning. What is to be done?*

She has written to me and from her letter I understand that she needs one room for herself and one for her luggage, plus place in a refrigerator for some provisions, and she is very particular about her food. If some promises have been made they must be kept. It is a conciliating and understanding spirit that is needed. Any other attitude than that one is, in the Ashram, disgraceful and unworthy of Sri Aurobindo.

Blessings.

*30 June 1965*

## Series Six

*Sweet Mother,*

*X is in distress. Last week her old trouble of involuntary going out of the body started again. During a nap of ten minutes in the afternoon she came out of the body, but could not re-enter it. She called the Mother. An enveloping Force of strength and a tickling sensation was felt from her feet to her head and she could re-enter the body. Afterwards there was much tiredness. That night her sleep was disturbed, there was pain in her body and her face had the pallor of death.*

*The next day during her afternoon nap, she again went out of her body and was hanging over it, but she could not re-enter it. She called Mother, but there was no response. She called again and again and nothing happened. She could not enter the body either through the head or through the feet; the body gave no opening. She thought that death had come and she could never re-enter her body. She got flurried, but somehow composed herself and hovered round and round the body. She flew up and caught sight of the colour picture of the Mother's Feet hanging on the wall near the ceiling. She went near it and prayed fervently to those Feet. Then she was able to effect an entry into her body through the head, but with great suffering and pain. Her whole body was dead cold and frigid, and it took some time for her to become normal.*

*She prays for Thy help.*

It is through the *heart centre* (solar plexus) that one *must* enter the body — the other two (feet and head) are considered as impossible. The entering through the head seems miraculous and no wonder that it was painful.

But the worst of all is to *fear*. Even if all conditions are normal, fear attracts difficulties.

The only true solution is an unfailing faith in the Divine's

## More Answers from the Mother

Grace. With that faith, sincere and complete, one is always safe.

Blessings.

*15 September 1965*

*Y (the occultist from Simla) writes that her eldest daughter Z (age 9) is abnormally absent-minded and always dreamy. She feels it is perhaps because the psychic being of the child has not yet fully come down in the body. She asks if this could be so and also if Mother would advise what is to be done in the matter. Her photo is enclosed.*

The child looks quite happy. They must let her be as she is and not contradict her. When the time has come for her to be as the ordinary human beings, she will be so. All interference would be a spiritual offence.

*November 1965*

*(The disciple wrote about a boy who was subject to frequent minor spasms in the form of jerks of the head.)*

This boy is ultra-sensitive and has good possibilities in him. But he needs to be treated with much patience and especially a perfect *quiet* and *calm*. The slightest impatience, roughness or irritation will upset him completely, any brusque movement can give him an attack. I insist on this because if the parents sincerely want him to cure they must be very gentle with him.

Blessings.

*November 1965*

*X prays for special Grace. He is in distress; there is a*

## Series Six

*fresh crisis every day in his business and he is unable to cope with the situation.*

If he keeps his mind quiet and his heart peaceful he will cope with the situation.

Blessings.

*December 1965*

*Y has been told by astrologers that the next three years are very bad for him. His immediate superior in his office is thinking of leaving the company and consequently his position may not continue to be as secure as now. His sub-tenant has gone and he finds it difficult to maintain the flat which he got by Grace.*

*He prays for Mother's Blessings.*

He must face the difficulty with faith and confidence; and everything will end well.

Blessings.

*March 1966*

*Sweet Mother,*

*Someone is reported to have done black magic against Z. A lemon was found placed on a pillar. They are all falling sick at the house and there is a very disturbed atmosphere.*

Let them burn incense on the same pillar — invoking Sri Aurobindo's name.

*19 March 1966*

*X was having tooth-ache continuously for some time. One day, recently, her husband told her: Why not try*

## More Answers from the Mother

*what Mother has written in the Bulletin? Go out of the body and concentrate on the trouble-spot. And she did. The pain disappeared. But what followed is interesting. She had no pain during the day, but in sleep she began to have intense pain in the tooth.*

*Why did the pain come in sleep alone?*

Because her consciousness went elsewhere and she was no more concentrated on her body.

*March 1966*

*Sweet Mother,*

*Yesterday Mother saw the boy in Y's family. Y prays to Mother to guide the medical treatment of his son. He will implicitly do what Mother says.*

If the parents could stop being anxious and somewhat nervous in their relation with the boy, it would very much help towards his recovery.

Blessings.

*July 1966*

*Z has been informed by his daughter that she is marrying some man in Bombay of whom Z does not know anything. Without his knowledge the girl and her mother have sent Rs. 18,000 to that man for arranging a flat in Bombay. Z prays to Mother for help to avert what he anticipates — a tragedy.*

Each one must be free to decide about his or her own life.

*April 1967*

**Series Six**

*(The disciple wrote on behalf of a devotee who feared  
that his business partner had hired a black magician to  
harm him.)*

For him who trusts the Divine there is no fear.  
Blessings.

*January 1968*



## *Note on the Texts*

Of the six correspondences in this volume, four were first published in whole or in part in the *Bulletin of Sri Aurobindo International Centre of Education*, a bi-lingual quarterly in French and English; the remaining two were first brought out in 1990 in the first edition of this volume. Two of these correspondences were written in English; four were written wholly or partly in French. The original translations of the material in French were revised for publication in 1990. This second edition (2003) contains the same texts as the first edition. The correspondences were first published together in French in 1997 under the title *Quelques Réponses de la Mère – 2*.

Details on the individual series follow.

**Series One.** Original in French. Part of the text first appeared in English translation in *Breath of Grace* (Sri Aurobindo Ashram Trust: Pondicherry, 1973), pages 207–353. A larger portion of the text was later serialised in quarterly issues of the *Bulletin* from November 1981 to November 1986; that text, with certain omissions and the addition of some new material, is published in this volume.

**Series Two.** Original in French. The English translation of the text was first published in 1990 in the first edition of this volume.

**Series Three.** Original in English, with the exception of the reply of 19 June 1939 and the phrase translated as “they are always biased” in the reply beginning “Be careful about”, dated “About 1965”. Approximately one-third of the text was published in the *Bulletin* issues of February, April and August 1987. The full text came out in 1988 as a book entitled *Guidance in Work: Correspondence with a Disciple*, published by the Sri Aurobindo Ashram Trust, Pondicherry. The same text with the omission of six replies by Sri Aurobindo, is reproduced here.

**Series Four.** Original mainly in French; the first eleven entries (up to

### **More Answers from the Mother**

and including the entry of 18 June 1946) were written in English, the remaining entries in French. The text was published in 1990 in the first edition of this volume.

**Series Five.** Original mainly in French; four entries are in English, those of 24 May 1963, 2 April 1967, 26 July 1969 and 27 July 1969; the word “successful” in the entry of 30 January 1972 is also in English. Most of the text was first published in the *Bulletin* issues of April and August 1988. That text, with the addition of a few new entries, is reproduced here.

**Series Six.** Original in English. Most of the letters in the first half of the text (up to “Letters on behalf of Others”) were first published in *Mother and I* (Dipti Publications: Pondicherry, 1984), pages 69–79. A more complete text was first published in the *Bulletin* issues of November 1987 and February 1988. That text, with the addition of a few new entries, is reproduced here.