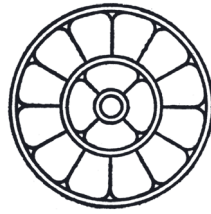


THE MOTHER

New Words of the Mother

New Words
of the Mother



New Words of the Mother

Supplement to Volumes 12–15
of the Collected Works of the Mother

Sri Aurobindo Ashram
Pondicherry

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Publisher's Note

This volume consists of short written statements of the Mother—letters, notes and messages—that do not appear in her Collected Works.¹ These statements supplement other such statements that have previously been published in four volumes of the Collected Works: Volume 12, *On Education*, and Volumes 13, 14 and 15, *Words of the Mother—I, II and III*.

The reader should note that the word “new” in the title does not mean “published here for the first time”, but rather “not published in the Collected Works and therefore new to most of its readers”. Most of the statements in this volume, however, are in fact being published here for the first time.

The seventeen-volume Collected Works of the Mother was organised and published around the time of her centenary in 1978. More than forty years have passed since then and many new writings have come to light. Some are messages written on various occasions, others are private notes, but most are letters to sadhaks and others. All this material has been arranged by subject, following the categories already established in Volumes 12–15 of the Collected Works.

Further details are provided in the Note on the Text at the end.

This volume is being issued independently, but it is a supplement to the Mother's Collected Works.

¹ There are a few exceptions, as explained in the Note on the Texts.

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Supplement to Volume 12
On Education

Letters, Notes and Messages
to Students, Teachers and Others

Part One

Sri Aurobindo International
Centre of Education

Prayers for Students

*(Prayer for the children of a school opened by the
Mother on 2 December 1943)*

Sweet Mother,

Grant that we may be, now and for ever, simply thy little
children.

December 1943

*

Sweet Mother,

Grant that we may be, simply and for ever, thy little
children.

20 March 1951

*

(Prayer for the children of Dortoir Boarding)

Lord
on this anniversary day
we address this prayer to Thee:
“Make us understand better
why we are here,
do better what we have to do,
be better what we must become,
so that Thy Will may be done
harmoniously.”

15 January 1962

Notes on a University Centre

(These notes on a “Sri Aurobindo University Centre” were probably written in 1951, the year in which the Mother proposed the founding of a university as a memorial to Sri Aurobindo. On 6 January 1952 she inaugurated the Sri Aurobindo International University Centre. This name was changed in 1959 to Sri Aurobindo International Centre of Education.)

Sri Aurobindo University Centre

I. Admissions

Admissions controlled by admission board headed by the Mother.

II. for the teachers

Boarding and lodging free of charges on the same standard as the life of the Ashramites.

III. for the students

- (1) All studies are free of charges.
- (2) Lodging and boarding in the university special buildings, according to possibilities, at cost price.

IV. for both

All commodities and extras will be obtainable at the Ashram itself in a special organisation where goods are available at a price lower than the ordinary market prices.

*

Notes on a University Centre

Studies are free of charges. Lodging and boarding in University buildings at cost price. All extras attainable in the Ashram at a price below market prices.

*

Alcoholic drinks and smoking are not authorised for both students and teachers.

*

It is foreseen that later on with the growth and extension of the project each country represented will have its own building for the students coming from that special country, the inner arrangements of which will be according to each country's customs and habits.

c. 1951

Students

*Mother,
My memory is not good.*

It is by regular and patient studies that it improves.

6 August 1933

*

*Mother,
Please let me know whether I should let V come
again for teaching me. Yesterday he came and there
were no disputes, but there was harmony. So Mother,
if you please, you may give us one more chance.*

So long as you do not quarrel it is all right. If you quarrel it is better to stop.

14 December 1933

*

*Mother,
I don't feel like reading any more with V.
Yesterday he told me all about his difficulties so I told
him not to read with me and to utilise that time in
doing something better. But he said he does not want
to leave me. Please tell me what I should do, Mother.*

It is all right—you can stop reading with him, but it would be a pity to stop learning now that you have made much progress. To whom will you go for lessons?

20 March 1934

*

*Mother,
For my studies in 1958 here in Austria, I have
decided to take psychology to begin with and to*

Students

prepare myself for the baccalaureat only in 1959. This will enable me to put the activities of Yoga in the forefront and to pursue all my activities without hurry or tension. On the other hand, by extending these studies for a year, it seems to me that they will drag on for too long.

Mother, I find myself once again facing the same complexity as comes up so often in my life. I always want to do a lot, to do it very well, and to do it in as short a time as possible. But these three factors together have immobilised me so often. Help me to get out of this complexity once and for all.

To act one must choose.

To do Yoga one must concentrate and rise above the activities of the outer mind.

Practice of yoga

Mental activities favourable to Yoga

Physical activities to keep balance and to maintain the body in good health

Blessings

30 December 1957

*

The world progresses so rapidly that we must be ready at every moment to surpass what we know in order to know better.

3 March 1963

*

(After completing his studies, an Ashram school student asked whether he should take a job with Air India airlines)

This is an excellent occasion to visit countries and enlarge your consciousness. Take it with my blessings.

Mid-1963

*

Supplement to Volume 12: On Education

Dear Mother,

This morning G and I were discussing whether we need write to you about every little difficulty occurring in daily life since we can also get help from your books or from a friend who understands our troubles. A does not agree with this; he says that many people misuse your words and Sri Aurobindo's words and misinterpret the truth to solve their problems. Do you think it is necessary to write to you when one can get the answers by other means to overcome our difficulties?

I am saying this because when I am in a bad spirit or discouraged G talks to me and lifts me up to a better attitude towards things. Is it all right that G gives me suggestions to help me out of my difficulties, which he has done many a time and for which I have been very grateful?

As you already know G and I are intimate friends and spend most of our spare time together playing flute, writing music and reading your books out aloud at night before going to bed.

G and S,

I knew of your friendship from its very beginning, and approved it. I expect that together you will become very good musicians.

S, if G shows you the way to be more and more sincere, straightforward and self-disciplined he is a good adviser.

You are quite right in wanting to solve by yourselves your daily small problems. It is the way of receiving the inner guidance.

But if you find yourselves in front of a difficulty without sufficient light to solve it, do not hesitate to put the case to me—I shall always be glad to help you.

With love and blessings

25 July 1963

*

Students

Dear Mother,

S and I would like to know whether we should attach more importance to cinemas or to music and reading.

We do not dislike the cinemas shown at the Playground and other programmes, because one can always draw something good from them. But we feel that by not going to them we would do better to gain more knowledge by studying and practising music, or by studying other things during these hours. And as there are three to four cultural programmes a week, they often keep us up quite late at night.

Mother, do we lose anything by not attending the cinema and other programmes?

There is no necessity at all to go to cinema. These shows are meant for the people who are very fond of movies and feel the necessity of them.

I approve fully of your studies and practice of music and I hope, like you, that one day will come when you will let us hear some very good music played and composed by you.

With love and blessings

21 November 1963

*

Mother,

During the coming college holidays, an Indian friend of mine would like to take me on a tour around India. Should I go or remain in the Ashram?

It all depends on your aim in life. If you want to enhance your outer development, take this opportunity and make a tour of India. If you want inner development and the discovery of the Divine, remain here and organise your life accordingly.

22 October 1964

*

Supplement to Volume 12: On Education

Two students in Orissa boarding do not wish to go out during the vacations, but their parents are asking them to come. They will be obliged to go unless Mother tells them, "Don't go." They ask Mother what is to be done.

It is much better NOT to go.

November 1964

*

(As his studies in the Ashram school came to an end, a young man from Switzerland decided to live in the Ashram, but his parents kept writing that they wanted him to return to Switzerland. He asked the Mother what to do.)

Since you have come to the Ashram, you have made obvious progress, a progress that should lead you to an integral spiritual aim. If you consider this aim to be the true purpose of your life, a return to Switzerland at this stage of your development would undoubtedly be a step backward.

21 April 1965

*

(A student informed the Mother that he had reservations about his classes in international relations. She wrote:)

These classes are part of your studies and for them, as for the rest, everything depends on the spirit in which they are pursued.

10 May 1965

*

Divine Mother,

I am studying now in the second year of the Higher Course in Science. Last year I wrote to You

Students

for Your Guidance on whether or not I should go to a university in Britain after finishing the Higher Course. Your reply was, "Finish the higher course here and we shall see in time what is the best for you."

If You were to approve of my following such a course in Britain, it would be necessary for me to make applications soon and also to sit for an examination in East Africa during our November holidays this year in order to be admitted to a university in October 1967. Would it be all right for me to make these preparations? A final decision about my going could be made by the middle of next year.

I pray for Your Guidance for what would be best for me in the matter. I aspire to Your Love and Blessings.

So long as you attach any importance to exams and degrees, it is evidently indispensable for you to do all these things.

Blessings

5 February 1966

*

Sweet Divine Mother,

I do not value exams and degrees and do not want to acquire any qualifications or name.

I thought that should You approve my going out, I might, after the Higher Course, get some education with facilities and standards which we do not have here, and perhaps be more useful in any work that I might do here.

But I want to act only according to Your wishes and Guidance and not otherwise.

I pray for Your Help in removing insincerity and desire within me, and aspire to Your Love and Blessings.

This is quite all right, and you have my blessings.

Supplement to Volume 12: On Education

In this spirit you can do whatever you feel best.
Love and blessings

8 February 1966

*

Mother,

May I ask you a question? In English there are five or six poems to be learned by heart from the book. In previous examinations we were not asked to recite them. I would like to know whether I should memorise them. Please tell me, as I am unable to decide.

To learn by heart is good for the memory. Learn them not for the sake of examinations but for the sake of intellectual progress.

Blessings

1 March 1966

*

To know is very good, but to be is much better.

September 1966

*

*(The first two pages of this letter are missing. It ends:)
I do not know whether I would like the life and motives and attitudes prevalent in the West; I feel that I would miss a seeking for higher and truer things. So I do not know which would be the right thing for me to do.*

I can turn only to You for Guidance. Mother, what do You advise me to do. I pray for Your Love and Blessings.

Before answering—do or do not—I want you to make an experiment. Sit down quietly and alone, and put before you two possibilities—

Students

(1) the life as men lead it now, in strife, competition and ignorance, with its joys, its ambitions and its sorrows. Or

(2) the life as we want to lead it here, without the excitement of the struggle for position and fame, but with a constant aspiration towards a growth of the consciousness and an ultimate realisation of the Divine Life and all it means.

Look quietly at the two possibilities and see which one wakes in your being a more total response.

And let me know the result of your experiment.

Then we shall take a decision.

Blessings

1966-67

*

Sweet Mother,

I am unable to work in our Free Progress classes. In the three months I have been in this system, I have become more and more lazy. I try to work and I can keep it up for one or two days, but then I feel exhausted and it takes several days or even weeks before I can make another effort. I have tried to use my time usefully as T recommended, but without success.

There is something in me that wrongly uses the freedom I have been given and considers it a right to do nothing. When I want to think about a subject, there is a pressure on my head and it puts me into a somewhat sleepy state.

Now I have the idea of going back to the old system of teaching because it obliges me to work. And when I succeed, I will return to the Free Progress classes and make use of them better. What do you want me to do?

Continue and overcome the difficulty.

31 March 1967

*

Supplement to Volume 12: On Education

(The opening page of this letter is missing, but the student apparently asked whether he should go to the West for higher studies or remain in the Ashram. His letter ends:) Praying for Your Love and Blessings.

Remain here—you are welcome.

As for learning, the most advanced and modern books can always be got and by the inner and higher growth there is no limit to the capacity of learning.

With love and blessings

22 April 1967

*

Divine Mother,

Mother told me in 1961 to stop mental discussions, but I have not yet been able to do so. They exhaust me. I pray for help to stop them. Would Mother kindly indicate to me the way to put an end to these discussions in the mind? Pray help me talk less.

(1) The first condition is to talk as little as possible.

(2) The second is to think just of what you are doing at the moment and not of what you have to do or of what you have done before.

(3) Never regret what is past or imagine what will be.

(4) Check pessimism in your thoughts as much as you can and become a voluntary optimist.

Blessings

25 July 1967

*

So long as you will go to school as a student, it is better not to be a teacher. So, according to me, the best for you, while you are continuing your studies, is to help M in his work for the magazine “World Union”.

Students

Later on, after a year or two, you can become a teacher in the Centre of Education.

With love and blessings

25 October 1967

*

What is to be known far surpasses all possible expression. All occult revelations, all forms of spiritual knowledge, all theories and all schools are incomplete attempts to express something that surpasses them all by far and is in fact inexpressible in words, which belong to the mental domain.

Only the living experience of identification can give you this knowledge, and then you know beyond any doubt that no words can give an idea of what you know. But to achieve this identification there are innumerable paths and methods, and each of us is free to choose the one or ones that are most appropriate to his own nature.

According to my experience, it is in silence that the help is most profoundly effective.

Blessings

September 1969

*

Sweet Mother,

What advantage do we have of being here in the Ashram right from our childhood?

The advantage of living in the Truth atmosphere that Sri Aurobindo has created here.

Blessings

30 January 1972

*

Sweet Mother,

How can the mental part of our being be perfected and trained without the interference of the mind?

Supplement to Volume 12: On Education

By raising the consciousness to the intuitive level. Sri Aurobindo did it and his mind was silent when he wrote all his books in *Arya*.¹

Blessings

c. 1972

*

Sweet Mother,

I feel very sad in my heart all the time. Sad thoughts come to me. I cannot concentrate on my studies. I cannot sleep during the night. What am I going to do?

Give yourself to the Divine.

8 January 1973

*

If you want to profit fully by a teaching when you hear or read it, never discuss or argue. Keep absolutely silent and attentive, let it enter into this silence and do its work in your attentive mind.

And after some time you shall understand fully what the teaching means.

*

The quality of attention, which is essential for study, and intelligence (quick comprehension) are two very different things, often opposed to each other.

*

Intuition: direct perception of the truth through the mind.

¹ Sri Aurobindo serialised all his major prose works between 1914 and 1921 in the monthly philosophical review *Arya*.

Teachers

It is good that you have reported about what happened in the French class.

How can anybody expect to learn from a teacher whom he does not respect? Moreover, rudeness is certainly not a sign of spirituality. Such behaviour is unbecoming for a sadhak and cannot be tolerated.

12 May 1932

*

Mother,

Only one hour is assigned to my English class. This does not prove sufficient for individual attention, especially when one has to look to the reading, elicit replies to questions, correct mistakes in spelling and even demonstrate how to write.

May I therefore humbly suggest that you sanction one hour more for this subject. In that case, not only can the subject be better taught, with more time for grammar and composition, but also the backward students can be brought to a higher level.

It is difficult for children to be attentive more than one hour; that is why the classes are of one hour only. But if you want to help the backward, you might give them some more time at another moment.

Blessings

9 December 1943

*

(Advice to a new teacher about what to tell the students on the first day of class)

My dear friends,

With the new school year you have several new teachers

Supplement to Volume 12: On Education

and I am happy to be one of them.

You can be sure that I will do everything in my power to make my lessons always interesting and instructive. On your part, I am sure that you will do your best to be attentive and studious *and collaborate with me in this common work*, in order to learn a lot and make good progress.

5 December 1949

*

(A teacher wrote to the Mother about her interest in the history of religions. Her letter ends:) And finally, what has been the occult influence of Judaism on human evolution? The more I think about it, the more the threads of it appear to be so knotted up and entangled that only a higher knowledge seems capable of bringing out the essential. Well, Mother, I leave it all to you. I hope that you will be able to tell me the way in which we here should approach the question and give me the few major elements on which I will be able to base my development.

I don't know what Pavitra told you or asked of you, but here is a summary of what I said to him. For a long time I have been thinking of explaining to the students, young and old, the particular truths that are found at the root of all human religions, each representing one aspect of the total Truth which exceeds them all. This has been *perfectly* explained in Sri Aurobindo's writings, which one *ought* to have read and studied before one can even *conceive* of how to treat the subject. In any case, there was no question of asking anyone else to do it, since I have reserved the subject for myself, considering that it can be usefully treated only if one has had the *experience* oneself—in other words, of one who has *lived* the truth that is behind all religions.

What I asked for was to give the students, as a preparation, a class on the “history of religions” from a purely historical,

Teachers

external and intellectual viewpoint. There is no question of dealing with the subject from the spiritual viewpoint.

In any case, *nothing useful* can be done before carefully reading what Sri Aurobindo has said on the subject (*The Synthesis of Yoga*: in the “Yoga of Knowledge” he speaks of religions; the first chapters of *Essays on the Gita*; *The Foundations of Indian Culture*; *Thoughts and Aphorisms*; and many others too). *Therefore, start by reading first.*

So I am not replying to your questions because they are part of the course that I want to give myself and, besides, it has not been written yet.

With my blessings

November 1960

*

Sweet Mother,

In the morning how should we conduct our meditation?

It is best if you yourselves spontaneously find the form of your meditation, which preferably will express three movements:

1. a giving of oneself and one's work
2. a call for help
3. an expression of gratitude

It would be good to remind the children how important it is to be together for this moment of meditation, and therefore to be on time.

7 July 1962

*

(In 1963, a concerned group of teachers made a report about the indiscipline, irregularity and poor work being done by the students of the New Classes based on the Free Progress system. Below is their letter, addressed to the school's director, and the Mother's reply.)

Supplement to Volume 12: On Education

Pavitra-da,

For quite a long time, and particularly during the last few months, many of us—teachers of the New Classes—have noticed a growing disorder and confusion in the School. We therefore decided to make a report with the hope that a timely intervention by the authorities might change the situation and improve matters. In making this report we have given our considered opinion and judgment, always keeping in mind the welfare both of the students and the institution.

The disorder that we see can be placed under three headings:

- (1) indiscipline,*
- (2) irregularity, and consequently*
- (3) poor work done by the students.*

Indiscipline: This problem, which probably has always existed to a certain degree, has now assumed rather serious proportions and has become quite acute. It is now quite a common feature to see students enter the class ten or fifteen minutes late and stroll out again a few minutes before the bell. Many of them go to the Newspaper Room, the Post Office or the Projector Room during class hours. Very often children are seen loitering about, sometimes in the streets and sometimes in the school compound during class hours. The other problem, which we shall only just mention—for it is too well known—is that of the stealing of notebooks and books, both of teachers and students.

Irregularity: This is a problem of a somewhat different nature. Very few students have attended regularly all the classes. Many of them started with great enthusiasm, but after a certain time—particularly

Teachers

when they had to give a test—dropped out and rarely came back. Finally, when they restarted, they had forgotten much of what they had learned and much valuable time was lost in catching up. This also makes it impossible for the teacher to do any kind of project work, for he never knows when a student will turn up again the next time.

In the afternoons, many students are found in the library; many others do not come to school at all. As a result, the number of hours that a student devotes to his studies is between 4 and 5 hours, as there is no homework to be done; much of the time in these 4 or 5 hours is spent in chatting and gossip and work done without concentration.

Poor work: *The consequence of all this has been poor work by the students. Not only is the amount of work done insufficient but also the quality is poor. Taking into account the overall performance of the students, 59 may be said to have done quite poor work, 45 very poor work, while only 23 have done average work, 4 good and 3 very good work....*

We have all felt, therefore, that something should be done before it is too late. The first and most essential step, we feel, is to have a minimum of fixed periods for each subject; this minimum number can only be decided later on. Some of us, however, feel that all classes should have fixed periods. The timetable will be fixed by the office and once a student decides to attend a class, he should be regular and punctual.

Another point which we should mention is that of teaching only through work-sheets. Many teachers feel that all subjects need some oral treatment, the proportion varying with the subject. A combination of the work-sheet method with oral exposition and discussions seems to be a possible solution.

Supplement to Volume 12: On Education

First for the teachers:

I am satisfied with the figures indicated in the report. In spite of what one might think, the proportion of very good students is satisfactory. If out of 150 students, there are 7 individuals of genuine value, it is very good.

Now for the organisation:

The classes as a whole may be reorganized so as to fulfil the needs of the majority, that is to say, of those who, in the absence of any outside pressure or imposed discipline, work badly and make no progress.

But it is essential that the present system of education in the new classes should be maintained, in order to allow outstanding individuals to show themselves and develop freely. That is our true aim. It should be known—we should not hesitate to proclaim it—that the whole purpose of our school is to discover and encourage those in whom the need for progress has become conscious enough to direct their lives. It ought to be a privilege to be admitted to these Free Progress classes.

At regular intervals (every month, for example) a selection should be made and those who cannot take advantage of this special education should be sent back into the normal stream.

The criticisms made in the report apply to the teachers as much as to the students. For students of high capacity, one teacher well versed in his subject is enough—even a good textbook, together with encyclopaedias and dictionaries would be enough. But as one goes down the scale and the capacity of the student becomes lower, the teacher must have higher and higher capacities: discipline, self-control, consecration, psychological understanding, infectious enthusiasm, to awaken in the student the part which is asleep, the will to know, the need for progress, self-control, etc.

Just as we organise the school in such a way as to be able to discover and help outstanding students, in the same way, the responsibility for classes should be given to outstanding teachers.

So I ask each teacher to consider his work in the school as

Teachers

the best and quickest way of doing his Yoga. Moreover, every difficulty and every difficult student should be an opportunity for him to find a divine solution to the problem.

5 August 1963

*

Mother,

On the 25th of October, my English class (E 3a) would like to go to Lake Estate. K will accompany us. Two of my students will provide their cars and Mr. R has agreed to lend us his car. We will be back around four in the evening so that the children can go to Group. Apart from breakfast, we will not take anything from the Dining Room.

So, Mother, will You allow us to go there? If you don't want it, we won't go.

There is always a risk of not being back on time—and that is serious.

15 October 1964

*

Sweet Mother,

I learned through K that you have asked me to take up school work—to teach French two hours per day and to work in the office with him. I am overwhelmed with joy to have your decision.

Sweet Mother, give me the strength, the will, the endurance to face all odds and difficulties. I offer myself, my work and my destiny in your hands. I pray for your blessings.

Yes, I am convinced that you can do this work in the school usefully and well. I give you my blessings to help you in this realisation.

6 December 1965

*

Supplement to Volume 12: On Education

Mother,

Tomorrow again there is a teachers' meeting. It is proposed that all the primary classes are to be converted in the "new system" and we are told that you want it to be so. Is it true that you want all the classes to be converted into the "new system"? Please give me a reply; otherwise how to know who said it in truth?

All over the world there is a very big change in the way of teaching and this is in accordance with Sri Aurobindo's views.

So, it is good if all those who are capable of it get acquainted with these new methods.

Blessings

16 September 1967

*

Mother,

Since long I am feeling that I am not fit to be a teacher in our Centre of Education. Recently what you have said regarding the qualities that a teacher should possess has frustrated me more. I do not possess a single quality of a true teacher—then is it not falsehood on my part to continue to be a teacher?

Mother, my main difficulty seems to be a tremendous mental inertia. It seems that my brain has stopped progressing since long, and if I have to do any serious studies, within half an hour my eyes close and I feel a sort of headache or heaviness in the brain, with the result that I start dozing wherever I may be. Mother, in case I have to continue teaching, what should I do to get rid of this mental inertia?

The cure is not in trying to wake up the mind but in turning it, immobilised, silent, upward towards the region of intuitive light, in a steady and quiet aspiration, and to wait, in silence,

Teachers

for the light to come down and flood your brain which will little by little wake up to this influence and become capable of receiving and expressing the intuition. Now the school will close for some time. When the time of reopening comes, we shall see if you are ready to take classes.

Love and blessings

26 September 1967

*

Mother,

Can I take the students of my French class, who are nine to ten years old, to Auroville? K has agreed to lend us his car. We will be back before two in the afternoon. M and B will accompany me.

I am not in favour of these outings which always have a lot of inconveniences.

10 October 1967

*

Mother,

I am quite confused, so I pray for your assurance and instruction. For the past eleven years I have been teaching in our school, in the beginning in the kindergarten, at present in Primary 2 standard. I have no method for teaching except that I meet my students, try to understand them and to feel their needs and then try to work with them to the best of my capacity. My teaching is not a fixed or ready product; it is a slow growth and development.

There has never been in my teaching any revolutionary change or reversal of consciousness, so before this vast new effort of change in teaching in our Centre of Education, I do not know where I stand or if I am on the right track. To tell you the truth, I know nothing of the new movement of change that is being tried.

Supplement to Volume 12: On Education

A few years ago, with regard to my teaching, you had assured me by saying, "I am with you." Today once more I turn to you for assurance and guidance. Am I on the right track? Should I continue teaching in my own way? Please give me a clear reply—an easy and direct answer so that I can understand.

Your way of teaching is good for young children below seven.

So, do not worry and continue.

But we are all here for progress and improvement and we must never forget that our consciousness must grow in light and understanding. None can think he knows and has no more to learn.

Blessings

20 November 1968

*

Sweet Mother,

There are 22 children in our group and three of us (S, K and myself) to supervise them. May I continue to organise walks with them? If yes, should I ask You for permission each time?

It is a good idea and can help the children to progress. However, while implementing it, you need to supervise them very strictly, since the streets of Pondicherry are not known for their hygiene, either in a physical or a moral sense.

I therefore urge you to be most vigilant and not to allow any kind of indiscipline.

I trust that you will take my recommendations very seriously, for it is on this condition that your walks can continue.

Blessings

March 1969

*

Mother dear,

I told some children that we shall go for a picnic. They want to go to Maret Garden tomorrow morning

Teachers

*at 9.00. We will go walking and come back by noon.
Is it all right?*

It seems to me that it is too far and too hot for the girls, who are not accustomed to walking so much.

Besides, for you it will be tiring, with little result.

Perhaps it would be better to give it up?

With my tenderness and blessings

31 August 1969

*

Sweet Mother,

The Institution of Engineers (India) is arranging for a trip to EXPO-70 in Japan about the third week of this month. The trip will take about two weeks as it includes visits to other places in Japan, Hong Kong and Singapore. As I am one of the members of the Institution, I have been invited to join the trip.

From the point of view of engineering interest, this exhibition provides a unique opportunity of seeing the advances made in Japan and other leading countries of the world, so I think that a visit to this exhibition will enrich my knowledge. But this is from my limited point of view. I therefore pray for Mother's direction, whether such a visit will be of any use for our work here.

If you feel like going, you can go.

One can always learn something when one wants to, but the quality of what one learns depends on the seat of the consciousness, from the most material things to the most Divine.

Blessings

1 July 1970

*

(To a teacher in the Mother's school in New Delhi. The teacher was partly responsible for a teachers' strike in the school.)

Supplement to Volume 12: On Education

We (human beings) are not living for the satisfaction of our ego; we live to fulfil God's will. But to be able to perceive and to know the will of God, we must be without desires and preferences. Otherwise we mistake for God's will our own limited ideas and principles.

It is in the wide peace of an absolute and devoted sincerity free from fixed ideas and preferences that we can realise the conditions required to know God's Will and it is with a fearless discipline that we must execute it.

30 April 1971

*

My Mother,

I would like to put before you two problems in connection to my work at the school.

(1) I need to give more time and consecrate more energy on perfecting my teaching work. But I am so busy with my service to N that it is physically impossible. If I try to give more time to school, N himself will have to do what I am doing for him. And at school I feel unhappy because I cannot do things as I would like to do them. There is always so much work to do at the school as well as with N. I feel—how to put it—a little guilty. What will I do, my Mother? I do not know how to solve my problem.

(2) My mind gets disturbed very easily. It should be calmer.

Do what you can do without tiring yourself, and do not torment yourself.

The calmer you are, the less tired you will be.

Love and blessings

16 November 1972

*

Teachers

Mother,

I know you will help me in taking my classes, but I am not sure whether I shall be able to receive your help. My pride always comes in to spoil everything. I pray to be truly humble and to receive your guidance in a spirit of true humility and gratitude.

It is good if you continue the classes as the children suggest—and also if you prepare something for the 15th of August and for the first of January.

Once you have taken the decision to do, the ideas will come and of course my help is always with you.

With my love and blessings

*

Sweet Mother,

Little B, whom You have allowed to stay with us, is not yet going to school or to group. My mother comes back quickly from her work to be with him.

Sweet Mother, I take the class of little ones and I go to my class at 9.00 and return at 11.30. Mother, if You allow me, I can take him with me.

May Your will be done.

This would create a dangerous precedent that cannot be permitted. The school would soon be filled with a whole bunch of youngsters related to the teachers and this would create a lot of disorder. We need to find out who can stay at home and look after him while you are away.

Blessings

*

(The opening pages of this letter are missing. It ends:)

(1) I would like to have my class in that building; it is so quiet and the room is at a corner, a peaceful corner.

Supplement to Volume 12: On Education

(2) *I like children, especially the younger ones; I was in kindergarten this year. But I came to Primary 1 so that G and I might work together in good understanding.*

(3) *We await your decision and instruction. Henceforth we may work in peace and harmony.*

(1) In life one only has the peace that one carries in *oneself*.

First one has to realise in oneself an immutable peace that nothing and no one has the power to disturb. And it is only when this kind of peace is established that it gradually becomes contagious and establishes itself in the surrounding circumstances.

(2) For next year an arrangement will be made that ought to be satisfactory, but in any case it cannot truly be so unless each of you tries to realise the peace within.

(3) Note that each one should be concerned about *her own peace* and not about the peace of others, which is not her affair and she has no right to be concerned about it.

You can show my reply to G.

Blessings

*

Mother,

I need Your help. As a teacher I must be lacking something which would have interested the boys in study. I lose my temper with them and feel a bit nervous before them. I pray that I may become more receptive to Your Force and Grace. I pray too that the boys may understand the real truth of learning.

Instead of trying to teach them—which obviously you cannot do in your present condition—try to *learn* with them, *study* the subject with them, and *with them* make an effort to *understand better*.

I am sure you will be successful provided you do it in the right spirit.

Teachers

Blessings

*

Mother,

Is there no end to my sorrows? Am I to fight all the time? Am I to feel all the time that I am inferior to everyone else? Mother, you answer the questions of others; many get direct guidance from You, but I am so unlucky that I never have any guidance. Mother, if I have no hope of any kind of success in this life I do not want to live any more. In that case, bring my end soon. What is the use of such a life as this if not only I suffer but also my mother. She has already suffered a lot; I do not like to add more. Mother, you are all full of grace and kindness. Tell me what shall I do?

Think less of yourself. You must not be so ego-centric and look at everything from your personal point of view.

Do not dramatise small things and make a tragedy of petty daily events.

The treatment you receive from others is the natural reaction to your own behaviour with them. Change your ways and the reaction will change. But above all and always, *do not concentrate so much on yourself.*

With my blessings

*

Mother,

X wants to introduce prayers in our class! What do you think? Personally, I have the very clear impression that the children would not like it—in an atmosphere of playing and having fun, they would not be in the right state of mind!

It is not necessary to have prayers in the evening.

*

Supplement to Volume 12: On Education

Mother,

(1) *B asked me the other day whether I thought her daughter J was a little young for my class. But then she added that J likes being in my class very much and has a great eagerness to study with me. It is true that she is keenly interested in all that I teach her and she seems to work easily, without tension. In these conditions, do you think that there is any danger of “strain” if she stays in my class?*

I don't think so, especially if you don't ask her to do homework on the days she does not want to do it.

(2) *You have undoubtedly noticed that I often give the children spontaneous little tests that involve points. As far as possible I try to keep the number of points for you, in other words only for the report. But it often happens that the children ask me their points and I tell them. For example, if I give them ten words to write, it is hard to hide that D has written nine correctly! Even if I say nothing, they show their exercise books to one another after correction. Do you think this is detrimental to them? I don't like to encourage the spirit of competition in work, but practically it is very difficult to eliminate it completely. What do you think about it?*

Competition is one of the best incentives for effort in children and cannot be eliminated without being detrimental to their eagerness to work.

*

Mother,

I have noticed several times in the course of conversations that you seem inclined to give material rewards for work done well or to those who win games. I have always tried to teach the children to

Teachers

work or play for the intrinsic value of the work or play, without thinking about rewards. Am I wrong?

The one does not prevent the other.

*Is this an ideal, a mental principle to be got rid of?
You told me once: "Simply playing for the sake of
playing is not very interesting!"*

This is for children who are not yet at a stage where one is interested in the development of consciousness.

*

Indeed, I see no other way than to arm yourself with patience and hope that the child will change for the better.

My blessings

*

The teacher must be calm, never angry or carried away, master of himself and have an unshakeable will.

*

To send away or to scold a student has no effect whatsoever on his nature. One must have a moral control, which influences even by a word.

*

One must be capable of projecting oneself inside each student so as to give him what he needs, and what he lacks.

*

No preferences! One must be able to judge the correctness of a reply even with eyes closed.

*

What would you say to a little dictation for the children, such as: Jealousy is an obscure feeling, stupid and ignorant!

Curriculum

STUDY OF THE WORKS OF SRI AUROBINDO AND THE MOTHER

Revered Mother,

Very often, nay almost always, I feel consciousness in the books written by Sri Aurobindo and often I am tempted to lay these books upon my breast in order to feel a touch of Sri Aurobindo. Is it my mental belief only or is it something real? If real, then why I do not feel it in other things and objects?

The contact you feel is mental, that is why you can feel it through a book. The books contain always some mental presence from the one who has thought them.

Love and blessings

16 November 1949

*

To S, with my love and special blessings

If you have not yet read the *Bulletin of Physical Education* I recommend to you the careful reading of Sri Aurobindo's messages therein.²

22 September 1950

*

² These "messages" were articles written by Sri Aurobindo at the Mother's request for the first issues of the *Bulletin*. They were later published in a small book titled *The Supramental Manifestation upon Earth*. The name of the *Bulletin* was changed in 1959 to *Bulletin of Sri Aurobindo International Centre of Education*.

Curriculum

Mother dear,

Each Wednesday class is a revelation to me. Sometimes it appears as if you are speaking for me. The time you spoke of the need to have a well-developed mind, I felt that many of my troubles came because of my lack of good mental development. For the remedy you said we could go to the library to educate our mind. But there are so many subjects and we can't study all of them.

I wish to study for the development of a better mind. I want to develop my mind so that I may be a better instrument for your work, more plastic, more active and more cooperative. What shall I study to have a swift mind, a broad mind, and an obedient mind?

The best development you can give to your mind is a methodical study of Sri Aurobindo's books.

Essays on the Gita

The Life Divine

The Synthesis of Yoga

The Supramental Manifestation

etc., etc.

With my love and blessings and help always there to make you understand

30 June 1956

*

Permission: The principal of Gurukul Supa requests permission to stage Ascent to the Truth³ in Gujarati on 27th April in one of their festivals. But they want to make some change in the Lovers' scene, as they find it a bit inconvenient for their students. He prays for the Mother's blessings.

³ A play written by the Mother.

Supplement to Volume 12: On Education

Absolutely *no change* can be made to the text of the play. Those who cannot understand the true spirit of what is written must not touch it.

20 April 1958

*

In order to understand and follow Sri Aurobindo's teaching, one must learn to rise above all possibility of contradiction.

June 1967

*

(Epigraph written in a copy of Education, a small book of essays by the Mother)

Do not read this book unless you have the intention of putting it into practice.

LANGUAGES

Divine Mother,

I have not yet learned French very well, but even so M and U want to learn with me. During my free time in the morning, I give French lessons for about an hour. My teacher B says that my pronunciation is bad. In that case, would it be good for me to try to teach others?

As a general rule, it is rather necessary to know what one wants to teach others.

20 January 1945

*

I do not know who is teaching you French, but he would do well to teach you good manners. Only kings say "I want".

27 September 1956

*

Curriculum

Sweet Mother,

The Governor of Pondicherry, M. Silam, has asked me to give him French lessons. I don't know what to do. Please give me a definite answer.

You can give him lessons. But prepare each lesson properly beforehand so that no mistakes are made.

Blessings

29 July 1967

*

Dear Mother,

My students of science class (age group 13–15) have been requesting me to teach them science in English.

Mother, I asked my colleagues why you want us to teach science in French. They say that you have some occult reason, but nobody has been able to answer satisfactorily. I pray for your guidance and blessings in this matter.

There are many reasons, of which the deeper ones you ought to know in your heart without needing to be told.

Among the exterior ones I can say that French, being a very precise language, is better for science than English which is far superior for poetry.

There are also a few practical reasons, among which is the fact, for all those who will have to earn their living when they are grown up, that all those who know French thoroughly well have most easily found an employment.

Blessings

9 February 1969

*

It would be better to learn from the beginning how to pronounce properly, rather than to have to correct your pronunciation later.

*

Supplement to Volume 12: On Education

Sweet Mother,

We would like a message from You as an expression of Your will regarding the new life to be given to Sanskrit, of which You gave us a glimpse in Your talk of 11 November 1967. We wish to translate and publish this message in Ashram journals for the benefit of disciples who want to know what You have said about this matter.

I see no need for a message. Messages convince only 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

THE ARTS

The love for beauty is one of the ways leading to Truth.

Blessings

6 July 1967

*

On the way to Beauty forward, always forward.

With blessings

2 March 1971

*

You can enjoy beauty in all the objects of the world without feeling the need of possessing any of these objects.

To live, to love and to be beauty is enough.

PAINTING

For pencil sketching, take objects like cup, vase, book, box,

Curriculum

table, chair, etc. For water colour take flowers.

This to begin with; we shall see afterwards to attempt more difficult things.

You can send me your work.

5 June 1932

*

Mother,

Please see if the shadows of these flowers are right or not, and if they are not, then please give me your instructions about how to do them in the right way.

It is better. You have only to continue.

What should I do about my pencil sketching? Should I continue to draw the chair, table, pot, book, etc. or do some other objects?

You can make some attempts at faces if you can find obliging models.

6 July 1932

*

Mother,

Recently I read an article about the French Impressionists. I would like to write to you for your opinion about some of their methods for painting.

They say, about colours, that they approve of only the seven colours of the rainbow, and in order to get those colours right, one should never mix colours in a pot but always mix them on the picture itself using the brush only.

Quite right.

They also say that every colour has its complementary colour.

Supplement to Volume 12: On Education

It is true.

They reject black altogether, saying that there is no black colour in Nature.

Exact.

Would it be possible for you to give me your comments which I am eager to know?

The two complementary colours are those which mixed together would form the white if they were perfectly pure (this is the theory; in fact it never happens except with the coloured lights of the “*spectre solaire*”, because the colours are never pure enough). For instance, *orange* is the complementary of *blue*, *red* of *green*, *violet* of *yellow*, etc., etc.

16 July 1932

*

O Mother,

Shall I try to copy human figures? If it is not yet time to do so, I shall wait for the proper time to come.

You can begin to study the human figure but that from *nature*, not from books. Ask people to give you a half an hour sitting and make pencil sketches.

14 April 1933

*

O my Sweet Mother,

I am sending a sketch of a human face. I thought of making a sketch of the front view of X, but when I began it I found that it did not resemble him. I am always afraid of these front views. Before I begin to sketch, many disappointing ideas arise, such as, it won't come out successful, it won't resemble a human figure, etc. These ideas come to my mind and I get nervous.

Curriculum

Of course it does not resemble X but as a drawing it is not bad.

You must be prepared to be unsuccessful many many times before you can truly learn. It is with the effort of many failures that you prepare a progress leading towards success.

19 May 1933

*

O my Mother,

This afternoon I went to the colonial garden. There I made a sketch of some bamboos. I also did a portion of the trunk of a bamboo with coloured pencils. I shall try to paint them tomorrow if Thou likest. Ma, dost Thou like that I should try to copy things from nature in this way? Though there is nothing to be seen in the sketch, yet I am sending it to show Thee.

It is good to make sketches from nature. It gives richness, variety and precision to the execution.

I shall be interested to see what painting you will make out of this.

16 September 1933

*

O my Mother,

I am getting less delight in continuing the study of the human figure and I think I shall not be able to continue unless with a new inspiration. However, I shall try.

It would be a pity to stop as you are progressing very well.

1 January 1934

*

Supplement to Volume 12: On Education

O my Mother,

I tried to finish the last sketch of the whole body. First I did the hands and feet and then the face twice or thrice, but failed and so left the sketch as it is. Afterwards I tried to draw the face separately in the same pose but could not do it well even there.

I do not find these sketches bad at all. But the lack of interest you find in them comes from the fact that they are done always from the same figure. The form becomes too familiar and the way of expressing it becomes almost mechanical and loses most of its interest. It is why I had said to try to find someone else to sit for you, because it would have renewed the interest.

2 January 1934

*

Mother,

Today I have finished this painting called "Wild Sea", but it has not come out quite satisfactorily. Anyway, please look at it and tell me if there is anything to change in it. Perhaps the sky is not quite harmonious with the sea. I don't know why I can't produce exactly what I want—somehow it always becomes something different. In every case I find this inability.

The skill to do exactly what one wants to do comes after years and years of practice, effort and study. You need not worry about that but persist steadily in your endeavour.

7 March 1934

*

My Mother,

Something in me gets excited about doing painting and often it brings pressure and pain. Should I not

Curriculum

*get rid of it, as when I am calm I can better receive
Thy Grace.*

Yes, much better work is done when one is calm and concentrated. But surely you can become so.

With blessings

25 January 1935

*

Ma,

*It strikes me to ask Thee how artists bring
out the tint of the model. Do they manage to make
it exactly as the model is or do they paint it from
their mind with the idea of contrasting the light with
complementary shadows.*

I cannot answer in such a general way. Each artist has his own technique and does things as he understands them. Some choose to give a vivid reproduction of nature, some like better to translate or to symbolise.

18 June 1935

*

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 Leonard de Vinci, Michel Ange and Raphaël, I cannot put them on the same level. The first two are far greater than the last. They both belong to the world of creative force, Leonard with more subtlety and quiet, deep vision and purity, Michel Ange with more force and power especially in his sculptures which are incomparably magnificent. Raphaël is more mental and superficial.

Supplement to Volume 12: On Education

Blessings

30 June 1939

*

The largest flower painting is the best because it is more spontaneous and free. You must feel what you paint and do it with joy.

Copy as much and as well as you can, but try even more to feel the emotion, the deeper life of things.

Blessings

12 August 1962

*

Mother,

What place does tradition have in the Art of the future? I don't know if you have seen contemporary paintings done by Indian artists. They are real nightmares.

What do You think, Mother—does the Indian tradition have any value? Does it have any place at all in the Art of the future?

All that exists, exists because it has to be there.

The aim of life is to express the Divine.

For each one to take the place he can.

16 November 1970

DANCE

Mother,

I have received a letter from J who was in the Ashram long ago. He left and joined the political movement. Now he is one of the leading producers of plays. He has heard about our performance of "Love and Death". He invites the group to tour Gujarat. He has offered to pay the railway fare and would like

Curriculum

*to collect funds for our University through this tour.
What answer should I give him?*

That it is quite impossible for our people to behave like a band of actors.

20 June 1954

*

Mother,

For the dance of "Light", I simply cannot find any way to express it. So far, I have not found a single movement. In the first part what shall I express?

The joy of manifestation and of the *spreading* of light.

The second part, I think, will express revolt against the Divine—pride, littleness and sorrow.

Yes.

And the third part will express gratitude or joy or victory?

Yes.

My blessings

10 November 1954

*

Dear Mother,

We all wish to express our gratitude to you for your guidance and Grace. We pray that today when you see our dance, we may be receptive and open and learn something new from your presence.

For the role of Durga you will play, I would like her to appear only after the invocation by Rama and when the lotuses have been brought by Hanuman. Rama will count the lotuses in front of her. She should enter the scene as if drawn by Rama's invocation, very noble, very majestic, very glorious. With grace

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and goodness she will approach as he is about to sacrifice his eye, in order to stop him and, with her blessings, to give him the power to conquer.

Blessings

4 November 1955

*

You *must* attend the rehearsals *regularly* and do your work as well as you can. I have told you already that I do not want self-esteem to come into the work and that you *have to collaborate*.

30 January 1957

*

(The first part of this letter is missing. It ends:) I asked her to show me those exercises. Shall I do those exercises? She was saying that she can even massage and help. What do you say?

Not for the moment. I do not advise you to take up some extra exercises just now with all the dancing work you are doing. It would be too much. Do not bother about the body—it will be *quite all right*.

With my blessings

18 November 1960

*

(The first part of this letter is missing. It ends:) She wants to compose a dance based on a short story about butterflies. She wants boy dancers. She says boys jump better than girls and the butterflies must be boys.

Here, the girls too jump well. It would be better to try them before rejecting them.

3 July 1962

*

Curriculum

Dear Mother,

For a group dance I have taken an idea from one of Janina's paintings. The group will start at the bottom and slowly climb the steps. A few of them reach the white flame and become one with it. I have already told this idea to Amita.

It is all right. Take those who are more eager to do well and do it more willingly.

Blessings

1 October 1964

*

Mother dear,

I have some difficulty in choosing the main characters. Please help me.

Maheshwari (poses only)

Mahalakshmi (dance)

Uma (speech in Sanskrit)

Mahasaraswati (movements to recorded voice)

A girl in search of beauty (acting and dancing)

These are the names: [six names given].

The best would be to call them all together and to let them choose between themselves. Then you will write down the roles and the choice made and send me the list for approval.

I recommend that all should come *together* and come to a decision *together* as it is an excellent occasion for true collaboration.

25 August 1965

*

(Outline for three movement of a dance)

(1) Beauty making herself ready for life upon earth. Seeing to all details—nothing is forgotten to reach perfection—I am ready!

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(2) Ready? but I am waiting for something—waiting... waiting... will it come? The joy of life is coming little by little from inside. Now it is come—I *am sure* of victory!

3) I have found what I was seeking for. It is there in everything. I have found it below, above, here and there—everywhere!

WRITING

Mother,

A wrote to me saying that if I stopped writing at least for a period and devoted myself more to the sadhana, it would be better for me. I therefore stopped all writing—stories, novels, poetry—and decided to read only Sri Aurobindo's books and do a lot of meditation. But after a while I found that I could do neither of them well. I fell into such inertia that life seemed not worth living, nor doing sadhana. Therefore I am wondering whether I did wrong in giving up writing.

Kindly guide me, Mother. Should I only meditate and read Sri Aurobindo's books and give up all writing? If writing has to be given up but the vital needs some work, then what work should I do? Please make me understand, give me the right attitude and guide me as to what work I should do for sadhana.

Your vital felt peaceful because it was satisfied; afterwards it felt depressed because it was dissatisfied as it wanted to write and did not want any pressure for change—but vital satisfaction is not the aim of the Yoga. One can write poetry but it cannot be a substitute for sadhana.

16 December 1937

Curriculum

COMPUTER CENTRE

Your proposal of developing the Computer Centre has come in answer to a plan of mine and it will indeed be very good if you work on it.

October 1970

Part Two
Sri Aurobindo Ashram
Department of Physical Education

Mother,

K sent me a book on Hathayogic asanas. I had absolutely no interest in those things and did not want to read the book at all. But looking at the pictures I found that some of the exercises I have been doing under the Sadow system were there. Looking more closely I found that many of those asanas were really stretching exercises for improving blood circulation, which have been adopted by modern gymnasts. It does not seem to me to be your will that I should discontinue the exercises or that you disapprove of the stretching exercises.

As regards standing on the head, when I spoke about it to R, he said he used to do such things and actually gave a demonstration. I admit I felt an attraction to this thing and wanted to write to you about this very thing today. But I have already got an answer through R. That shows how open I am still to wrong and mischievous suggestions and I pray for your protection and blessings.

So long as the exterior consciousness will childishly rely on mental and physical means to secure good health and the rest, there is no hope for it to open as it must do and prepare itself to receive the only help that can conquer all difficulties: the Supramental help. I do not mean by this that all physical care of the body and precautions have to be given up, but everything must be done with a free and detached mind aware of the

Supplement to Volume 12: On Education

extreme relativity of all these devices which have *no force and no value in themselves*.

My love and blessings

9 June 1936

*

Sweet Mother,

On Sunday in the early evening we went to play at the Military Ground. At the Ground there was a dug-out place with water coming out of a pipe. With the permission of B, our captain, we got down in it and began to wash our feet and hands. Just then A and H got there. A told B, "What is this? Why are you allowing them to get down? They will spoil everything and our coming to the Military Ground will be stopped." Like that they insulted him. B was sorry and asked us to come out. K's feet were dirty and H began to abuse him, calling him stupid, and by saying that B felt insulted.

Many times the big boys scold us and beat us when we do the same things they do. What should we do when they do like that?

From your sincere children who want to be what you want them to be.

My dear children,

The first thing to do is not to feel insulted; Sri Aurobindo's and my children must be above all insult.

The second thing is to try to understand the point of view of the others, which is indispensable to widen the consciousness and to prevent all anger and spite. In this present instance the point of the two big boys was not altogether unreasonable, because the spring in which you were washing your feet must have been an artesian well which is sometimes used for cooking purposes and is expected to be clean.

Naturally one is always wrong to use bad and abusive

Department of Physical Education

words, so the mistake was equally on both sides. I hope you will understand my explanations.

With my love and blessings

9 June 1946

*

Do not be anxious—there is no necessity of doing physical exercise for realising the supramental.

To explain in detail what is happening now would take too much time, but one thing is certain: each one must follow his own line irrespective of what the others do and the goal is open to all sincere and steady endeavour.

11 June 1948

*

(To a young German athlete who came to the Ashram in 1958 and coached Ashram boys and girls in athletics, swimming and life-saving. The Mother named him Saumitra.)

To Saumitra

who 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.

With love and blessings

15 September 1961

*

You are gathered here, it seems, because you have the aspiration to be the elite corps of the J.S.A.S.A. This is a very noble aspiration and I give my wholehearted consent to it.

But to be an elite corps, you must have elite capacities and qualities; and these qualities and capacities must be of two kinds, collective and individual.

Individually you must be courageous, enduring, generous,

Supplement to Volume 12: On Education

unselfish, not narrow-minded, incapable of jealousy and envy, always ready to serve and happy about the success of others, while always doing what you do as well as possible.

Collectively you must have *esprit de corps*, be regular, disciplined and obedient, know how to take your true place among others, the place assigned to you, and keep it without ambitious vanity or false modesty.

In any case, you must be able to master your lower nature and always keep alive in yourselves the higher ideal that you wish to realise in order to become an example to the world.

1 June 1963

*

Now there are enough of you in the band to make really *good music*.

But good music demands regularity and enthusiasm for practice, and a coordinated, harmonious effort. I am counting on all of you for this.

Blessings

July 1965

*

Gymnastics are necessary for those who have an *unconscious body*, in order to awaken the cells to the need for light and progress.

But as soon as the cells are awake to the light and aspire for transformation or at least for identification, the need for gymnastics is replaced by the need for a healthy, regular, balanced life, with a suitable proportion of rest and exercise. This is a framework that one can organise for the life of the body; but this life has value only if the cells live in the constant aspiration to become conscious of the Divine in order to manifest him.

28 May 1967

*

Department of Physical Education

*(Message for a sports team of the Indian Post and
Telegraph Department)*

Physical fitness will give you stability in work.

June 1967

*

To my children of the Ashram,

It has been brought to my notice that some boys and girls in spite of repeated requests are continuing sea bathing in the evening after the closing hour which is 6.30 P.M. in summer and 6 P.M. during cooler months.

This timing is fixed from the point of view of safety and for the convenience of work and has my full approval and support.

I must add for the sake of these boys and girls that by such defiance they do not gain anything, but, on the contrary, they lose much. For their defiance works against the protective power which has been put around all my children—and it is often the best who receive the hardest blows.

Blessings

1 July 1968

*

Divine Mother,

About two years ago I asked you, through R, whether I should take part in games and sports and I got the oral reply: "It is not expected from him." For some months after that, things were all right, but afterwards, when I heard many stories about people saying things in your name, I began to doubt the truth of the answer conveyed to me. I started playing games whenever I got the time—because really the time for playing is from 5 P.M. to 6.30 P.M. when I have my duty at the generator—and this year I even started body-building.

Today I thought that it would be disobeying you

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*if you really uttered the above-mentioned sentence.
So I request you to very kindly clear my doubt in
writing.*

It is not expected from you.

*

At the School as well as the Playground, parents should never concern themselves with what happens to their children, because they cannot be *impartial*.

*

I hear that you have challenged two of my boys or either of the two, announcing that you can knock them out easily. Just now it would not be a fair fight as they have long been out of practice. But after a period of one month I agree to their answering the challenge.

*

Competition for the best physical base

The fitness will be judged on three points:

- (1) the body itself, its proportions and build
 - (2) the vital strength and harmony
 - (3) the predisposition and vocation.
-

The judgment will be given by the Mother. The total points are 100, thus divided:

No. 1 ——— 30

No. 2 ——— 30

No. 3 ——— 40

100

Supplement to Volume 13
Words of the Mother—I

Letters, Notes and Messages
on Sri Aurobindo, the Mother,
Sri Aurobindo Ashram, Auroville,
India and Other Nations

Part One
Sri Aurobindo

Sri Aurobindo

There is one Divine embodied upon the earth. He is Sri Aurobindo and his Word is for the manifestation.

We accept Sri Aurobindo. We follow him and none other.

11 October 1943

Mahasamadhi

(Message for the Press)

The funeral of Sri Aurobindo did not take place today. His body is charged with such a concentration of supramental light that there is no sign of decomposition and the body will be kept lying on his bed so long as it remains intact.

6 December 1950

*

The Master leaves his material frame, but his work continues. He leaves the body, obviously for the reason that only by so doing he could best consummate his work. His vision stands as the unfailing and infallible light and mankind and earth shall accomplish whatever he aimed at and worked for—the supreme consciousness he brought down into earth’s sphere is there, continuing to guide and shape and achieve.

Early 1951

*

I have just read your letter of the 15th and I am, to say the least, very astonished that you could have written in such a light mood, after the event of the 5th December.

How is it that, when you stood in the Presence of Him who has sacrificed his physical life in order to help more fully his work of Transformation, how is it that you did not feel at once the gravity of the mistake you did in violating one of the most important rules of the Ashram such as Sri Aurobindo conceived it and made me work it out.

However I note your last sentence, “But now it is all gone again”, and I hope it means that the whole thing has left you and that you will never do it again as it is a clear act of disobedience against the sacred will of Sri Aurobindo, who is always with us aware of what we are doing, of all our thoughts, of all our

Mahasamadhi

feelings and all our actions.

18 January 1951

*

The fifth December, 1950

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

12 April 1953

*

...because the state of Nature that makes this necessary must be surpassed.

We aspire for the time when it will no longer be necessary for Sri Aurobindo to die.

Eternal Presence

First penetration of the supramental force into the body.

Sri Aurobindo alive in a concrete and permanent subtle physical body.

Night of 24–25 July 1959

*

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

With my blessings

13 August 1964

Sri Aurobindo's Centenary

Mother,

*How should we prepare ourselves for Sri
Aurobindo's centenary? I mean inwardly.*

By trying to understand the message he has given us.

Blessings

13 June 1970

*

In this year of Sri Aurobindo's centenary, let us try to be worthy of him by following his teaching faithfully in order to prepare the coming of the superman.

Happy New Year.

1 January 1972

*

The best homage that we can pay to Sri Aurobindo is to aspire for the supramental transformation.

5 December 1972

Work and Teaching

The Vedic Rishis thirsted for Immortality, Buddha wanted Permanence, Jesus preached Compassion.

Sri Aurobindo promised Perfection and to attain it the first thing needed, what men need now, is Security.

26 March 1963

*

Sri Aurobindo's is *not* a religious thought. It is an error to think it to be religious; he himself has declared it very clearly. Religious thought is a kind of activity of the human mind and one who wishes to attain the Truth has to go beyond it.

Mid-1966

General

I have been thinking for a long time that I must know from you how I should pray for the complete healing of Sri Aurobindo's leg. Sometimes I feel that I must give my life in exchange for his recovery. Today, especially, I felt very strongly that I should pray along these lines. May I pray like that?

We appreciate very much your feelings, but you need not worry about the recovery of Sri Aurobindo's leg. Everything is proceeding as it is expected to proceed and there is no room for any anxiety.

Our love and blessings

19 December 1939

*

(In a letter of 28 December 1940, the secretary of the Public Relations Sub-Committee of the War Committee of Bengal asked the Mother whether Sri Aurobindo might visit Calcutta to address a public meeting or at least give a message in support of India's effort against Hitler. Part of the letter reads:

"My committee is encouraged in their expectation [of Sri Aurobindo's support] by the fact that Sri Aurobindo has shown... his sympathy with India's efforts by his liberal contribution to the war fund, which struck the imagination of the people of Bengal in no small measure. At this juncture his spoken words will be invaluable in inspiring the men and women of Bengal.... As Sri Aurobindo is observing silence now, I am approaching you with the earnest request that when the time comes, you may be able to obtain from him the bani [message] which will be an inspiration to millions."

Supplement to Volume 13: Words of the Mother—I

The Mother replied:)

Sri Aurobindo has adopted a life of retirement and entire silence and it is not possible for him to engage in any public or political work.

His complete sympathy is there, as you have understood, with the defence of the spiritual life of humanity and its higher ideals against the formidable attack that is being made on them, and he is giving his full spiritual help to all those who work for this Cause.

1 January 1941

*

My dear L

Sri Aurobindo sends you his special blessings for the 15th, but knowing the circumstances of your life, he says he cannot accept your offering of Rs. 15/- and asks me to return them to you. So please find them enclosed with my love and blessings.

August 1947

*

(A former student of the Ashram school working for an airline asked the Mother what to say when people wanted to know about Sri Aurobindo.)

If you want to know *what* the future of man and the earth is, and if you want to know the true spiritual life, go to the Sri Aurobindo Ashram in Pondicherry or—in case it is not in India—Sri Aurobindo will tell you in his books.

c. 1964

*

(Written after seeing a sketch of Sri Aurobindo with a smile on his face)

The divine smile dissolves all clouds.

15 August 1966

*

General

(Regarding a book on Sri Aurobindo)

I do not think that it would be good to write a review. It would be better to let the errors pass unnoticed than to criticise them. A great deal of force is given to errors by criticising them.

6 December 1967

*

(Message for a Sri Aurobindo Camp held in Visnagar, Gujarat, in October 1971)

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

Blessings

22 October 1971

*

We look at Sri Aurobindo's windows with veneration.
Veneration is a sentiment that aids meditation.

*

K (from Africa) prays for the following gifts from Mother:

(1) Two copies each of the coloured photos recently received from him.

I am getting them today for signature.

(2) One pair of sandals used by Sri Aurobindo.

For more than 30 years Sri Aurobindo lived without wearing sandals.

Supplement to Volume 13: Words of the Mother—I

(3) One pair of Mother's sandals for installation at his house.

I shall give one.

*

I would like to know if we may include in the biographical sketch of Sri Aurobindo some factual details of his life in Pondicherry, or if we should leave them out since his life was not lived on the surface for men to see.

Sri Aurobindo belongs to the future and all these details of the past are without interest.

*

Mother,

I pray to know one thing: Should we always keep your photo on the right-hand side of Sri Aurobindo or is it only our mental conception and rigidity?

It is Sri Aurobindo who had given me that place for the darshan. That is why we always kept it—*without discussion*.

Blessings

Sri Aurobindo and the Mother

Ma,

A question has suddenly prevailed in me. Though I have some glimpses of the answer, I am unable to find it totally and in detail. So Ma, I want the answer as clearly as possible. I ask you to explain it to me just as things are explained to a child. Here is the question:

“It is Sri Aurobindo who has really known the Mother, and it is the Mother who has really known Sri Aurobindo.” What does this mean exactly?

I am replying in French in order to explain more clearly.

It is only like that can know like.

Thus it is only one who has fully realised the Divine and is identified with Him who can recognise the Divine in another person and know that that person has realised the Divine and is identified with Him.

The others, all the others, can believe and even have faith, but they cannot *know*—for true knowledge is acquired by identity.

Sri Aurobindo, being the “Avatar” of the Supreme, was the only one who could recognise in me Aditi, the creative Consciousness. And I was the only one who could know for certain that he was the Supreme.

20 October 1962

*

Sweet Mother,

One eight-year-old girl in my class said, “I want to die with God by my side. Then I would be so happy.” I told her there was no need to die. She replied, “But everyone dies.” I explained to the children of my class that now Mother is conquering death and

Supplement to Volume 13: Words of the Mother—I

there won't be any need for you children to die.

Then the children of my class asked these questions. We pray, please answer them.

1. Supreme Mother, when will Sri Aurobindo come on earth again to show his 'roop' [form]?

When Sri Aurobindo will have a supramental body.

2. Sweet Mother, what is Superman?¹

It is the intermediary being between man and the supramental being.

3. Sweet Mother, when will you become young again?

When I shall have a supramental body.

4. Sweet Mother, when will you come to our class?

When I shall have a supramental body.

5. Sweet Mother, when will you and Sri Aurobindo play tennis?

I don't know.

Blessings

4 April 1972

¹ In the original letter, the child wrote "what is SuperMind?" In her reply the Mother is evidently answering the question "what is Superman?"

Part Two

The Mother

The Mother

(Note written for officials who were thinking of presenting the Mother with the Nobel Peace Prize proposed for Sri Aurobindo in 1951.)

I am only realising what He has conceived.

I am only the protagonist and the continuator of His work.

1951

*

(Written on the first anniversary of Sri Aurobindo's passing)

Wherever the Divine Consciousness has manifested, I was there.

5 December 1951

*

(Caption beneath a photograph of the Mother giving Darshan)

The majesty that comes from being the tabernacle

Work and Teaching

My dream may seem absurd and impossible, but I *must live it* because without my dream the world is meaningless.

4 July 1948

*

I try to find pleasure in all I do—but I do nothing for the sake of pleasure.

Early 1952

*

If you approach me in the hope of obtaining favours, you will be frustrated, because I have no powers at my disposal.

18 October 1964

*

Those who come to me with the intention of obtaining favours are disappointed because I possess no powers.

18 October 1964

*

Lord, in me and through me, you have thrown up a challenge to the world and all the adverse forces have risen up in opposition.

But Your Grace is there to win the victory.

*

Through unmistakable signs the Lord gives us the assurance that He sent us upon earth to accomplish His work and He fills our hearts with the quiet and powerful joy of this certitude.

*

Work and Teaching

The task of giving Sri Aurobindo's vision a concrete form has been given to the Mother.²

*

The task of completing Sri Aurobindo's vision has been given 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. Because of the very nature of things, it is an ideal that seeks to broaden the base of the attempt to establish harmony between body and Soul, Spirit and Matter ...

² This text and the next were written by the Mother in the third person.

Sadhana of the Body

One movement of bad will among the sadhaks is more harmful to my body than hundreds of calls.

6 July 1951

*

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

21 September 1951

*

This experience followed in a conclusive way the one I had last night while watching the film at the Playground. I felt very strongly that my children are emancipated and that they no longer need my physical intervention in order to do their work well. My presence among them as an inspiration and a guide is enough to enable them to keep a clear vision of the goal and not lose the way. This leads quite naturally to a physical withdrawal into myself in order to concentrate materially on the work of bodily transformation. I can now leave them outwardly to do things according to their own idea of how to do them, limiting my presence to a more or less invisible role of inspiration and creative consciousness.

10 May 1954

*

O You who are always there, present in all I do, all I am—it is not for repose that I aspire, but for *Your integral victory*.

29 July 1956

*

Sadhana of the Body

My Lord, through me You have challenged the world and all
the adverse forces have risen up in protest.

But Your Grace is winning the victory.

10 August 1956

*

O my sweet Master,
Lord God of Goodness and Mercy.
What you want us to know, we shall know,
what you want us to do, we shall do,
what you want us to be, we shall be—for ever.

Om—namo—bhagavate³

For it is You who is, who lives and who knows—
it is You who does all things,
You who is the result of all action.

25 July 1958

*

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

25 July 1958

*

³ The Mother first heard these words being chanted in the film *Bhakta Dhruv*, shown at the Ashram Playground on 29 April 1958. The words may be translated, “Om, obeisance to the Lord”, but for the Mother they had a special meaning. She once translated them: “*Om*—I implore the Supreme Lord; *namo*—obeisance to Him; *bhavagate*—make me divine.”

Supplement to Volume 13: Words of the Mother—I

(In December 1958, the Mother underwent a serious month-long illness. The following letter was written at this time.)

My dear child

The true way of helping me is to keep *quiet* and *strong*, with a *confident love* and the *cheerful feeling* of my *response*. The attack has come because it had to come, it will go when it is time for it to go and all is always the effect of the *Supreme Grace*.

It is your love itself, in its sincerity, that helps and nothing exterior or material.

I am always with you.

29 December 1958

*
* * *

(The Mother gave the title below to a collection of a dozen prayers and invocations that she wrote out in 1958 and 1959.)

PRAYERS OF CONSCIOUSNESS OF THE CELLS

(Stages of the Mother's Japa)

1958–1959

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

*

Sadhana of the Body

OM

OM, Supreme Lord
Take possession of this body
Manifest Yourself in it.

21 January 1959

*

O Divine Light, Supramental Reality,
with this food penetrate the body
totally, enter into all the cells,
establish Yourself in every atom;
may all become perfectly
sincere and receptive,
free from all that creates
an obstacle to your manifestation;
in short, open to Yourself
all the parts of my body
which are not already You.

*

Invocation

Lord, God of goodness and mercy,
Lord, God of sovereign oneness,
Lord, God of beauty and harmony,
Lord, God of force and realisation,
Lord, God of love and compassion,
Lord, God of silence and contemplation,
Lord, God of light and knowledge,
Lord, God of life and immortality,
Lord, God of youth and progress,
Lord, God of abundance and plenitude,
Lord, God of strength and health,
Lord, God of peace and vastness,
Lord, God of power and invincibility,
Lord, God of victorious Truth.

Supplement to Volume 13: Words of the Mother—I

Take possession of this body,
Manifest Yourself in it.

January 1959

*

OM, Supreme Lord
Take possession of these cells
Take possession of this brain
Take possession of these nerves
Take possession of this body
Take possession of this matter
Take possession of these atoms
OM, Supreme Lord
Manifest Your Splendour

1959

*

Om, Supreme Lord, God of Truth and Perfection
Lord, God of Purity and Perfection
God of Justice and Peace
God of Love and Felicity

1959

*

I am not a scholar,
I am a creative force in action, that is all.
Everything depends on the Lord's Will.
If such is His will,
when I have to know, I know,
when I have to fight, I fight,
when I have to love, I love,
and always there is the need to love,
to know and to fight.

January 1959

*

Sadhana of the Body

O my sweet Lord,
You alone, You are great
You alone, You see greatly,
You alone can lead me where I want to go.

January 1959

*

O Lord, how sweet it is to need You! ...

January 1959

*

O Lord,
You are my peace, my power and my joy,
You are my sovereign realisation.

9 October 1959

*

OM
Supreme Lord,
You are my Light, my Power and my Joy,
You are my sovereign Realisation.

9 October 1959

*

* *

O my Lord,
If this swelling of the legs is useful for Thy work, let it be.
But if it is only an effect of my stupidity, I ardently pray
that Thou shouldst remove it quickly.

5 February 1961

*

My sweet Lord
This body is Yours—do with it what you will.
Give it the strength to serve You well.

15 March 1961

*

Supplement to Volume 13: Words of the Mother—I

To be what You want me to be,
to do what You want me to do.
To be You,
at every moment
the supreme Spontaneity.

22 January 1964

*

The penetration and infusion into material substance of the
Ananda of the power of progress in Life.

7 March 1964

*

Unlike in human beings, the action is not governed by feelings
or principles, but by the “dharma” of each being or thing,
known through identity.

1964

*

Unlike human love which is for some and not for the others, my
love is for the Supreme Lord alone, but as the Supreme Lord is
all, my love is for all equally.

The Lord’s love is equal, constant, all-embracing, immu-
table, eternal.

1964

*

To thou who art the strength of my body and makest possible
in it the work of transformation.

c. 1964

*

O thou who art the strength of my body, to thee all my love and
gratefulness.

c. 1964

*

Sadhana of the Body

Om—namo—bhagavate.

The first word represents:
the supreme invocation
the invocation of the Supreme.

The second word represents:
total self-giving;
perfect surrender.

The third word represents:
aspiration,
what the aspiration must
become—Divine.

February 1965

*

In conscious communion with the Supreme Lord,
I declare that I do what the Lord wants me to do
in order to serve on earth His Truth and His Love.

6 March 1965

*

I am tired of our unworthiness.
But it is not for rest that this body aspires,
it is for the glory of your consciousness,
the glory of your light, the glory of your power,
and above all, the glory of your all-powerful, eternal love.

19 July 1965

*

Om, Supreme Lord, God of goodness and mercy.
Om, Supreme Lord, God of love and beatitude.
I am tired of our infirmity,
but it is not for rest that this body aspires;

Supplement to Volume 13: Words of the Mother—I

it aspires for the plenitude of Your consciousness,
it aspires for the splendour of Your light,
it aspires for the magnificence of Your power—
it aspires, above all, for the glory
of Your all-powerful eternal love.

20 July 1965

*

The other states of being, the vital, the mental,
may enjoy intermediary contacts.
The supreme Lord alone can satisfy me.

20 July 1965

*

Each time one acts under the impulse of Falsehood,
it acts as a blow on my body.

August 1966

*

Oh, to be spontaneously divine
without watching oneself be,
having gone beyond the stage
where one wants to be that.

31 December 1966

*

The prayer of the cells in the body

Now that, by the effect of the Grace, we are slowly emerging
out of inconscience and waking up to a conscious life, an ardent
prayer rises in us for more light, more consciousness,
“O Supreme Lord of the Universe, we implore Thee, give us the
strength and the beauty, the harmonious perfection needed to
be Thy divine instruments upon earth.”

22 November 1967

*

Sadhana of the Body

Instead of the consciousness being inside the body, it is the body which is inside the consciousness, yet it is still the body consciousness.

31 January 1968

*

The body is bathed in the Divine Consciousness. It does its best to be translucent and transparent and not to obstruct or distort this Consciousness in its action.

3 February 1968

*

Through the widening of its consciousness, this body is more or less identified with those around it.

Every effort made towards the purification of one's physical consciousness is so much less work for this body.

22 May 1968

*

My very dear and beloved little one,

This heart bears the pain of the world, especially the pain of its ignorance and egoism, and any sign of light and true compassion is a comfort.

And this body has expanded so much that it feels all the pains and sufferings of other bodies ... so any suffering removed is a real relief to it...

O dearly loved child, let me carry you in my arms of love to a complete cure.

*

I can no longer say "me", for when I say "me" people think of my body, and my body is no longer truly *me*, it is not yet transformed, and this leads to a confusion in their minds. Moreover, I have always considered this attitude of my body, perceiving its own imperfection, as indispensable for keeping a constant, living humility in the physical consciousness.

Supplement to Volume 13: Words of the Mother—I

When the transformation will be complete, then I will speak, not before.

*

When, through those around me, the outer world tries to impose its will on the rhythm of the inner life, it creates an imbalance which the body does not always have the time to overcome.

*

There is no I to take a decision, there is only the Lord's Will that decides everything.

And if He decides that my eyes will recover the reading capacity, I will recover.

*

I will let you know when I have recovered. But you must arm yourself with patience, for I can recover only through transformation.

*

Makest it possible for it [the body] to bear the work of transformation.

*

...because I know nobody who could make a grown-up body into which I could step without losing my consciousness.

*

To calm all personal ambitions, I must declare that:

If for any reason this body becomes unusable, the universal Mother will again start manifesting in hundreds of individualities according to their capacity and receptivity, each one being a partial manifestation of the Universal Consciousness.

General

Sweet Mother,

In the “Prayers” we often encounter lines of suspension points. Sometimes these dotted lines are short, sometimes long, and sometimes we find them several times in the same prayer. Sometimes, as on page 190 of the first edition, the quotation marks indicate the end in the middle of a line of points. I was led to understand that these dotted lines indicate a period of ecstasy.

None of that.

If there is any special significance in these dots, please graciously explain it during class if you have no objection, because this question has presented itself to others as well.

The dots are there, most of the time, to replace sentences of the original text which have been deleted because they were repetitive.

19 June 1947

*

Mother,

I have a great desire to have a pair of Your slippers. I would like to do pranam to them every day. Would You like to give them to me?

My child,

I regret not being able to give them to you, but so many people have asked me for a pair of slippers that if I gave a pair to each one, I would have none left to wear myself!

Supplement to Volume 13: Words of the Mother—I

My blessings

24 October 1954

*

Mother,

When I was sleeping one night, I dreamt of You. You had a coat on, embroidered with peacock feathers. You were sitting in the dark with the people around you. Suddenly one feather from Your coat flew up to the sky and everything was absolutely full of light. Then the feather came back to Your coat again, and everything became dark again. Like this, many times the feather went up to the sky and came back again.

When I awoke in the morning I didn't tell anybody anything of my dream. That was at the time You used to come down every day to give blessings. So when I came to take blessings from You, I saw You with the same coat which I had seen at night.

What does this dream mean, Mother? Did You Yourself come and give me this dream?

This means that the world as it is now is still in darkness, but with my aspiration and ascending will for victory I am bringing down more and more light to change the world.

With my blessings

24 October 1954

*

There was something unusual about Darshan this time. As soon as Mother came, I had a full view of her splendid face, clear, luminous.

My feeling was that of an unusually strong and powerful concentration of the supramental force and light in the body.

17 August 1963

*

General

My hair is not dyed. It is its natural colour, except for a slight reddish hue that comes from the soap-bark lotion I use to wash my head.

When I used to go out, I had to put rose juice on my lips so they would not chap, and sumo (powder of burnt pearl) on my eyelids so that sunlight and dust would not irritate them.

To take care of one's skin and hair is no more an artful stratagem than to take care of one's teeth.

If a sadhika has the spare time and the inclination to wear make up, I see no harm in that, provided she does not do it out of vanity or affectation.

What matters in sadhana is not what one does but the spirit in which one does it.

Ill will, criticism, doubt, scepticism and depression are far more serious obstacles to spiritual development than the trifles and childish pursuits of life accepted without attaching importance to them.

13 May 1965

*

On the last two meditation days, that is, on Sunday and on Thursday, I went for the concentration. There I was surprised to see the battle going on between you and the evil force. Then during the meditation it began all over again.

On Saturday, while watching the film Mirabai, suddenly I felt that you were fighting an evil force which wanted it to rain and you were stopping it. Was it true or only my imagination?

What you saw is correct in a certain domain—that of conflict. But there are many other things to be seen in many other domains.

My blessings

3 August 1965

*

Supplement to Volume 13: Words of the Mother—I

(Regarding a portrait of the Mother drawn by a disciple)

I am told that you intend to distribute a reproduction of the portrait you did of me. It would be better not to introduce at this meeting anything personal that might suggest the atmosphere of a nascent religion.

*

In order to do one thing I do not undo another.

*

(The twelve attributes of the Mother, represented by the twelve outer petals of her symbol)

Simplicity,	Humility,	Gratitude,	Perseverance
Aspiration,	Receptivity,	Progress,	Courage
Kindness,	Generosity,	Equality,	Peace. ⁴

*

*(The Mother's translation of Sri Aurobindo's mantra
OM Anandmayi Chaitanyamayi Satyamayi Parame)*

OM—She, the Delight
She, the Consciousness
She, the Truth
She, the Supreme

⁴ About these attributes, the Mother commented: “The first four concern the attitude towards the Divine and the last four the attitude towards humanity.”

Relations with Others

“I AM WITH YOU”

Always remember me as I will always remember you.

My love and blessings will always be with you.

17 May 1935

*

Mother,

Only twice a week we get your sweet and intimate touch these days. If there is a sudden change in your expression, we feel rather uncomfortable—not out of any vital demand, believe me, Mother, but because we feel that there must be some wrong movement of which you want us to be conscious—and what could it be? The mind begins to worry about it.

I am sure that if the mind remained quiet and abstained from worrying, you would become aware of my unchanged love and care, whatever the appearances may seem to be.

I am not conscious of putting on a certain expression in order to teach anybody a lesson...

Love and blessings to my dear child

27 October 1938

*

Yes, my dear child, if you give me all, surrender entirely to me and call me constantly, then you will find me inside yourself and be united with me.

My love and blessings

20 June 1939

*

Supplement to Volume 13: Words of the Mother—I

My help, protection and force are always with you in your effort towards a complete consecration.

You can call me freely by whatever name comes to your heart, and I will always answer inwardly your call.

With my love and blessings

29 November 1939

*

My dear child,

It is all right, do of the work whatever you can.

I am always with you, so it is quite natural that you should feel my presence.

With my love and blessings

15 September 1940

*

My dear sweet Mother,

I saw you last night in my dream. You came to our house and as soon as you entered, you asked me to show you the room which is leaking. After seeing it, you spent quite some time with us. We were all very happy to be with you. And then I woke up. Were you really with us, Mother?

Yes, I am always with you; in your dream you became conscious of it.

With my love and blessings

2 November 1940

*

I had answered through P; that is why I did not write to you directly. But you must not take it as a sign that I am abandoning you. This is a thing I would never do, and you can be sure that my help and blessings are always with you.

2 August 1944

*

Relations with Others

Mother Sweet,

*Help me to go deep within. I want to see the
MOTHER there. I feel very disconsolate.*

Never lose hope. I am there within you—always—surely one day you will become conscious of it.

My love and blessings

15 April 1950

*

Keep sheltered in my arms—they will protect you against everything.

Open to my help—it will never fail you.

13 April 1956

*

Beloved Mother,

*Grant that I may open myself more and more
and bear with understanding all that has to be done.
Deign to teach me true love, the only possibility.*

My presence in you is real and concrete. I am happy that you perceive it in yourself. It is an experience that must become permanent and more and more precise.

With my blessings

4 September 1960

*

My dear child,

This “somebody” is very ignorant and speaks of what she or he does not know.

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.

With my love

21 November 1962

*

Supplement to Volume 13: Words of the Mother—I

My dear child,

Inside your heart, always, you will find me there to help and to guide—and my love and blessings are constantly with you.

17 June 1963

*

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

*

I have kept your letter on my table to reply to it. And today I am writing to tell you that surely you must be feeling my presence every day. I am with you so concretely, I see you so clearly, we talk together, together we contemplate the harmony of a beautiful park; I explain to you and show you how to keep always within yourself the great peace that enables one to live in eternity, beyond all human miseries, in the Presence of the Lord.

*

In the name of
the Lord
with the Power,
the Grace and the Love
of the Lord
I bless you.

Relations with Others

“I LOVE YOU”

The bell tolls and says: I love You.
The wind blows and says: I love You.
The waves roll and say: I love You.
And all this is but an echo of my
I love You.

14 June 1956

*

Persevere.
I love you with a love
that wins all victories.

*

I love you
...and feel you closer and closer to me;
soon nothing will have the power
to create a veil between us.

*

I love you very much,
much more than you think,
and as your own love increases,
you will know this and feel it
more and more—
beyond all possible words.
I love you.

*

Yes,
I love you.
Is this not
the Supreme Truth
of everything?

Supplement to Volume 13: Words of the Mother—I

“TO BE NEAR ME”

My dear child,

I told you this morning: “One is always near to what one thinks of.” This is so true that if one thinks of me with love, one has *an eternal place in my heart*, and it is enough at any moment to turn one’s attention this way to feel the tenderness of my love.

Make this attempt in the hours that you feel alone and you will see.

5 January 1962

*

Mother,

Since February 1937 my door was always open to the Mother and I always received the Mother’s Grace. But for the last few years I am cut off from the Mother. My life has become very painful. I pray to the Mother to kindly consider my case.

From my side the relation remains always what it was.

Have you lost your faith?

Get it back quickly.

Love and blessings

15 November 1964

*

My Queen Mother,

I have a feeling that You are always guiding me and taking care of me. You are very near to me, even though physically You do not see me often. Please tell me, is my feeling true?

Secondly, I never get worried for my progress and remain very happy in Your love, care and protection. I have certitude and faith that I am in the hands of my Divine Mother, and to be in Her hands is the only joy

Relations with Others

for me—nothing else matters. Is my way and attitude correct?

Your experience is quite true. It is the best way of progressing in Yoga.

With love and blessings

25 October 1965

*

My dear child,

Fear nothing, I will not let you fall down nor go far from me. I wrote in my first letter a truth that cannot change and you will always be my “little one”.

But do not forget to turn your thought and your aspiration towards me when you get up in the morning and when you go to bed in the evening; in that way you will remain aware of my presence.

With my tenderness and my blessings

4 April 1966

*

My sweet Mother,

Once you wrote to me, “You have the assurance of my living Presence near you.” Is this wonderful gift still with me? Will it be withdrawn if I fall into wrong movements?

What is once given is never withdrawn. If somebody loses it, it means that this person has willingly rejected the Grace.

With my love and blessings and the assurance of my constant presence

*

Always be free and spontaneous with me; it is the best way to show your love and trust.

Happy New Year—the first in a triumphal march towards victory.

ROLE AS GUIDE

You are aware that I fully approve of your visit to Raman Maharshi; I think it is the first thing to be done. I want you to go there with a free mind and take full advantage of your stay. With that view I would like you to go there before I see you again. Afterwards things may be more clear.

1 September 1935

*

You are quite right when you think that no intermediary is necessary in my work for E. And to say the truth, the less people interfere in thought and action the better it is for the work. An attitude of sincere goodwill and confidence is the only thing helpful, and in connection with that I can say that the doubts of which you speak (that she has forgotten her aspiration, the Divine, etc.) are to be very carefully avoided or rejected, because they can be harmful.

Blessings

3 January 1939

*

Divine Mother,

Some friends find that the use of “Vous” for the Mother is tasteless, if not contrary to nature. Others share the opinion that “Tu” is only for particular occasions such as the prayers and that “Vous” is ordinarily the right word to use. In French, the use of “Tu” seems to be more common than the use of “Thou” in English.

Sweet Mother, which word should be preferred between “Tu” and “Vous” when we write to you, though one is as sweet as the other when we address you.

Relations with Others

It is best not to bind yourself with a rule and, on each occasion, to use the word that spontaneously comes to mind.

With my blessings

5 June 1947

*

Mother,

I want to say something about myself. At night, when I come down after taking your blessings, I feel a nice joyful atmosphere encircling my body. In my whole body from head to foot I feel a soothing sensation; how nice it is I can't express to you. Sometimes I feel something like a catch in my feet which don't want to allow me to leave you, though sometimes I come down straight because I see you are in deep trance, so I don't like to take much of your time. I think that at that time you can't even see who is coming or going.

It is all right. The more you open yourself, the more you will receive, and you need not mind if I am in trance, because in trance or not in trance I do my work just as it has to be done.

My love and blessings

c. 1950

*

Gracious Mother,

Forgive me my sins and wrongs. Lead me into truth-consciousness. Save me from my petty egoisms.

I have moved far away from you. All my fair dreams are gone. I had thought I would be yours, would do your works and would be great. And now where am I? Kindly forgive me. Grant to me Thy sovereign truth.

Amrita told me I could move to the Sports Ground building. But it seems to be such an unblessed

Supplement to Volume 13: Words of the Mother—I

affair that I do not know what to do. Mother, you had assured me that I could shift from here whenever I wanted to, but now you have assumed a most benevolent silence. I do not know what I should do. Kindly help me.

What do you mean by silence? I have arranged so that you can move whenever you want to. But indeed I know that you will never be happy until you find in yourself the truth of your being and can consciously and integrally give yourself up to the Divine.

With my blessings

8 June 1955

*

My dear child,

Do not worry—your place near me is the right one and all will become all right.

The state in which you are is just like that because you have become conscious of many things in you which you did not know and now have become evident. But it means that they are on the point of going—and after they go everything will be O.K.

With my love and blessings

2 June 1956

*

Mother,

What should be one's attitude while approaching the Mother for 'pranams'? Should one pray for the realisation of one's aspiration or should one remain blank and thoughtless?

Anything that comes *spontaneously*... with a quiet faith.

My love and blessings

6 June 1957

*

Relations with Others

My dear child,

Look at all these things, good or bad, with quietness and detachment. Indeed they have very little importance.

S came to the Ashram to participate in a divine work and, quite naturally, you came with him. I consider you both as my children. So, you are here at home, and I give to nobody the right to interfere with your stay.

So, think no more of all that, and the clouds will soon disperse.

With my love and blessings

19 November 1959

*

My dear child,

I have just received your letter and I am replying in French because surely you have not forgotten it. I was happy to hear from you and to know that all is well.

I am sending you a photograph that you can always keep with you; in this way you will know that I never leave you and that my help is always with you.

Do not let any external concerns make you forget the true goal of your life.

With my blessings

16 May 1963

*

(A sadhak went out of the Ashram and fell ill. His letter ends:) I have not been feeling well over here. I pray for your blessings and grace to keep as well as I should.

My blessings are always with you but when you are in certain surroundings, it is difficult for you to be aware of my force.

23 June 1963

*

Supplement to Volume 13: Words of the Mother—I

Here I am.

Eat, work and be cheerful.

Blessings

8 June 1966

*

Sweet Mother,

*It is only with Your love and Your strength that
I can move forward. But sadness and fear weaken me
and I feel that I was not made for this life.*

*Sweet Mother, You are my sole guide and You
are my everything. Mother, You know everything and
You are everywhere. I call to You so much, but You
do not come. Why am I not able to see You?*

To see me, you must look with the eyes of the psychic.

I am always with you.

Blessings

25 May 1971

*

I have never thought that of you, so it is your own suggestion or a suggestion coming from others.

Besides, in general I always see each one's soul—in other words, each one's highest possibilities—and my whole work consists in putting all of you in touch with your soul in order to lead you to the Divine.

*

It is not yet a question of responding. First you must receive. Learn to receive, to relax, to let yourself go, be passive, without tensing—lie back and float on the infinite ocean of divine Love, and, eyes on the heavens, let yourself drift into the divine Unknown.

And all this can very well happen without leaving your place in my heart.

*

Relations with Others

Your heart, the place for my feet.
They must be there all alone.
All else would sully them.

“I AM NOT DISPLEASED”

Gracious Mother,

I have formed a peculiar sensitivity and I am not able to overcome it. Your cold rejecting look completely upsets me. I feel, as it were, the heart gone out of me. I feel most miserable. And then I helplessly indulge in all sorts of foolish reactions. I do not know how things can be righted, how the happy joy of meeting can return.

There has never been on my side anything like a “cold rejecting look”. It is some false imagination on your side, coming probably from an uneasy conscience. You must reject this wrong suggestion and come back to me with confidence and openness, so that I may help you out of your difficulty.

With my love and blessings

*

This habit of imagining that I am dissatisfied is a sort of morbidity that absolutely must be overcome. It comes from adverse suggestions that wish to delay your progress. Once and for all, you must reject all this and live in an unwavering, peaceful trust.

With my blessings

*

Mother,

Since writing that letter to you, I feel very nervous! I have such a fear of displeasing you and committing another error. Your reaction to my letter

Supplement to Volume 13: Words of the Mother—I

*has given me such a shaking that it will take me time
to reestablish my equilibrium!*

Reestablishing a destroyed equilibrium is an impossible undertaking, but establishing a new and higher equilibrium on a vaster and truer basis is the only thing to do.

With my blessings

ADMONITIONS

My dear child,

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 great peace in you and even a sweet joy.

With my love and blessings always

26 July 1937

*

My dear child,

I must say that I did not expect such a letter from you. I cannot make out what is the ground of your complaint. Is it because for the last week or so, having a bad cold, I was obliged to keep a little aloof in order not to pass it on to others? Is it because, very hard-pressed by increasing work and equally increasing people, I have not been able to give as much time to each one as I used to before? But surely that does not mean that my love and care for each one has diminished or changed. Why

Relations with Others

do you make a personal case out of a state of things that applies equally to all? I have no intention of making you suffer at all and in fact I do not see why you suffer at all—for indeed there is no true basis for such a suffering.

I sincerely hope you will realise the childishness of your reaction and soon get once more in contact with my love and blessings that never fail you.

P.S. As for the work you can do as you feel best remembering that when work is concerned no special likings or disliking for people must interfere in the accomplishment of one's duties.

1 June 1946

*

Mother,

From the cold touch of the Mother's hand nowadays, it appears to me that for some reason or other Mother does not very much like my approach to Her or that I am utterly unfit to be Her child. If that is so,⁵ I must deny myself the pleasure of coming to Her for external touch; I must so be content with the inner contact.

I am not aware of any *cold touch* and I see no reason why you should not come to see me *externally* whenever you feel like doing so. I may not be able to give to each one the time he wishes for, but that is for no personal reasons or because of unfitness. The cause is simply the great number of people and the shortness of the days.

With my love and blessings

15 February 1947

*

⁵ The Mother underlined "If that is so" and wrote beside it in the margin, "It is *not* so".

Supplement to Volume 13: Words of the Mother—I

It is true that whatever you do I am always your Mother. But henceforth do not let the devil manifest through you.

Your loving Mother

*

(Message on the wall of the staircase leading to the Mother's room)

You want to correct what the Creator is doing!

Part Three

Sri Aurobindo Ashram

Sri Aurobindo Ashram

*(To an American visitor who suggested several ways
to make the running of the Ashram more efficient)*

The starting-point is wrong. In the Ashram there is and should be no planning. The activities of the Ashram are like the growth and blossoming of flowers: they spring up when they are needed and in the way they are needed.

It is obvious that things are not as they should be, but not once has he grasped the real reason. They are not as they should be because not a single person here is proceeding on the basis of a change of consciousness—all of them ought to be conscious disciples who are changing their character and their attitude towards life. And this is the only way it can work, and it will work to the extent that they realise it.

3 March 1964

*

Sri Aurobindo has told us and we are convinced by experience that above the mind there is a consciousness much wiser than the mental wisdom, and in the depths of things there is a will much more powerful than the human will.

All our endeavour is to make this consciousness and this will govern our lives and action and organise all our activities. It is the way in which the Ashram has been created. Since 1926 when Sri Aurobindo retired and gave me full charge of it (at that time there were only two rented houses and a handful of disciples) all has grown up and developed like the growth of a forest, and each service was created not by any artificial

Supplement to Volume 13: Words of the Mother—I

planning but by a living and dynamic need. This is the secret of constant growth and endless progress. The present difficulties come chiefly from psychological resistances in the disciples who have not been able to follow the rather rapid pace of the “sadhana” and the yielding to the intrusion of mental methods which have corrupted the initial working.

A growth and purification of the consciousness is the only remedy.

9 March 1964

*

The best proof that Sri Aurobindo considered all these houses not like his personal property, is that he never made a will, as his death would make no difference in the financial situation. What was in his name belonged to the Ashram and since I came to Pondicherry (1920) I was always managing all the affairs.

Conditions for Admission

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

*

I say yes, but demand complete and effective obedience. You will have to do what I ask you to do and shake off the idleness that is weighing on your nature.

On your answer I will let you know what work I have chosen for you.

Proper Conduct

Mother,

S, N and B asked me to put their complaint before you. Just a quarter of an hour before you return to the Meditation House from the Soup Hall, M gathers round him a few people like L and K and they make an uproarious noise, which passes as witty remarks. M was also part of the company till some time back.

S prays to you, saying, "I come here to this house with the feeling of entering a temple. Why do some try to turn it into a place of gossip?"

Please remember that this house should be a place of silence.

14 September 1930

*

In this House

Keep quiet—make no unnecessary noise.

Respect Sri Aurobindo's silence.

Early 1930s

*

The sitting at my feet during meditation is postponed for those who smoke until they have given up the habit.

(explanations ready on demand)

Early 1930s

*

The members of the Asram who take other food than the food of the Asram and who chew betel, must know that they are doing it at their own risk.

I decline all responsibility for their health.

Early 1930s

*

Proper Conduct

Nothing should be sent out for publication (newspapers, magazines, books) without having been submitted to Sri Aurobindo for approval.

Early 1930s

*

The 24th November Darshan will be resumed for the disciples of Sri Aurobindo (those who have been accepted for the yoga) and those who are financial supporters of the Asram.

All the others will be admitted once a year on the 15th of August.

Early 1930s

*

Very urgent and important

It is not allowed to bring into any house of the Asram some hired furniture.

8 February 1933

*

It is not advisable for the members of the Asram to go in any number to the station to make a send-off for the visitors.

26 February 1933

*

I hear from M that you are smoking freely. What is your purpose in doing this—and do you expect me to close my eyes always to all your wrongdoings?

I think they have lasted long enough and my patience too. You will have to put an end to these acts of deliberate disobedience, or I refuse all responsibility for what will be their consequences.

9 July 1933

*

Supplement to Volume 13: Words of the Mother—I

Sincerity is indispensable, morality less so, if you mean by morality following the social rules; but if you mean by morality obeying the Asram rules, then it is as useful as sincerity.

14 November 1933

*

It is now the “Darshan” time and visitors are coming in numbers; the effect of the contact with the Ashram atmosphere upon them will depend largely on what they see of the sadhaks and workers. It is important that the workers of the Dining Room should take special care at this time to be quiet, gentle, well-bred and considerate in their behavior towards all and each other—there should be nothing self-assertive, rough or aggressive in their speech or manner. Harmony and smooth working should be the aim of each and a strict avoidance of anything that could lead to their opposites.

16 November 1937

*

We had hoped that you would overcome the propensity to physical violence and brutality, which has been one of the worst defects of your nature. But there is no sign of this happening; on the contrary you seem to be indulging it and finding it quite natural.

We are obliged, therefore, to warn you that it must not happen again. If it does, it would be necessary for you to leave the Ashram and make the necessary effort elsewhere. It is not possible for us to allow such regrettable scenes to go on happening in the Ashram.

28 January 1940

*

Will you communicate to M, that in view of her behaviour at midday, Sri Aurobindo orders her to repeat one hundred times

Proper Conduct

without stopping, the prayer he has given her on her birthday.¹

8 January 1945

*

Mother,

Often I have been careless about combing my hair. The main motive behind has always been that it is a sheer waste of time and energy which can be spent for a higher pursuit. There have also intervened shorter or longer periods when I was impelled by other motives, superior or inferior, and either I became excessively careful and attentive to the combing of the hair, or else I became more inattentive to it.

But now something in me wants me to take the right yogic attitude even in this matter. What is true and good for me? To let my hair grow freely and keep it in a beautiful way, or get it cut from time to time and also remain clean-shaven? Especially, what yogic attitude should I keep about this externality of life?

Generally the motive behind all neglect of the body is a tamasic laziness. The right attitude is not to attach any undue attention to these externalities, but at the same time to take all necessary care for the body to remain fit and strong. Moreover, external untidiness is always the expression and symbol of some inner confusion and lack of organisation in the mental or vital.

With my love and blessings

15 January 1947

*

¹ For M, a prayer: I pray that I may get rid of the foolishness of my mind which makes me cling to my many and glaring defects, vanity, violence of anger, stupid revolts, hatred and rancour against others and all the rest, as if they were powers and virtues. May I reject them altogether; may I become straightforward, truthful and sincere.

—Sri Aurobindo

Supplement to Volume 13: Words of the Mother—I

I find it quite undignified that you should borrow money from a shopkeeper. This practice has lasted already far too long and I want you to stop it. When you need money you must ask me and I shall give you what is reasonable. As for your other expenses, if you choose to spoil your health with dirty food and smoking which is quite detrimental to the sadhana, if you prefer the pleasures of the palate to the union with the Divine, it is your own lookout 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 upward path.

11 September 1952

*

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 the Ashram life an excuse for living selfishly for yourself.

I shall see you and give you blessings in the afternoon just before your departure.

15 September 1961

*

P of Tanga Boarding is not going to Calcutta this time during vacation in view of Mother's advice to children not to go out. His parents would like to come and spend a few weeks with him, but they have a baby only seven months old—photograph enclosed. They ask if Mother would permit them to bring the baby.

They can come with the baby provided they do not bring him

Proper Conduct

inside the central building or to the playground, or anywhere people assemble here.

October 1962

*

Sweet Mother,

With Your Grace I have been able to complete, for the first time, ten days of “Navaratri Vrata” — taking only milk and fruits. On the completion of my vow I pray for Your blessings.

I have been told repeatedly and vehemently in the Ashram that You do not like any observance of “vrata” or austerity which involves discipline over mind and vital even for a few days. I pray for Your guidance in this matter. I do not know what is good for me. I leave everything entirely on Your decision.

It is better not to listen to what people say. Each one has his own “dharma” and must find out his own rule in accordance with his own inner guidance.

With blessings

28 September 1963

*

B, a 40-year-old Parsi from Poona, has arrived. Some years ago his hair started falling off. He got afraid of baldness and tried innumerable medicines, but failed to arrest the falling of his hair. At this juncture he was taken by his servant to a black magician who did some rituals with him in the cremation grounds. The next day this Parsi man could not see in one eye, could not speak and felt destroyed. Due to several visits to holy people, things are better now: he can talk and move normally—but his mind cannot concentrate; he feels like an invalid.

Now he has come, seeking Thy compassion

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and help. The moment he takes the name of Sri Aurobindo, tears rush into his eyes. It appears his horoscope indicates spiritual life for him. He intends to stay on, if Mother permits.

He can stay, visit daily the Samadhi, speak a little with you, but not too much with others to whom he must not go on narrating his unfortunate experience. Tell him that the Lord is all-powerful and all-merciful.

Blessings

March 1964

*

P's sister (2½ years old) is now here. She can walk and run briskly. Her father asks if she can be allowed to come into the Ashram compound.

Provided somebody takes charge of the child and sees that it does not run about.

August 1964

*

I came across one of your messages which says, "If you are afraid of telling me something, tell it and you will be closer to me." I have something to tell you about which I am afraid. A few months back, I had been to a movie in town. I had been twice. Now I feel that I did not do the right thing. Please excuse me. I will try not to repeat it.

It is very easy *not to do* one thing: you should *not go any more to the movies in town, never again*, and the mistake will be effaced.

5 March 1965

*

Proper Conduct

(The editor of a journal associated with the Ashram criticised several articles submitted for publication. When this was brought to the Mother's notice, she wrote:)

I said *no criticism*. What is the meaning in going on criticising the articles of one another!!! Better stop the whole thing and *finish*.

*

Divine Mother,

When you allow anybody to live in the Ashram, does it not follow that you have accepted him as your disciple?

To be a disciple does not mean that you should behave improperly.

*

Sri Aurobindo told me: Never give them the impression that they can do whatever they like, they will always be protected.

*

Here you must do only what can be done publicly because nothing can remain hidden.

RELATIONS BETWEEN MEN AND WOMEN

(1) Minakshi's house

(2) Tajdar's house

(3) Vasudha's house and the

(4) Granary house

are considered as Ladies' houses and men are not allowed there *on visits*. As for work it is only with Mother's special

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instructions that they can go.²

Early 1930s

*

In view of your last letter and of the disturbances in you which you hint at there, we consider and you must yourself realise that it is better for you to return to your family life and not to stay here too long.

The conquest of sexual desire can only be done if one is truly ready and has the spiritual call and is prepared, however difficult it may be, to give up for it everything else. There is no place for the sexual impulse and its desires in spiritual life and any sadhaka indulging it, either physically or vitally, is going against the law of the Asram life and injuring gravely his or her sadhana. The sexual desire must be either satisfied in the ordinary family life or it must be thrown aside. But you are not now able to conquer it. To remain here with the unsatisfied desire will only confuse your mind, bring wrong ideas, create a struggle in you and injure the basis of such sadhana as you can do. Make up your mind therefore to return to your family and do what you can there. It is always better to do what you can than to attempt prematurely something for which you are not ready.

16 April 1932

*

Henceforth you must *not receive* men (including G, M and H) in your room, and you must *not go* any more to G's house.

This is a positive order which must not be disobeyed.

22 October 1942

*

² This notice was written by the Mother in the third person.

Proper Conduct

Mother,

I am sending a letter which I received from T today. Since I last wrote to you about her meeting with me, she does not come and we do not meet. But she occasionally writes letters which are almost love letters and I do not know how to reply to them.

I do not give her any encouragement to have any sort of close relation with me.

You need not answer to that rubbish.

10 November 1937

*

Mother,

M has again renewed her correspondence with me. She is writing a short novel and shows it to me for opinion. Though I have given up reading all things which are not connected with the literary work that I am still doing, still I read her novel, as she got your permission for sending these things to me. I do not feel any disturbance, and I remember very well your severe warning to me about her. Still I thought it better to inform you.

She seems to have become more sober and steady. Incidentally, she has written to me about the miserable condition of her mother and brothers. She asks me to pray for her so that she can bear all these shocks and attacks.

Do you think it very necessary to renew relation with her and to read her stories? ... Have you tried the exercise of finding out my will; my *present* will? Because it is no use referring to old decisions, the past is past and the present can be quite different.

Blessings

23 May 1939

*

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Mother,

I am very sorry that I allowed myself to be so weak and yielded to suggestions which were obviously coming from hostile sources, thus helping the Asura to disturb your work. I earnestly pray for your forgiveness and for strength and light so that I may never again be an instrument in the hands of the forces of Falsehood.

My dear child,

It is time that you got rid finally of these delusions which make you think that each woman to whom your attention goes is in love with you.

The suggestion that, in this case, it was an “opportunity given by the Divine” was simply the usual self-deception that comes to those who are pushed by some vital inclination to fall into this trap.

I am glad, however, to receive yesterday’s note in which you have become aware of your mistake. My help and blessings are always with you to lead you to the Truth.

26 February 1943

*

Mother,

My sole reliance is on you, and I never have any doubt that your help and blessings will lead me to the Truth. But still my consciousness is liable to confusion, and I pray that I may not again fall into a trap. I pray for a definite guidance in this matter. As I wrote to you, the sight and the thought of N gave me a joyful sensation which I felt with no other woman before, and which I can compare only with what you gave me, but which I could not retain. What should be my attitude towards her?

The best is to ignore her altogether. You are mistaking a *vital*

Proper Conduct

affinity for a spiritual gift.

28 February 1943

*

Mother,

I have developed what seems to me a psychic relation with R. Can such a thing happen when there is such a disparity of age?

With or without disparity of age there is *nothing* like a *psychic relation or attraction*. The psychic lives always *entirely consecrated* to the Divine and does not concern itself with any human relation.

But it is there and she appears to reciprocate. There is no desire for vital enjoyment; I never talk to her, but I find a psychic delight in seeing her. This may be a trick of the vital, but you will see.

Certainly *it is* and nothing else.

This happened because for some time past I have been making an experiment of withdrawing all mental control over my nature and accept whatever happens as coming from you.

This is a most dangerous experiment and I advise you to stop it at once, because it is *not* my will that manifests but all the subconscious desires and the inconscient impulses which take advantage of the mental attitude.

Beware of exterior influences, theories and personalities which can have only one result, that of disturbing your sadhana.

With blessings

28 February 1947

*

Dear Mother,

It is six years since I met you on this day. This

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evening I would like to offer my pranams to you.

I can allow you to come only if you make a promise no more to be a nuisance to the girls, especially towards P who is complaining strongly of your behaviour.

9 February 1948

*

Dear Mother,

The shock I have received at the behavior of P has been very difficult for me to stand. If it has come to me as an ordeal in the path of my sadhana, I pray to you and Sri Aurobindo that I may have the strength to pass through it. But is this the price for me to pay for the love I have cherished for her? Is everything false?

Yes.

Is there no truth in it?

No, no truth at all.

If I was so long in the dark, Mother, relieve me of my ignorance and suffering through your Light. I do not know what the complaint against me is. Advise me what I should do now. I can promise you that I never like to be a nuisance to P or to any other girl. Under the circumstances, I pray to you to be always with me whenever or in whatever matter I come across P.

You need not come across her at all.

Blessings

12 February 1948

*

I may give you a new trial but on certain conditions to which you must agree. I object to your statement that you will be my

Proper Conduct

“faithful son *as before*”, because I never found you so; on the contrary, not only you were disobeying and trying to deceive but at the same time you were boasting of this attitude and this action to the other boys. You have taught them many things that are objectionable and did your best to drag them into the same wrong way you were following yourself. All that must stop and stop for ever if you are to stay here. My first condition is strict obedience and my first order is that you should stop mixing with the other boys until I give you permission to do otherwise. Do not try to deceive me because it is completely useless, and it will simply make your case worse. If you are ready to submit sincerely to these conditions, I can agree to a new trial and my help will be with you in proportion to your sincerity. I expect a clear and definite answer.

Blessings

24 August 1949

*

Mother,

N told me that I misbehaved in spite of your repeated prohibition. I did not knowingly or deliberately disobey you.

At first I did not respond to L's call, but afterwards I thought that there might be some element of truth in it. It seemed to come within the scope of what Sri Aurobindo has described as “And all the sweetness none will ever taste”.

Pledged as I am to manifest the truth I cannot summarily dismiss anything that comes in the garb of truth. So I placed the whole incident before you. You did not forbid. You only said, “Beware of your imagination.” I took it to mean that I should be sure that the other side was truly willing. I wrote to you in detail all that was passing in my mind, even referring to refined sexual intercourse, and asked for definite guidance from you so that I might not take any false step.

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I meant that your desire for self-satisfaction in the vital is so strong that it blinds you to all understanding and keeps you in falsehood.

To that you orally replied, “I give you up as a hopeless case.” Those words shocked me to the extreme. You saw my condition and smiled. I was assured and tried to understand what exactly you meant. I could not think that you regarded me as hopeless on account of my attachment to women and sex. Sri Aurobindo once told me that these things had no deep roots in me; they were only on the surface.

They stick strong enough on the surface!

At one time it seemed as if I had lost all capacity for having a romantic experience, thanks to the long practice of repression.

Most likely to the strong pressure of my silent consciousness to save you in spite of yourself.

It was then that I took the decision to utilise the first opportunity that offered itself and it was thus that I embraced H who had been very intimate with me. She could not bear the pressure and was upset. As to my experience I did not find anything wrong in it and there were no bad reactions.

Self-deception—it blinds your mind to the truth of the real attitude.

However I have promised to you not to repeat that experiment. It will be very helpful if you kindly give some express guidance in this difficult matter. My single aim in life is to obey you and to serve you, divine Mother, to the best of my knowledge and ability.

Proper Conduct

I believe in the sincerity of your promise and feel sure that all this nonsense will pass away from you once for all and for ever.

With my love and blessings

18 August 1951

*

Dear Mother,

Will the Mother ask P why she rebuked me while I was on the way to my house from the Ashram on Sunday night. The wordings she said were like the following: "Behave yourself properly. I will make you all right by beating you with shoes. Be on your guard if you like to stay here in the Ashram. This is the second warning. Hereafter you will be driven out of the Ashram." I did not say anything in reply.

The answer is very simple. She spoke as you say because you are a complete nuisance for her. She does not want you in any way and finds intolerable your behaviour towards her. Have nothing to do with her, do not bother her with your presence and sight which are unbearable for her, and she will have no occasion to tell you hard words.

21 October 1952

*

It is good that you have been frank.

On my side, I must tell you that this kind of attraction, this kind of attachment and this kind of activity have absolutely nothing to do with the life in the Ashram and consequently cannot be tolerated.

Not only it is quite out of question that E should go to live with you, but if you want to have any such relation with her, both of you will have to leave the Ashram.

An early decision is essential.

19 July 1955

*

Supplement to Volume 13: Words of the Mother—I

I accept your apology and feel sure that such a grievous mistake will never more occur. But the harm done to E has been great and it will be difficult for her to recover from it. Consequently it is *indispensable* that you should totally abstain from *all physical* contact. The work done together, if any, must not be an excuse for sitting one against the other, for pressing hands and any such things, for they are *not* innocent and harmless. The urge to do these things comes from the vital desire for exchange of vital and physical forces and it keeps up this kind of sexual relation that must totally disappear.

When I wrote to you that if you kept constantly your highest aspiration all would be all right, I meant that when the highest aspiration, the aspiration for the union with the Divine and the complete consecration to the Divine is constantly and sincerely there, it prevents all possibility of misleading thoughts serving as an excuse to justify any mental, emotional, vital and physical impulse towards sexual enjoyment in any of these planes.

For a time will come when you will understand that what you call “friendship” with E is also, although in a more subtle way, harmful to your complete and perfectly pure consecration to the Divine, His work and His Realisation.

c. 21 July 1955

*

Mother,

When you wrote to me about the harm I had done to E, I felt very conscious of the fact that I am obliged to help her to overcome that grievous experience. We are both resolved to follow your injunction to break completely the vital relation, accepting all that you have written to me about avoiding the physical contact and what I had called “friendship”.

On this basis I should like to make a concrete proposal: that we might be allowed to live together in the Ashram in a strictly non-vital relation. We both

Proper Conduct

feel that with your sanction we could form a relation such as you envisage in your play "Vers L'Avenir".

I told you already that this is *absolutely impossible* and I cannot come back on my decision.

From the point of view of social convention we would accept the marriage contract, but on the understanding that our contract with you to submit entirely to the Ashram ideal is the binding one. We understand that we should have to be prepared to leave the Ashram if ever we broke our vow to you. But with your protection and our own resolution we feel that the above proposal may be an honourable and acceptable solution in the present difficult position which I myself have brought about for E and the integrity of the Ashram in general.

Now I must warn you that your vital and emotional desire is still deceiving you and is still succeeding in making the mind a more or less blind accomplice of its purposes.

You must come out of this *falsehood* altogether, otherwise I shall be put under the necessity of stopping you both to have anything to do with each other, or if you consider it an impossible thing to do, then you will have to go out of the Ashram and live frankly and openly the new life that you have chosen.

I notice that you incidentally refer to some "*mariage blanc*" that are admitted in the Ashram. There are two such cases indeed, but *both* have been performed *outside the Ashram*, one in Calcutta, the other one in Delhi and *both* from the moment they came back to the Ashram are *strictly living separately in different houses*. So none of these examples can serve as an excuse for your extravagant proposal of taking E in your house.

What I meant by the "great harm" done to E is that you have established in her wrong ideas, wrong notions, wrong

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hopes and wrong feelings and as she has been passively subject to your influence it will be very difficult to efface the effect, both conscious and subconscious, of this dangerous influence.

Hoping that you will emerge from this weakness and wake up once more to your true destiny.

With my blessings

22 July 1955

*

Mother,

By your grace I have now complete mastery over sex, so far as I can see. I have no desire, no attachment to anything or any person. My sole aspiration is to have your will fulfilled in and through me. Still the question of my relation with women remains unsolved. You did not approve of severing all relations. Sometimes I lean on this side, sometimes on the other side; this vacillation seems to go on for ever. Is there any harm in embracing or kissing anybody, if of course the other party be quite willing? I do not hanker after it, but I do not understand why such innocent enjoyment must be given up altogether, if we are not to be ascetics. Please throw some light on this crucial question.

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, I shall know that you are beginning to get cured.

Blessings

25 September 1955

*

My dear child,

I wrote your name in a long list of all those who ask to see me, and as I have very little time to give these interviews, it is likely that it will take many days before I can call you.

Proper Conduct

But, in the meantime, I can give you good advice right away: don't pay more attention to S than you would to any other member of the Ashram, don't think of him and don't mind what he does; in this way you will avoid a lot of unnecessary trouble and enemies. Besides, I am quite surprised that a problem can arise.

It cannot be with the intention of getting married that one comes to the Ashram; and can't one meet a man and talk to him without immediately thinking of marriage? This kind of thoughts and feelings are completely out of place here, and one should not allow them to penetrate the consciousness. Think rather of making progress in your work, your exercise and your sadhana; that will protect you from all undesirable feelings.

With my blessings

18 November 1959

*

Mother,

May I take R as a friend? She also seems to want it, though we never had any close contact, not even a talk.

Mother, break the last barrier that separates me from you.

It is high time to put an end to all these things and concentrate on the *inner* life—if ever you hope to “break the barrier” as you say.

Blessings

5 March 1962

*

A girl was taken on trial from last August in the Oriya section of the Press. Her parents, who are now here (also on trial), feel that the girl is going astray: she is getting interested in men. The parents request Mother to decide for them whether to send back the girl and

Supplement to Volume 13: Words of the Mother—I

get her married or let her continue here as it is.

It is better if she marries. Let her know life first—afterwards she may come to sadhana.

July 1964

*

Mother,

I pray, my Mother, for you to let N come and join the Lake Estate work with me. I don't find any harm in this. But if you want our separation, it will be easier for me to go outside the Ashram rather than her, because her going means helpless drowning after twelve long years of Ashram life. I am ready to go if Mother wants, because if our contact is considered to be a fault then I am the culprit, not she. Let her live here and let me go to rectify myself if you think it necessary.

Mother, I am your ignorant child. Maybe it is my emotional utterance, but still I cannot make out what to do. Would you kindly answer me with a line?

All right. N can go to work at the Lake and you can continue to work there, provided you do *not live together*. The rest is left to your honesty, straightforwardness and sense of responsibility.

Blessing

24 December 1964

*

Eternal Mother,

You know that I am working in your Press in the English keyboarding section and Bengali composition section.

My father Sri Hemlal Mitra wants to take me outside for marry. If you tell that it will be benefited for me then I shall get marry.

Proper Conduct

*O kind Mother, please give me suggestion what
I may do.*

If you are not sure of wanting The Divine Life, better be a
human being and go and marry.

Blessings

8 August 1969

*

Sweet Mother

*I shall take "The Divine Life". I don't want to
go outside. You tell me how I shall proceed in the life
of sadhana. I pray for your graceful blessings for my
new life.*

O Mother, you like me as your inmate.

This is all right.

My help and blessings are with you.

9 August 1969

*

Mother,

*Perhaps I love T and I think she too loves me. So
I ask you whether I should have friendship with her
or not? Also I ask whether I should at all have friend-
ship with any girl?*

Better not because it is a deceptive and dangerous thing.

No Politics

It has become necessary to state emphatically and clearly that all who by their thoughts and wishes are supporting and calling for the victory of the Nazis are by that very fact collaborating with the Asura against the Divine and helping to bring about the victory of the Asura.

The Asuric power that is acting with Hitler as instrument and seeking through him domination of the world is the same power that has been opposing Sri Aurobindo's work and trying to destroy it and to frustrate the divine fulfilment.

Those therefore who wish for the victory of the Nazis and their associates should now understand that it is a wish for the destruction of our work and an act of treachery against Sri Aurobindo.

6 May 1941

*

Either you stop once for all this political activity in disguise, or, to my great regret, I will be compelled to ask you to do it from another place than the Ashram.

24 April 1958

*

(The editor of an Ashram journal sent to Nolini a copy of his article "The Indo-Pak Conflict in the Spiritual Light", along with the following cover letter.)

Nolini, this is an article incorporating the letter which you read out to Mother and which she okayed. The introductory and the concluding parts are new. Will you please see them and let me know if they are all right. I have marked them red in the right margin. Kindly let me know the verdict very soon.

No Politics

(Nolini showed the editor's article and cover letter to the Mother. She crossed out the entire article with two Xs and wrote a big "NO" beneath it. At the bottom of the cover letter, she wrote:)

NO politics in any of our publications.

15 November 1955

*

Gracious Mother,

You know J is conducting "Poorna Swaraj Movement". He has been writing and insisting upon us all to help and collaborate in this Movement. He says that he is doing all this work under your instructions and command and he has shown to us that you have written to him "Go ahead".

He further says that he is doing all this work under command of "The Master" Sri Aurobindo who has said in the post-script chapter of The Ideal of Human Unity that his work must be carried on by us to save the world from the crisis and fulfill the Master's desire.

Mother, as J is living in the Delhi Ashram he is always anxious to put his viewpoint to the visitors and everyone else. In that case what is our position? What should be our attitude and how should we act and behave?

Praying for your kind grace.

Each one is free to conduct his life as he thinks best and to say what he believes to be true. The only thing we can do is to insist on the fact that the Ashram has nothing to do with politics, has no political views and no political activities—that is all.

18 May 1967

*

Notice

The Mother has come to know that a sheet containing certain political views under the signature of a so-called Swaraj Party has been circulated in the Ashram. She states that this has been made without her knowledge and that this party has no connection with the Ashram.

Not only has this been done without my knowledge but I repudiate it totally. I have nothing to do with this party or any other political party and declare emphatically that politics as it is now practised in the world is absolutely contradictory to spiritual life.

*

When you use such paper bearing the name of the Ashram or when you write from the Ashram, *you must abstain from saying anything connected with politics.*

*

Mother,

L has strongly denied any disobedience of You, asserting rather that while You must of course present to the world an anti-political position, there is an understanding between You and him in favour of his political work. He even said I should ask You to verify it—hence this letter.

This is *absolutely false*. I do not approve of his way of doing political work. So, even if inwardly in the invisible world I dealt with political affairs it would not be supporting what he does.

Blessings

Comfort and Happiness

I have no intention of “driving anyone out of the Ashram”. It is true that we may have to face hard times; but it will be an excellent test for everyone here, and an occasion to prove that one likes better spiritual life and sadhana than an easy, comfortable physical life.

My blessings

7 July 1940

*

Mother,

Since coming here, I have written you two letters, but this time I am writing to say that I feel too much unhappiness from inner and outer conditions. I am sure I have done something wrong, so would like to apologise and beg to be excused.

My dear child,

Now that you have written to me the above letter, I can tell you what I have to say. It is very simple. 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 to what the Divine is always giving and that he has gone astray in pursuit of worldly satisfactions.

My love and blessings are always with you.

12 January 1947

*

Supplement to Volume 13: Words of the Mother—I

My dear child,

All that you write in your letter is neither unreasonable nor untrue, except on one point perhaps, that you are much more attached to X than you believe. This is quite evident for an inner vision and also it is chiefly the reason for all this unpleasant mess that happened. For, in spite of what 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.

Look at what happened from this point of view and I am sure you will understand.

With love and blessings

P.S. It goes without saying that what I write to you here holds true for all the actors of this silly little play. But it is each one's duty to look at his or her own case and to leave the others to look at their own.

1 October 1959

Coming to the Ashram

You might say to K that as far as his stay in the Ashram goes, he cannot say if the experiment is successful or not, because he has not submitted himself to the very conditions of this experiment. He can easily see that his belief in and his relation with an impersonal Divine are quite impotent as he has not advanced one step towards the thing he wants to achieve.

Perhaps if he obliges his pride to bow down to the Divine Grace above the rigorous justice of the Impersonal Divine, believe in the mercy of His intervention and implore for it in all simple humility—he may see his aim fulfilled.

4 February 1933

*

My dear child,

I told you to come to the November “darshan” because you expressed the desire to do so. But if you feel it in the least inconvenient you must not consider it as an obligation.

We shall be glad to see you—but you must come joyfully and eagerly if you decide to come.

My love and blessings are always with you.

17 November 1941

*

To those who quake in their skin and run away...

Why should you be in safety when the whole world is in danger? What is your special virtue and special merit for which you are to be specially protected?

In the Divine alone is there safety. Take refuge in Him and cast away all fear.

26 May 1942

*

Supplement to Volume 13: Words of the Mother—I

My brother's second son, aged about 15 years, writes to me that he desires to come and stay here (obviously without paying any charges). He wrote to me appealingly last year also to that effect. Will you kindly tell me what I am to write to him on that point?

As the future is uncertain we cannot increase the number of the Ashramites even by one person.

Love and blessings

6 April 1947

*

My dear Mother Divine,

It is about six months that I am staying here. Now you inform me to go back. But I have no interest in studies and even in earning money outside. My father asked me to go back for studies. When I shall not read or do any job, then what shall I do there? So I like to continue to stay here if you kindly allow me.

Are you a major (21 years old)? In the affirmative you can stay here without your father's consent. But if you are *not* a major you must obtain your father's consent without which I cannot keep you.

Blessings

10 September 1947

*

How can you imagine that you know better than her what is her destiny? You judge with all the commonplace ideas and the social prejudices, and you take these things for the truth. They are only *conventions* and nothing else.

As for the idea that her coming here will solve the problem, it is sheer nonsense: it is here that the thing happened to her, and unless she is kept literally imprisoned, which is unfair and impossible, the same thing will happen again.

Coming to the Ashram

My advice remains what it was. Let her go to him and follow her destiny. Who tells you that her destiny is to be happy as you understand happiness?

30 December 1957

*

Dr. K. P, now in Dar es Salaam, writes that owing to the illness of her mother she has felt unable to muster courage to return to India in accordance with Your wish expressed to her when she left Pondicherry. But she does not feel joy in continuing her stay there. She has often written to You for permission to prolong her stay, which You have given. But she feels that Your permission has been given because she asked for it and does not represent Your real wish.

She has asked me to approach You on her behalf for Your explicit directions concerning her return to India and for a blessings packet, which I should convey to her to enable her to act accordingly.

Tell her that I fully approve her staying over there so long as her mother needs her, and also I feel sure that she can do very useful work there at the same time. So she can be assured that my help, blessings and love are always with her.

I enclose a packet to be sent to her.

10 February 1961

*

Mother,

I always feel as if I am a wandering soul and so far I have not settled anywhere permanently.

I pray to Thee that I may be accepted by Thee as a permanent sadhak of the Ashram fully protected by Thy Grace.

Supplement to Volume 13: Words of the Mother—I

The soul wanders until it has found the Divine to whom it *gives itself* totally and for ever.

Blessings

1 June 1967

*

Kind and gracious Mother,

Very frequently I feel that by giving up the business in Calcutta and coming here I have acted against the Divine Will, and that is why I am not able to do any sadhana here happily. If it is not really so, would you kindly write and tell me that I have obeyed the Divine Will in coming here and that I should have no regrets on that account.

There is no regret to have. It is surely the Divine's Will that you are here.

Another thing I miss very much is that while in Calcutta I had the opportunity to write to the Mother occasionally, which used to give me courage and happiness and sustain my faith. In the absence of permission to see you personally, may I be permitted to write to you every now and then about my work.

You can write to me about your work when you feel like doing so and I will answer whenever it is necessary.

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.

With blessings

*

Coming to the Ashram

Read the interesting report of Dr. Surya and am willing to shelter H provided somebody comes with her to look after her welfare, because there is nobody here to whom I can ask to do so.

And if she is alone, it will be like last time and she will become very bad again.

Leaving the Ashram

Say to V not to make such a fuss about this small affair—it is not worth two sentences. His going or not going does not matter. What is important is this ridiculous sentimentality which has nothing to do with yoga. And if by going he can cure it so much the better.

c. 1930

*

To E with our blessings

I am not sending you away from here. I know that here only you can be really happy. I would have liked very much to keep you with me. But you are too young to be able to do as you yourself would like. You depend on your parents. Your mother is returning to Barrakpore and has to take you with her. So I have to let you go. When you are older, you will be able to choose for yourself; then you can come here. Meanwhile remember me always as I will remember you always. I will always be with you there and I will try to make you see me. Be happy and become strong and wait till things are changed and you can come back to me.

With love

7 May 1935

*

If I had not known for a pretty long time that you had made up your mind to leave the Ashram and that you were only waiting for an opportunity, I would have told you that your reasons for going are neither sound nor fair to yourself. You say that you are unfit for yoga, but I have never told you so; you say that you are a burden to the Ashram but I do not believe anybody in the Ashram told you that you are a burden.

However if you have truly decided to go I cannot prevent

Leaving the Ashram

you from doing so. It is therefore for you to decide if you have good reasons for going (not these); then I am obliged to give you permission.

Blessings

27 May 1939

*

From your letter it appears clear that the whole difficulty lies in some weaknesses of your nervous being and mind. It is not by changing the circumstances and environment of your life that you will get rid of the difficulty.

If you go away you will still feel dissatisfied and very soon you will repent and think you have not done well in going.

The only thing to do is to try to overcome the weaknesses of your nature by an earnest, vigilant and persistent endeavour. Our help and force will be with you.

Blessings

c. 1939

*

I told you already several times that I do not approve of your going. Do you believe that by insisting you will make me change my mind? I will tell you again and again:

(1) I do not approve at all of your going.

(2) I do not approve also of your jealousy which is baseless and meaningless and the best thing to do is to overcome it by thinking a little more of your work and a little less of yourself (I told you the same thing already once). I am not of the same opinion as you about the work you are doing; I find it quite useful.

(3) I still hope that you will pick up some courage to overcome the present difficulty and to come back to a normal condition in which you can do your work quietly without disturbance.

My love and help are always with you—you have only to remember them and you will easily find them.

Supplement to Volume 13: Words of the Mother—I

Blessings

20 June 1939

*

It is the compassion of the Grace that stopped me from writing a reply in your notebook. I have tried inwardly to bring you back to your senses, but I see that I have failed. Now I must tell you this. Each one is free to behave as foolishly as he likes. You are therefore free to go. But foolish actions cause you to go out of the divine protection, with the result that you are subject to the consequences of your foolishness. Therefore it is not possible for me to give you money and things to help you to leave, because when the miseries of the world fall on you, you would have the right to tell me, “Why did you help me to go?” It has been reported to me that you intend to find a way to get the money that I refuse to give you. I advise you not to do so, for it would be the beginning of the final catastrophe.

13 March 1956

*

My dear Mother,

My mother’s condition is more or less the same after 65 days. My sisters are looking after her with patience and love. But it looks like this condition will last a long time. My sister writes to me: “If the Mother permits you to come to Ahmedabad, please come.”

Mother, there is a duality in my mind. I do not like to go out of the Ashram; these days I feel myself more and more near to you and I do not want to lose this condition. But in another way I feel that I should help my younger sisters and brother in their difficulty. I am not able to decide, Mother. What shall I do? What is good for me?

Leaving the Ashram

To give some relief to your sisters, you might go to Ahmedabad for 2 or 3 weeks, and be back here before the 24th of November. You can be sure that my love and blessings are always with you wherever you are.

11 October 1967

*

My sweet Mother,

I am afraid to disturb you, but to whom shall I tell, Mother? For a month I am not sleeping properly at night. Some people are telling me indirectly that I have to go out or go to Auroville and get married. Is it a fact, Mother?

I am very afraid and troubled. I do not want to leave Thy Feet. I do not want to do mistakes again. Pardon me. Protect me. Without You my life will be absolutely miserable.

Be quiet and regain confidence. You need not leave me nor get married.

Do quietly some work for me and you will regain peace and confidence.

With my blessings

6 April 1969

*

My dear child

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

Supplement to Volume 13: Words of the Mother—I

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.

Relations with Persons Outside the Ashram

I hear that D is calling a tailor to work in her room. Will you tell her on my behalf that this is contrary to the rules of the Ashram and cannot be allowed. You can tell her on the same occasion that no outsider must be allowed inside the house without my express permission.

My love and blessings are always with you.

1 August 1936

*

Divine Mother,

By Thy Divine Grace, I am conscious of ascent and descent going on regularly within me; I also feel a sort of fixity in the Self. But I do not yet know the method of receiving Thy Divine guidance directly or through the psychic, or the process of working by Thy Divine will alone.

Pray grant me Thy Divine guidance and put me on the right path.

In physical activities taking place far away from Pondicherry it is practically impossible to give detailed instructions on what is to be done. So the best method is to receive an inner guidance, which you can do by a silent concentration after having mentally put the question to Sri Aurobindo or to me. In this silent concentration you must be very attentive and keep open to the instruction (suggestion or order) that will come to you as an answer to your query.

With my love and blessings

15 February 1948

*

Supplement to Volume 13: Words of the Mother—I

Mother,

For more than a month, the landlady's son spits violently every time I walk downstairs or talk in my room or in the hallway. At first, I ignored him but now it is too much for me—I cannot bear it anymore.

The landlady is sorry about this, but she is afraid to act because she is alone; the mother and her son have not talked to each other in a long time. She says that we can do something about this if we want, but she does not want us to leave because of this.

Yesterday I could do nothing but go to the police. The officer said that he would come get the man, but they have still not come. Do I have your permission and support to settle this matter with the police?

Not only do I not agree but I refuse to go to the police for a thing that seems to be utterly *ridiculous*.

The most reasonable thing would be to move out.

Blessings

17 February 1966

Finance and Economy

I have spoken to Sri Aurobindo about your plan of taking up a new garden. He does not approve of it, so the idea must be dropped.

In your second letter you are speaking of some people from whom you could ask money, but it is quite impossible to ask money from these people; they give to the Ashram what they can give and to ask more would be *quite indiscreet*. So I expect that you will *not* ask money from them, neither for this nor for any other purpose.

Blessings

20 January 1939

*

The true spirit of collaboration would have been to tell me: "Mother, I have been able to save two packets of toilet paper, I will not ask for more until these are finished."

I am sorry you felt hurt in this circumstance, but when there is a sincere aspiration for yoga each happening, good or bad, must be the occasion for a new progress and greater liberation from the bonds of ego.

With my love and blessings

29 May 1939

*

(Notice displayed by the Ashram Electricity and Water Service, with the Mother's comment)

We are asked to use electricity and water with utmost care.

No light must burn overnight.

I trust that everybody will be careful and use both water and electricity very economically.

7 October 1939

*

Supplement to Volume 13: Words of the Mother—I

Notice

Restrictions on the use of electricity

After the persistent lack of water, the restrictions imposed by the Indian Union authorities have become very serious. We are threatened with an electric power cut during certain hours of the day if voluntary restrictions do not lead to a sensible reduction of consumption.

Therefore all are asked to economise on electricity as far as possible, in particular to turn on only one lamp at a time and to turn it off as soon as it is no longer needed, and to reduce electric heating to a minimum.

8 May 1949

*

I knew all the circumstances you describe in your letter, but you do not seem to have understood what I meant.

If U has to pay you back what you ask for, he has to *take money from me*, because he has no other money to give than mine. Moreover, the money you borrowed from D is no other than mine, as Honesty Society owes me Rs. 50,000, and the other things also; timber and the rest, all the things you have bought through Enterprises, have been bought with my money. To write down everything under different headings for the sake of correctness in the accounts is all right, but to insist on receiving cash which, after all, comes from the same source, is truly a very commercial attitude which makes me pay twice and even sometimes thrice for the same goods. This attitude does not help the consciousness to rise to the level which it ought to reach and where it ought to stay.

I am much pained by the fall of consciousness in many of the sadhaks. In this special case I have given the money to U as you were in need. But I cannot forget that when some sadhaks wanted to start business, they declared that they would do it as a service to the Divine and that all the profits would go to the Ashram. But now, if I want to take something from one branch

Finance and Economy

of this business for some urgent need elsewhere, at once the one in charge of that branch exclaims, “These things are mine and they must be paid to me”, forgetting that according to his own statement, nothing is his own property, but everything is the property of the Divine.

And if you say, “Business cannot be done in that way”, I shall answer, “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.

This is what I wanted to tell you. And now that I have written it I hope you will understand and take it as a blessing of the Grace.

27 May 1957

*

*(Regarding the rationing of kerosene and other items
at a time of financial difficulty in the Ashram)*

Most probably I will have to increase the “pocket money” to face the new expenses—kerosene etc., etc.

I shall stand as long as I can!

31 January 1964

*

(Regarding the rationing of grains)

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.

Early 1964

*

Supplement to Volume 13: Words of the Mother—I

Mother,

May I ask an earnest question? Prosperity awakes where Thy Name is invoked. Then why is it that such a severe financial crisis has been besetting the Ashram? What are the reasons precisely?

I was not saying because it is not pleasant, but as you ask, here it is.

In 1949 Sri Aurobindo already warned me about it, saying that financial difficulties come and will continue to come and increase so long as a great number of the inmates live in greed, selfishness, insincerity, dissimulation and wastage, some going to the extent of misappropriation. It vitiates the atmosphere and stops the money from coming even when it was meant to come.

Is there anything that we inmates could do to turn the tide?

Obviously *purification*.

The number of those who are faithful and sincere is not sufficient to counterbalance the others.

10 February 1964

*

I always refrained from telling you what I think of the situation or rather how I see the situation in the Ashram because I did not want to reduce your energy or to cut down your enthusiasm for work—but now sincerity compels me to tell you that most of the people are insincere, a great many are dishonest, a big number are unfaithful and all, except so very few that they can be counted, are *selfish*.

11 February 1965

*

Finance and Economy

With all the land in our possession and the money we spend for cultivating, we do not have enough vegetables to feed our people. We are obliged to buy from the market. Will you call this supramental efficiency?

February 1971

Organisation and Work

K made a big mistake in allowing N to meddle with the *billas* [work-tokens] *in order not to hurt N's feelings!*

The work of the *billas* has been given by me to K.

27 October 1932

*

To V say that those who want to remain in the Asram *must* work. If he stops working without my authorisation, we shall be obliged to stop giving him food.

Early 1930s

*

Mother,

I was rather disturbed because C did not give me a mason, only a young boy.

The boy is over 18—surely the work can't be too hard for him.

I don't find it possible to go on with such a work. After two o'clock, the boy, of himself, refused to work; he said that his whole body was paining, so he went away leaving the work.

Of course he felt that you were pitying him and he took advantage of it.

I would like to suggest one thing: Why not let T take up this work and finish it, as he has masons in his hand.

M does not want T to do work in her house, so I do not want to ask him as there would be unnecessary friction.

Organisation and Work

Mother, I want the work to be done properly, seriously and sincerely. When such things happen, such as sending a boy-mason, I don't find so very much enthusiasm or interest to do the work.

If you do not feel disposed to go on with the work you can, of course, discontinue.

In any case I think it would be better to resort to the former arrangement of working half day only, as your lack of enthusiasm may be due to fatigue.

Blessings

5 May 1938

*

Mother,

Due to your comment on work, I was on the point of yielding to an attack of revolt, but fortunately I became conscious and threw it away at once. But the sadness still remains and the feeling is: Mother does not love me.

Nonsense!

There was no displeasure. I have very much appreciated your work, especially the care, honesty and eagerness with which you have been doing it. In fact I was giving you as an example to others. It would be a great pity if you allowed that to be spoilt by letting the ego come in. That is why I wrote like that as soon as a peep of it appeared—to put you on your guard.

I hope you will at once recover and get back to your happy and harmonious condition.

With my love and blessings

6 May 1938

*

It is no use trying to determine all your work in detail in this external way. What you must do is, when you have a decision

Supplement to Volume 13: Words of the Mother—I

to make, to try to know my will from within and inform me by writing whatever comes. In this way there will be a check and correction wherever it is needed and in time the right intuition will open.

With love and blessings

5 May 1939

*

My dear child,

It is all right, do of the work whatever you can.

I am always with you, so it is quite natural that you should feel my presence.

With my love and blessings

15 September 1940

*

What happened to U and after is a recent story. Sixteen months have passed since I left the Golconde work, during which period much water has passed in river Ganges! Now it seems there is a lot of work in Golconde, specially there are yet some walls to be done; lime polish work will start as soon as shutters are fixed and so on.

I have got my³ batch of workmen too, who would be helpful for Golconde work.

I am not aware that the workmen belong to anybody in particular; the workmen are engaged for the work in general and must be utilised according to necessity.

Blessings

Early 1940s

*

³ The Mother underlined “my” four times and wrote above it: “?!”

Organisation and Work

Mother,

I feel it urgent to submit some conditions about the Casanove Garden. For the last 8 or 10 days there has been some definite slackening of the work. But S feels that I am tightening up a little too much. He said the sadhaks and even the workmen are tired of me, and speak things behind my back. He also said that even he feels as if chained at his feet by me.

I have to say that these are new developments. Mother, I do not know in what way I have been tightening up too much. I cannot tolerate any idling of time and work to waste the Mother's money. Without any major change in the conditions, a reasonable tightening has effected a change such as I could not have believed possible other than by your Grace. This encourages me to continue it.

Quite right.

If my work is not according to your purpose, Mother, kindly direct me and change me to the right line.

Do not be worried about it. Each time that somebody here tried to organise the work with some discipline he has always been accused of being a despot. I do not pay any attention to these things, and provided the work is carried on as it must be, I am fully satisfied. From my arrival here, I am repeating that nothing can be done without discipline and it is truly time for this to be realised.

23 January 1945

*

O Sweet Mother,

As per your direction I proposed the distribution of work and M and S agreed. [Here the duties of the two supervisors are listed.] This plan we have agreed

Supplement to Volume 13: Words of the Mother—I

upon and put forward to Thee for Thy necessary alteration and approval.

The plan is good, now all depends on how it is carried out. The result will depend on the sincerity, earnestness, goodwill and vigilance you will all show in your work. My blessings and help are with you to carry out your respective duties.

My love and blessings

23 January 1945

*

Mother,

R is being given much less work these days, but even that is not properly done by him. We have to manage by ourselves. R does not care for his own work and the result is that the coolies working under him stand idle.

Then there was a straw heap to be sunned, but it could not be done today due to rain. Still S seemed to be serious about doing it today. I stopped him from doing so, explaining that really it could not be done today being a rainy day.

Once a half-acre plot of sponge gourds got spoiled because S did not water it. When I used to ask him, he told me the plot was watered. The result is that the output is practically nil from that plot now.

On the 17th night rain started. One gardener is kept at night who is told to help cover the cauliflower and cabbage seedlings in case of rain. But nothing was done, and practically the whole lot was lost. The gardener told me that he was stopped by S from covering the plants on the pretext that it was not necessary.

Mother, I never imagined looking at the sadhaks' work with suspicion, but now I am obliged to report against them. As the days go on, I feel that perhaps both R and S may have to be removed from work for

Organisation and Work

the improvement of the garden.

I pray, Mother, that a harmonious and peaceful atmosphere returns in the garden. I feel miserable without it.

The most important thing as I see it is to find some truly good workers for the garden, but it must be people who truly like gardening and know something about it. When we find such persons and are sure that they will come for work then we can ask the two above-mentioned to leave the work. Till then it is better to try to pull on with them and use for the best the work they consent to do.

With my love and blessings

30 August 1945

*

Mother,

I feel at times fed up with dirty and petty complaints of my co-workers; it is only by your grace that I can bear it. Still, there are days when I fail. I get very much disturbed, and feel like going away from here, at least for some time, or I pray to you to give me some other work, as I think I am not fit for this particular work. With the best of my intentions, even my fellow workers are dissatisfied and behave in a way unimaginable in the Ashram. It all means I have no capacity to manage the affair.

I know that to work with unsatisfied people is very trying and I quite appreciate your difficulties, but I must ask you not to get disturbed by the bad temper of your co-workers and not to take at heart their complaints against you. I am quite satisfied with your work in Cazanove and your sense of responsibility is a great help in the arduous task of bringing something out of this chaos. So I must ask you to be in good spirits and to go on with your work cheerfully and confidently.

Supplement to Volume 13: Words of the Mother—I

With my love and blessings

23 September 1945

*

Mother,

It seems to me that M is trying to extract work from me and is giving me so much work that I cannot finish even if I try my best. Of course I also accept the work when he asks me to do it in the hope that anyhow I must finish it. But now I find that it is not possible for me to work with him, so I pray at Thy lotus feet, Mother, give me some other work elsewhere.

I am sorry to have to remind you that the Cazanove work has been given to you on your own request and on the condition that you would not quarrel and would do faithfully the work allotted to you. I see that this also you have not been able to do. You can easily realise that after this last experience I do not feel inclined to entrust you with any other work. You can leave the Cazanove work if such is your wish. But I have no other work to give you to do.

Blessings

26 September 1945

*

Press,

I shall be very much obliged if you kindly send things according to instructions. I did not ask for 20 copies to be sent to my room today. This causes great inconvenience. I have no space to keep books here. When things are ready, I shall give instructions when they are to be sent. This is a practical arrangement.⁴

⁴ This letter to the Press sent by an unhappy sadhak was answered by the Mother herself.

Organisation and Work

They are, at the Press, doing their best according to circumstances and I expect each one to show at least some consideration for fellow sadhaks and children of mine.

27 November 1946

*

Today I heard from M that A asked him to join the Gujarati Section in the Press. If M goes to work with him, then it will be very difficult for me to manage the work, especially the station work.

This is done without my permission and I do not agree to it.

Love and blessings

7 March 1947

*

(Four reports of a Dining Room Kitchen supervisor, with the Mother's comments)

Report: Vegetable cutting, coconut scraping and cleaning stones etc. will be done by everybody except those who are engaged in other works.

None should go out of the kitchen at their duty hours without permission.

Important.

Everyone should be punctual. This routine will be followed in everyday work. But on special days—Darshan day for instance—it may be changed. If any new worker comes, her duty will be arranged after arrival. Everyone should help each other if needed. None should talk at the time of work. Everyone will get two days off in a month (if they want). Everyone should have good sympathy for each other.

Very important.

Supplement to Volume 13: Words of the Mother—I

No one should read books and neglect their daily work. Everyone should accept work which comes to them with a glad heart. No one should refuse work.

Important.

Blessings

I remind all the workers that obedience and silence are indispensable to carry on the work properly.

My help and blessings are always with all workers who work conscientiously.

June 1948

*

Report: I am going to make an alteration in the kitchen routine work. D and N have left the kitchen work; I am going to replace them with others, so more pressure of work will come on everybody. I pray to you: Give us strong minds and healthy bodies by which the work will be done nicely with your Grace.

The kitchen workers have brought a complaint to me: People of the Ashram are discussing the kitchen work, especially in the Dining Room when they are coming for food. They say that those who are working in the kitchen are nasty people and somewhat savage-like—that is why Mother has given them this dirty work; they are unworthy children of the Mother. Those who have got a bit of intimacy with the Mother, she will not send to the kitchen.

Not only once but many times, the kitchen workers have heard this kind of words, so they want to know from you: Is it true that your love and grace are not for them as it is for others? They are very much wounded with these words, especially the young ones. I have heard this kind of words many times, but I did not care about them, because I know that the work you have given is certainly good for me, but other

Organisation and Work

workers are badly hurt in their hearts. So I pray to you: Please console them with your sweet words.

Of course the whole affair is absurd and ridiculous. Here there is nothing like higher works and lower works. All works are done in service of the Divine and the value of the workers does not depend on the *work they do* but on the *way they do it*.

A faithful worker will always be faithful, whatever is the department in which he works.

Apart from that, it is always silly to listen to the gossip of others, because it is a sure way to get into trouble for nothing.

With my love and blessings

c. 1949

*

Report: I am going to give you some information about three new workers—S, C and K, as their attitudes are not very favourable. They are trying for more honourable work than kitchen work. They say that such dirty and filthy work is not suitable for educated ladies. They are not speaking anything directly, but trying internally.

C's sister K came here last November for Darshan and R sent her to me for kitchen work; from that time she has been cutting vegetables. But any other work her sister C doesn't allow her to do and she becomes very much angry with me for giving it; she grumbles, "K is not meant for this kitchen work." But what can I do? When she has come for work, I am bound to give her work. Let it be. I have not said anything to them so far; I am only watching. But I should inform you; otherwise it will go in the wrong way.

Now I want to know if K should really work in the kitchen; otherwise I cannot arrange her work.

I am very much downhearted hearing these words that kitchen work is dirty and filthy work.

Supplement to Volume 13: Words of the Mother—I

With this state of mind how can people come here for sadhana?

The kitchen work I have taken up as a worship to the Divine Mother, and I am doing it with my love and devotion: I am astonished how they can utter these words.

I pray to you that this atmosphere will go away from the kitchen.

What you say is quite right. They ought to feel honoured to be allowed to work here, where no work is big or small, low or high, as all work is a service to the Divine and is part of the yogic discipline.

With my love and blessings

6 January 1950

*

Report: First thing is water. You know that from 1 p.m. to 3 p.m. the water flow is stopped, but here works are going on the whole day, so we are getting trouble for want of water. Today at noon, suddenly the vegetable washing tank emptied due to so much consumption of water. So many tomatoes are coming every day to be washed, but at noon there was no water in any tap, so we waited up to 3 p.m.; then a narrow flow of water came from the tap and we were able to finish our work with your grace. At night at 10 p.m. again water will be stopped and the tank will not be filled. So I don't know what is to be done tomorrow.

Water must be stocked at the time when it comes, and no water must be wasted; *use as little as possible* because the town supply is very low and it may become worse.

My love and blessings

c. 1950

*

Organisation and Work

Most indispensable—*coordination* of the work at the sea-beach (tennis ground), both for repairs of the wall under the staircase on the sea side and repairs of the road running along the wall.

Utilisation of the cement rings stocked there (unless they are used or removed, nothing can be done to the road itself); they were brought there for an *urgent* work and then have been left there since months perhaps. I want a complete and exact, a thorough picture of the situation and the work that is left to be done so that we do not go on indefinitely doing work and undoing it and redoing it... without any reasonable issue.

c. 1950

*

Regarding difficulty in work.

I work with B. He would like to have his will and way in everything. The will in me feels thwarted, suppressed, unfulfilled. If I try to assert my will, there will be clash and discord and obstruction to the smooth conduct of the work. This I do not want, so I offer a dissatisfied and unwilling obedience to him. Consequently I feel that I do not get free scope in the work, or full expression of my will and no fullness of growth or self-fulfilment. Sweet Mother, free me from ignorance and its difficulties. Give me light and peace and happiness and joy.

Give your will entirely to the Divine and it will feel free from the imposition of any human will.

With my blessings

18 September 1953

*

Sweet Mother,

Pray sanction Rs. 15/- for purchasing sweet potato cuttings.

Supplement to Volume 13: Words of the Mother—I

People dislike sweet potatoes. What is the use of planting them?

9 January 1954

*

All the tools and accessories of the New Bindery must be kept together and arranged in the same cupboard. I do not want separate sets of tools. The cupboard must be locked and the key kept on a key-board at the disposal of those who work in the department. I will be more satisfied if all work together as a single team and not separately as in two different camps.

Collaboration and reciprocal goodwill are indispensable for good work.

11 August 1954

*

Sweet Mother,

Our cauliflowers are seriously attacked by insects. We are applying D.D.T.

This is dangerous and must not be done.

16 December 1954

*

Gracious Mother,

My mind has been so possessed by a mounting egoism and has been so full of revolt since I came here to the Poultry, that I am not able to see my own good or bad.

I have been blaming you for having sent me here to the Poultry, away from the Ashram. My mind has been rebellious, brazen, unreceptive. I do not know, I cannot see what is good for me and what is not. Kindly guide me aright. Let me not fall and wander away.

Organisation and Work

My dear child,

I have *not* sent you to the Poultry. I have heard that you asked to go there and wanted my permission to go. I gave it gladly, although I enquired how you would manage for your classes in the University⁵—but I was told that it would be all right.

However, if you have changed your mind about it and you want to come back in town, you have only to say so—and need not revolt, which is a very harmful thing and spoils the consciousness.

Let me know your decision and I shall make the necessary arrangements.

With my blessings

28 January 1955

*

Sweet Mother,

Nowadays some of the sadhaks are bringing visitors to visit the garden without the Mother's permit.

You tell them that this is *not* allowed and that they must have a permit.

I regretted to hear that Cazanove looks now like a jungle—and for the moment I have stopped visitors from going there until it becomes all right. I have asked D to go there and to help you to make the place good looking.

With my blessings

26 February 1955

*

Sweet Mother,

I am very much sorry that the Mother has been told that Cazanove looks like a jungle. Of course

⁵ At that time the Ashram school was named Sri Aurobindo International University Centre.

Supplement to Volume 13: Words of the Mother—I

it is not so nice as the other gardens of the Mother, because we are running the garden with minimum labour which is much less than before.

If we increase three more coolies for regular work or employ a few coolies for a few days every month, the garden can be managed.

For the moment it is not possible to increase the number of workmen, but with a proper *organisation* and *care* things can improve considerably.

Blessings

4 March 1955

*

My dear Mother,

In a moment of goodwill towards A, I went to her with a book on child welfare which I had got from P's Library. A was pleased and I felt she wanted to do this work, but suddenly she began to criticise our work at the Centre and also my own attitude towards the work. Then she said, "I know that Mother has told V what kind of a person you are."

Mother, it is now obvious that both A and V want to make as much trouble as possible for me. If you wish I will give up this work. I only wanted to do your Will. I want your help, I am sure you will settle my inner condition.

I do not see any serious reason for your leaving the work. You must not mind petty quarrels.

Moreover, A herself was sorry for what she had said.

My blessings are always with you.

26 April 1955

*

Sweet Mother,

Now we are sending the Ashram more than 2000

Organisation and Work

ripe mangoes every day. But some of the mangoes are very sour and tasteless. I have heard that they are being thrown in the dust bins and given to the servants by the Ashram people.

You might cut down the trees that give bad mangoes.

So a lot of mangoes are being wasted in the Ashram and also here in the garden. They may be sold here if the Mother kindly permits. The local people can come and take from the garden.

NO—but why not give these mangoes to Honesty Society for making chutney, etc.

Blessings

29 June 1955

*

Sweet Mother,

A boy named K and two girls, M and S, don't think that I should be Castellini's manager. They always want to quarrel with me. They say to everyone that I never look nicely after the house.

But, Mother, I try my best to look nicely after the house. I cannot make those three persons satisfied. I always try my best.

So, Mother, do I have to give up the charge of the house?

Certainly *not*, on the contrary you must continue to work steadily. Do always the very best you can, as correctly and carefully as you can, without preference nor partiality—and do not mind what others say. I am satisfied with your work in Castellini and appreciate your good will.

With my blessings

c. 1956

*

Supplement to Volume 13: Words of the Mother—I

My dear L,

When I asked you to take charge of the Guest House it was because M, too busy with other works, could not attend to this one as it had to be done. Now he is free and asks me to take back the work he had started himself.

I have agreed, with the feeling that you truly needed a well-earned rest. Full-heartedly I want to express my appreciation for all the sincere and faithful trouble you have taken in carrying on so steadily your responsibility. I know there were some difficulties, but to surmount difficulties, inner and outer, is the best way of progressing in yoga, and I am quite sure that you will not have undergone all that in vain.

Again in full appreciation, my love and blessings are always with you.

P.S. If it is at your convenience you might pass back the charge of the Guest House to M on the 15th of this month.

10 July 1957

*

You know, of course, that G is now working at the Mountain Paradise. He is doing good work there and I want him to continue. But in order that his work may not suffer, I wish that materials required for the purpose should not be removed from there. You should refer to me if you think of needing anything. You yourself have built up the place with great labour and at a great cost and it would be a pity if it dwindles in any way. 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

*

My dear child,

I had U tell you this morning, near the balcony, not to go

Organisation and Work

to D's for the moment. She wrote to me that you had done so much for her, but she feels that you need rest and should resume your sculpture work. In short, she is asking you not to go to her place to care for her and for me to send J instead of you.

It is fine that way and agrees with what I saw yesterday. This is why I was telling you to rest and to sleep at night.

D is a very difficult patient and very quickly exhausts the forces of those who provide her care.

I am happy that you are returning to your art work; it was a pity to interrupt it for so long.

I appreciate fully what you have done to help D and I am sending you my blessings.

24 August 1959

*

I hope you have quite recovered now.

I am writing to tell you that I have asked Y to go to the Press and work with P for the page setting and composing of the "Périples d'Or".

I want, through this book, to show to the European public that the Ashram Press can produce something truly nice, as perfect in execution as anywhere else in the West. But for that we must work hard and spare neither time nor labour.

Y is ready to take the trouble, so I have asked her to look after everything including the choice of paper and the necessary tests and trials.

I am informing you about it so that you may give her all necessary assistance and facilities, in this attempt to establish a reputation for the Ashram Press to which you have devoted so much of your time and care.

With my love and blessings

12 December 1960

*

R was asked by P to find some work for S. Nobody wanted her, but with difficulty R managed to send her

Supplement to Volume 13: Words of the Mother—I

to the Press. There too it is the same old story. She works in a haphazard, irregular way. (It is only two days now).

I have said to P yesterday that at the first irregularity in work she must be sent away. I hope he has informed R accordingly.

January 1963

*

Mother,

Some time back I prayed for the sanction of three extra shirts and three extra shorts urgently for my personal use. Mother sanctioned them and the sanction chit I personally handed over to H [head of Prosperity] in presence of A [head of the tailoring department] and I told him that I needed them urgently.

On the first of the month I sent a note to A: "When can I expect the three extra shirts and three extra pants? I need them urgently." The answer from A was, "I have not yet got the order from Prosperity, please."

I feel very strongly about the discourtesy. My whole being is filled with wild anger.

Herewith I am returning the Prosperity chit and I will not take a single thing from Prosperity. If Mother permits, I will purchase the cloth from the market and have the clothes made outside.

I am very sorry for this trouble to Mother and pray for peace.

Do as you like—you are free.

But I must tell you very frankly that you take offence too easily, and this not only complicates your life and that of others but it is contrary to the sadhana.

Organisation and Work

I know that you love me and it is because you love me that you do your work with such capability and devotion—but don't you want to make an effort besides, for love of me, to control your reactions?

I can assure you that if you agree to try, I will always be with you to help you in your effort and support your good will.

I am returning the chit—it is not from H or A that you are taking things but from me, and I do not see why you should stop taking them.

Remain calm, have trust—and you will see that things will work out for you.

With all my love and blessings

2 August 1963

*

Divine Mother,

I have been working in the Blanchisserie [Laundry] for five years with the servants. I do not feel a good atmosphere there.

I learnt that new bindery is in urgent need of workers. I leave everything to Mother.

There is no bad atmosphere for those who work sincerely and earnestly for the Divine, because the Divine is always with them to guide them and help them.

So continue to work in the “Blanchisserie” and the Divine's help and blessings will be with you.

18 November 1963

*

(Note to the head of the New Bindery)

M is quite indispensable in the Laundry and his work there is most useful. So it is impossible to spare him for any other work.

With my blessings

November 1963

*

Supplement to Volume 13: Words of the Mother—I

Douce Mère,

I feel exhausted; having to meet so many persons leaves me sucked out. I could not sleep last night. Those working in the 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

*

(To the manager of an Ashram farm)

To L, blessings

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 real than a superficial contact.

Here, in 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.

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.

So, I trust you will go on with your so excellent work.

With love

8 August 1964

*

Castellini Guest House has been going on smoothly and is yielding a steady income. But the electrical wiring, which was done some 20 years ago, needs to be overhauled and some other changes made. This is estimated to cost Rs. 3000 or so.

Organisation and Work

We also need there a decent set of furniture for the drawing room. We are tired of the beggarly doles from the Furniture Service. If Mother approves, we will try and secure a good set of steel furniture.

Very good furniture is made in different services of the Ashram. I hope you are not thinking of going outside for it.

For renewing the electric installation, I make the same remark.

Blessings

August 1964

*

Douce Mère,

About ten years ago, we collected money from people, bought types and set up a Kannada section. Dipti journal was started. P was specially admitted at that time on the understanding that he would take charge of this section. A professional compositor was brought to train him. He picked up the work and things went on smoothly till a couple of years ago. Then he started developing ideas about going to the Himalayas. His work started suffering. He said he was tired of working in this section and wrote to Mother to change his work, but you advised him to continue.

Now he has started a sort of go-slow strike. There is no other work for him than bringing out four issues of Dipti per year, but he does not work. We are now in September and the August issue is not yet out. If Mother sends word to P that the four issues of Dipti must be ready by Darshan time on each occasion, it will help matters.

My saying something will not help much. The idea which is obsessing him must be brought out and contradicted. And if he is incurable, somebody else must be found to run the section.

Supplement to Volume 13: Words of the Mother—I

Blessings

11 September 1964

*

Douce Mère,

It is many years since the Telugu section of the Press was closed for want of persons who could run it. The types are lying stored in a box or two. M says that they cannot be used at any time and asks if he could melt them down and use them for monotype casting. They have become too old and worn out.

NO—they cannot be *worn out* without being used. We must keep them for the day when we will have somebody to run the section.

September 1964

*

(Message for an Ashram department)

I am very sorry for the marked deterioration in quality and consciousness in the work.

I hope for a prompt and lasting recovery.

September 1964

*

When a baker wants to make his bread dough rise, he puts yeast into the dough, and *from within* the transformation takes place.

When the Divine wanted to uplift matter, to awaken it and make it rise towards Him, He cast Himself into matter in the form of Love, and *from within* the transformation is taking place.

Thus it is by remaining within an organisation that one can help to enlighten it and make it rise towards the Truth.

Continue to work where you are and my force and my blessings will help you always to be a living example of what

Organisation and Work

the true attitude and true action of a disciple must be.

With love

17 January 1965

*

Douce Mère,

K came to me this afternoon and said that she wanted some recordings of Mother's music and talks for playing in her embroidery class as a background accompaniment for the students working there.

To me this idea seems absurd. I feel that one needs full concentration for hearing Mother's music and talks and if one hears it in any other condition it will convey nothing, so its value is lost and it is useless to play it.

This, however, is my idea and I might be quite wrong. I, therefore, seek guidance from the Mother in this matter, i.e. whether any recording of Mother's can be given for this kind of use.

You are not at all wrong, but all the same give them something for their satisfaction. *One thing only.*

Blessings

14 June 1965

*

The sudden departure of J is a painful loss to all here. He was perfect in consecration and honesty in his work, a man on whom one could count, a truly exceptional virtue. He has gone into a solar light and is having conscious rest to which he has truly the right.

Rest assured, all is well with him. But now we must see to the continuity of the work whose responsibility was upon him.

5 July 1965

*

Supplement to Volume 13: Words of the Mother—I

Douce Mère,

K is still continuing his virulent campaign of slander and calumny against me. I have been able to keep undisturbed by Thy Grace. He still works at the Gate from noon to 1.30 and fully utilises that place and opportunity to spread dirty stuff among visitors also.

It is long since, months, that I have said this man ought not to be at the gate—but without success—I shall try again.

Blessings

22 July 1965

*

Douce Mère

I spoke to T regarding the photo-sales. He says that for the last one year he has not sold a single photo of you or Sri Aurobindo. But now he asks if this restriction on selling photos applies only to the Cartier-Bresson pictures or also to the photos he himself has taken of Mother and Sri Aurobindo.

T cannot sell Sri Aurobindo's photos or mine old or new, whoever the photographer is.

Blessings

c. August 1965

*

Lake Estate

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.

Organisation and Work

Blessings

29 March 1966

*

(To the manager of an Ashram farm)

Received your good letter. Here is my command:

Work happily as a team for the sake of the Divine.

With love and blessings

23 April 1966

*

Revered Mother,

On our travel to northern India we visited the place where X was born and stayed at the Sri Aurobindo Niketan there. I felt that this beautiful place requires a good management. As it bears a great name, it should also be an example. The present manager has been making great efforts, but now the Mother's hand and guidance is urgently required.

My help is always with those who sincerely want it not for their own sake but for the sake of the Divine's Work.

With love and blessings

4 June 1966

*

(To the manager of an Ashram farm)

I have myself read your letter of yesterday just now. I have *myself* read your letter of the 4th which I have just received. I have asked you to meet with C because I have explained in detail to him how I see the solution of the present confused problem and told him to explain everything in detail to you which, unfortunately, I have no time to do myself.

I know very well all the good work you have done at the Lake and have no intention of forgetting it.

Supplement to Volume 13: Words of the Mother—I

I would be very happy indeed if the work could continue and develop in order and harmony.

I know very well that each one has his difficulties and his shortcomings and that is why I ask *all equally* to overcome their respective egos and to work only for the sake of the Divine, for it is only in this consecrated work that harmony can be created.

In not a too far away future, I see for you the possibility of a work which will give you a full scope for your capacities. But meanwhile what is begun has to be carried on and brought to a certain amount of execution. That is why I asked C to explain to you in details how I see the work can be done, just now, based on the letter you wrote to me yesterday.

Hoping that you will agree with me.

I send you my blessings.

6 June 1966

*

(The manager of an Ashram farm drilled for water several times, but without success. Informing the Mother of his latest effort, he concluded:)

The work has stopped and the machine and men must be redirected. It is not that there is no water as on the first test we got 7,500 gallons per hour. But it seems that whatever I attempt is doomed to failure and that I carry a load of bad luck wherever I go, and any who try to help me suffer under the same load.

It is NOT bad luck, but because you are trying to impose your personal will against facts of Nature.

In the present case others than you have tried before you to get water, they spent even more money than you did and *failed*; they had to give up because there is no water or for some geological reason the water cannot be reached. If you try another borewell, the result will be *the same*. The only way to have water that seems practical is to rely on surface water. To

Organisation and Work

dig the lake so that it can contain enough water for the whole year's need. I do not say that it will be cheap; but it seems the only practical thing to do.

It is not only good but indispensable to have a very obstinate will and to persist in spite of all difficulties. But in the execution one must not be blindly obstinate and refuse to learn a lesson.

In the present case your will to *get water* is legitimate in being obstinate in spite of all failures—but you must not refuse to learn the lesson about the *way* to get the water.

Never allow yourself to be depressed or discouraged.

The Divine Grace is with you and has adopted you as one of the divine workers. But certain conditions of patience, endurance and plasticity have to be fulfilled before anything like a realisation can be achieved.

With my love and blessings always

c. 1966

*

To all the services of the Ashram

All work done, with the sanction of the Mother, by one service for another is free of charge.

Consequently no bill must be sent and no payment must be made.

22 June 1966

*

Dear Mother,

This letter is to bring the present condition of our Weaving Department to the Mother's notice. We started our production in the month of June. We trained one local weaver. Afterwards several other weavers came, but none of them stayed. Now our first weaver has also run away after learning some

Supplement to Volume 13: Words of the Mother—I

techniques!

From this we have understood that these people are not stable. They will come to see and learn the work, and when they are fit for production they will leave us. Mother, this is the condition of workers. We are unable to give you any production!

For our articles there is a great demand in the local as well as the foreign market. But when there is no permanent worker, we are afraid to accept any order from any side. Our section is running uneconomically due only to the labour condition, which is beyond our control.

Under this condition, Mother, shall we continue the work?

Your work is remarkably good and it would be a great pity if it were stopped. I ask you to go on courageously; one day you may find some faithful workers, and then it will be the great success!

Blessings

26 September 1966

*

Sweet Mother,

The Halsingi people have invited me to go with them. The desire for sightseeing prompted acceptance, but then I declined when Amrita asked, "Who is going to do your 24-hour duty?" Yet the desire for outings clings on. Mother, pray rid me of it.

You are quite indispensable here, and if you go, even for a short time your conscience will prick and you will be miserable.

With love and blessings

27 September 1966

*

Organisation and Work

N's family is asking for free Dining Room food and extra milk.

You might give them what they ask for.

One more example of more expenses and less money ...
But it cannot be avoided unless one is audaciously heartless!

16 November 1966

*

N is asking for some more extra milk on the Doctor's recommendation.

Smile and give! Most of the European people are like that.

11 December 1966

*

(Regarding visitors eating in the Dining Room)

The only practical solution is to have one separate special room for all these people so that they are not mixed up with the sadhaks.

This must be possible with some rearrangement of the place.

1966

*

(To a Dining Room manager who volunteered to supervise the Sanitary Service)

To say the truth I do not quite welcome the association of the two works—dining room and sanitary service. So I would prefer that you did not do it.

25 March 1967

*

Supplement to Volume 13: Words of the Mother—I

Mother Divine,

Since last year I am taking a music class once a week in the evening. S wants me to take a class for an hour in the afternoon between 2 p.m. and 4 p.m. once in a week.

Mother, these are my departmental working hours. I asked B's permission and he wishes me to ask for Mother's permission. I pray for Thy guidance.

It is *not* possible.

12 June 1967

*

(A Dining Room manager suggested that the Dining Room vessels could be washed in the courtyard of D, a European disciple.)

If you want D to leave the Ashram, it is the best thing you can do. D never refuses anything to anybody, but afterwards come the reactions!

You need not speak to her about this. I simply tell you I do not agree to the vessels being washed in her place nor to any invasion of the kind.

She must be quiet.

9 September 1967

*

Sweet Mother,

S says that local paddy is not safe to keep long. If you husk it and turn it to rice, the longer the rice is kept, the more food value it will lose.

This year 600 bags of rain-wet paddy came from Rizière and New Paddy Land. Despite turning it to rice immediately and taking all precautions, it is showing signs of deteriorating and giving out a bad smell. S wants me either to sun or boil the paddy.

Organisation and Work

The quality of our wheat is so poor that without sunning it, the bread will not swell at all. Every grain of wheat we sun once, even twice. But where to sun both the paddy and the wheat?

There is constant trouble with the husking machine.

It is my repeated experience that as a result of writing to the Mother, a way out is found. Last time when I wrote, there emerged a solid peace in my heart. It seemed to be directing the work. I got full cooperation from the labour, though we had to handle up to 200 bags a day.

Be calm and steady.

Everything will be all right.

Love and blessings

20 September 1967

*

If the man works badly, I cannot understand why A wants him. It is not his wanting that will make the man work properly. The wife also is not working.

So either they pay their expenses and do a “contemplative sadhana” (!) or they go away.

10 April 1969

*

(Message to the workers of the Electrical Service)

The work is to be done and as soon as possible.

The people who know the work must do it, whoever they are and this has to be arranged among yourselves, all of you, and between yourselves.

Can you not arrange things among yourselves?

30 June 1969

*

Supplement to Volume 13: Words of the Mother—I

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.

c. 1970

*

Divine Mother,

During the last few months I have become very interested in the problems of ecology, as these are both caused by and relate to man. Specifically, this interest has led me to become very interested also in the possibility of using purely non-chemical methods of agriculture.

Should I take this up?

The work is good.

Blessings

26 January 1971

*

Revered Mother,

Since two years I have more and more contact with experts of organic farming. It comes to me by friends and books and through correspondence and periodicals. This knowledge wants to be spread to those who live in our Ashram and work in this line.

What does the Mother think about the organic farming (without chemical fertilizers and pesticides)?

Does the Mother approve of giving information and practical instruction to spread the organic method?

Organisation and Work

The organic manure is the only one to be used.

Blessings

26 July 1971

*

My Mother,

Today everybody in the kitchen is displeased with me. They thought I wrote to you to give us a new man for cooking. S told me, "Why did Mother give him? I never told Mother I cannot cook." K asked me, "Who wants one more person? Why did Mother give me that work?"

My Mother, I did not tell you that I want one more person. I told you, "If you do not give me that work, then give me another one." But by mistake I did not explain myself well. Mother, forgive me my mistake. I want peace and your presence in the work.

Evidently you did not express yourself clearly. But now the best thing to do is to work all three together harmoniously, thinking only of doing the work as well as possible.

My love and blessings are with you.

*

*(The first five pages of this letter are missing. It ends:)
It is not as a complaint that I am writing all this, but
as the difficulty that I experience. I pray to the Mother
to graciously solve it for me.*

My dear child

Be quiet and peaceful.

To solve your difficulty, be convinced that through all appearances it is *for me* that you are working, and keep me always in your heart.

With love and blessings

*

Supplement to Volume 13: Words of the Mother—I

All quarrels in the place where food is prepared *make food indigestible*.

The cooking must be done in silence and harmony.

*

To those in charge

I absolutely object to the way you are housing Ashramites and visitors in rooms that are unhealthy, dark, foul-smelling, and too cramped for the occupants.

Every living creature, especially a human being, needs air and light and cannot be condemned to breathe nauseating smells that are injurious to health.

*

(To an Ashram department)

If the Divine also wanted *holy days* where would you stand!

Paid Workers

When carrying dishes, servants are bound to rob. To expect otherwise from them is childish, and no complaint to this effect is of any use.

Consequently those who do not eat their meals in the dining-room and find their dishes meddled with by the servants, have the choice between accepting this misfortune or themselves taking their dishes from the dining-room.

This is especially for those who are lodged inside the compound.

c. 1929

*

To Counouma with our blessings

Amrita reported to me what you told him about the wages of our servants.

I am afraid he did not explain to you the situation as it is. Here it is:

First of all, we should put an end to this legend that my means, from a monetary standpoint, are unlimited, for there is no truth to it.

Within my budget I can dispense only a certain amount for service. More than that I cannot do without unbalancing the budget. I have always thought that, in these times of unemployment, it would be better to help a larger number of people by giving them wages which, without being increased are still commensurate with the amount of work they do, and in any case preferable to completely stopping their pay. But if these people themselves decide otherwise, and in their blind fury force me to change my arrangement, since at the moment I am unable to increase the budget which has reached its maximum, I will be obliged to reduce the number of people who are in my service, and in doing so I will obviously choose those who have worked

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in the Ashram for the longest time and also those whose work has been most satisfactory. I don't think any of this is not perfectly legal and fair.

If someone with a true sense of justice as well as a sincere goodwill, someone without any vested interest, could explain the situation to them clearly and reasonably and then let them decide among themselves between the two solutions, that would be best, it seems to me.

What do you think?

25 April 1938

*

The gardener wants six days' leave as there is a wedding in his family.

He can go *provided he puts a good man* in his place.

1 September 1938

*

Mother,

At Casanove we are paying permanent coolies annas 8/- per day, but the temporary coolies want 10/- per day. We need some temporary coolies time to time. At present we need such coolies for planting vegetables, otherwise the season will be over. We also need such coolies as the vegetable ground requires cleaning and the fruit trees require attention. What shall I do?

Of course you must do the needful—but if you give annas 10/- to the outside coolies, there is a possibility that our permanent gardeners will refuse to work unless we give them annas 10/- also.

Blessings

15 January 1945

*

Paid Workers

(A workman was caught stealing a packet of washing soda. The Mother was asked: "What action should be taken so that such acts of stealing may be stopped?" She replied:)

You can give him a strong scolding and tell him that if he does it again he will be sent away.

Blessings

1949

*

(A sadhak wrote about two workmen who had been caught stealing: "One has stolen a few envelopes and the other has stolen eyelets and thread to mount a picture. The person in charge is of the opinion that the men should be fined one day's wages." The Mother wrote:)

The punishment seems to be too heavy. A few annas fine would be sufficient with a strong warning that such things cannot be tolerated. Moreover it is stupid to steal when they could have asked for the permission which would not have been refused.

My love and blessings

1949

*

(A sadhak wrote that he had strong reason to believe that a servant has stolen two things from an Ashram house—a purse and a fountain pen—but he had no proof. He asked: "What action should be taken in this case?" The Mother replied:)

A good lesson can be learned from this experience: it is to keep everything tidy and to put under lock and key the things you consider as precious. If the man is caught red-handed, then you can send him away, otherwise not. Moreover, nothing tells you that the next man engaged will not be also a robber.

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Love and blessings

1950

*

Sweet Mother,

Yesterday I made a mistake, for which I pray to the Mother to excuse me.

One of the gardeners did not listen to me. I told him to do a certain work, but he went and did another work—before also he has done the same thing many times. This time I could not control myself, so I told him, “I will beat you with a sandal.” He also got angry and came towards me; I caught him and he also caught hold of my loin. Then I made myself free and gave him only one slap.

It is always wrong to beat the workmen and whatever they may do there is no excuse for it. So I expect that this will not take place again.

Blessings

6 March 1955

*

To the employees of the Ashram

You have asked to meet me, but I do not see any point in this interview. Whatever you could tell me, you have already expressed in numerous speeches and writings.

From my side, I have already communicated to you several times in writing what I have to tell you—I am not going back on my words. I can only add this:

It is quite clear that you are not satisfied with what I am doing for you. But it happens to be the most that I can do, and the means at my disposal do not permit me to do more.

You are convinced, rightly or wrongly, that elsewhere you

Paid Workers

would receive treatment that is more in accord with your needs. I would not like to deprive you of the possibility of improving your situation, and that is why I took the decision which was communicated to you on March 7th. But I want to make it clear that I shall always be ready, within my means, to welcome those who are truly satisfied and who have trust in the sincerity of my goodwill towards them.

With my blessings

15 March 1956

*

Sweet Mother,

One of the permanent gardeners took a loan of Rs. 50/- in February and till now has repaid Rs. 20/- only. Now again he wants a loan of Rs. 30/- for his son's marriage. Pray let me know whether he may be given.

No, not before he has paid back.

Blessings

31 May 1955

*

(A sadhak complained of disharmony in his department between the paid workers and himself.)

It is a matter of patience and endurance. Be always conscious, quiet and master of yourself.

2 July 1968

*

(A workman at the Ashram Press pasted a handwritten notice on the wall of the workmen's toilets:

We must have three months' bonus.

We must have Rs. 15 dearness allowance.

The Mother was asked what to do.)

Supplement to Volume 13: Words of the Mother—I

The best is to take no notice of such demands. These people will never be satisfied: the more we give, the more they ask.

My love and blessings

*

A few days ago, the mistry [mason] dashed his chest into a pole. Now after three days, it gives him pain. He prays for treatment in the dispensary.

I thought it was understood that whenever a workman meets with an accident he must be treated in the dispensary. The only thing I object to, is to give internal medicine for illnesses which are not due to the work. And in the case of the mistry no internal medicine is to be given. An external application of “teinture d’iode” on the affected part would relieve him at once.

General

*(To Antonin Raymond, architect of the Ashram
residential quarters Golconde, and his wife Noëme)*

My dear friends,

I have seen Golconde. It is beautiful. Already from the entrance one is struck by majesty simple and grand. It gives a feeling of nobility and immensity. From each corner one would just have to copy to make a painting. Everything lies in the way lines join, without anything unnecessary.

I regretted that you weren't here—you would be happy—and seeing this brought back to me some projects—great projects for after the war ... all these things that will have to be done!

In the meantime Antonin, I thank you from all my heart for the beautiful thing you have created.

With my most affectionate remembrance to both of you and my greetings for the New Year

Our blessings

November 1943

*

*(Someone wrote about all the wrong things going on
in the Ashram and ended: "What! This place is worse
than the world." The Mother replied:)*

If the Truth were to manifest in a way that could be seen and understood by all, they would be terrified by the enormity of their ignorance and false interpretation.

22 March 1967

*

*Sweet Mother, why are we in the Ashram itself
inclined to create small groups and societies, such as*

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World Union, New Age Association, etc.? What is their purpose?

Because men still imagine that in order to do something useful, they must gather together in groups. It is the caricature of organisation.

25 October 1967

*

Behind the rigidity of outer celebrations, there is a living symbol; it is this that we wish to remember.

*

(The “envelope” mentioned below was a small butter-paper envelope called a blessings packet, with a picture of Sri Aurobindo or the Mother pasted on the front and some dried rose petals blessed by her inside it.)

Let him keep this envelope in his pocket and look at the picture when he feels depressed.

Blessings

*

In the future, please do not send me any people who need help. I already asked P to reply to you in a similar case that the Ashram is not a charitable institution and does not engage in social work.

My compassion goes out fully to all earthly miseries, whatever they may be, but I take care individually only of those who come to me for spiritual reasons.

Part Four

Auroville

Aims and Principles

Mother,

Auroville will be an ideal town with all the comforts and facilities so that each one can freely develop the higher consciousness and aspire for the real divine life. But isn't there a danger that people will get involved in material things and in competition to enhance their pleasure and material progress and thus forget the purpose of higher consciousness, unity and aspiration for the Divine's dwelling? Won't they forget that Auroville should be only the background to stick to the Truth and realise human unity in order to achieve the goal of the Divine's dwelling?

This will depend on the sincerity of each one and cannot be enforced by exterior means.

27 October 1965

*

(Message for the first exhibition on Auroville at the Ashram)

Blessings for the birth, growth, life and radiance of Auroville

16 March 1966

*

(To a student of the Ashram school)

Auroville has a great need of workers. It would be good if you

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could give more time to it. Work done in a spirit of consecration is as useful for sadhana as studies.

27 March 1966

*

(To a group of architects and engineers who came to Auroville from Paris. One of them especially wanted to impose his ideas of what Auroville should be.)

Auroville

To the architects and engineers

You are not here to discuss the project. You are here to build the town.

August 1966

*

The most urgent problem at the moment is surely to build Auroville.

August 1966

*

(To the American Consul in Chennai)

Auroville is an attempt towards world peace, friendship, fraternity, unity and I would very happy if America could collaborate.

20 September 1966

*

(To Auroville's chief architect)

Auroville is doing well and becoming more and more real. But its realisation is not progressing in the usual human way, and it is more visible to the inner consciousness than to the outer vision.

January 1967

*

Aims and Principles

Sweet Mother,

What is it to be young? What is youth? Why have I never found anyone as young as Sweet Mother? Why is this not part of the virtues? Is it not the greatest of virtues to be young?

To be young is to live in the future, for the future.

To be young is to always be ready to give up what one is to become what one ought to be.

To be young is to never accept the irreparable.

27 March 1967

*

Sweet Mother,

I received your beautiful message about youth and I thank you very much. Will this inner youth—the capacity to live in the future—be the condition for living in Auroville? Or will we see an influx of “old-ies” who are living in the past?

This is certainly part of the required conditions; but it may be that they are not always fulfilled because the individuals do not know themselves well—for if one can be young at seventy, one can also be old, very old, at twenty.

In any case, education (even at the elementary level) will be based on what we hope to receive from the future and not on what we think we know from the past.

29 March 1967

*

Auroville will be built in India to the north of Pondicherry.

Late 1967

*

Supplement to Volume 13: Words of the Mother—I

On 28 February 1968 you are invited to attend the laying of the foundation stone of Auroville, the city offered to all the youth of the world in order to establish the union of a comprehensive harmony in the heart of humanity.

Late 1967

*

Auroville
The town of the future

1967

*

One must choose between living in falsehood and living in Auroville, the two are incompatible.

c. April 1968

*

Auroville

Any pursuit of unconsciousness is contrary to the life of Auroville.

Any movement of regression or lowering is contrary to the life of Auroville, which is a life of ascension and of the future.

6 April 1968

*

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 the law of Truth.

7 June 1968

*

Aims and Principles

For thousands of years, we have been developing outer means, outer instruments, outer methods of living—and finally those means and methods are crushing us. The sign of the new humanity is a reversal of standpoint and the understanding that inner knowledge and inner methods can change the world and master it without crushing it.

Auroville is the place where this new way of living is being worked out; it is a centre of accelerated evolution where man must begin to change his world through the power of the inner spirit.

3 August 1968

*

(In the mid-1960s, KJ, a young woman living in the Ashram, served as a liaison between Auroville and UNESCO, the branch of the United Nations that endorsed the project of Auroville in 1966. Then she left this work, though she was pressured to continue. Towards the end of 1968 she asked the Mother whether she should involve herself again in UNESCO work.)

Mother Divine,

Ever since I left the UNESCO work there is a constant pressure on me from all sides, and especially since the letters of X for a Design for Living project and a letter to U Thant for the World University, inviting a committee of educationists and our application for B category of relationship with UNESCO, all of which seemed undiplomatic and unnecessary.

PM is trying to persuade me to take up this work. Yesterday again, he came and said: "I know it is difficult for you to come down from your sadhana, but it is a sacrifice that is demanded of you." K said the same thing: "If you want to change anything, you have to get involved in it and accept the sacrifice."

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Mother, I understand all this. And for me there is no question of sacrifice, because Your Work is my joy and I am prepared to do anything for it; nor am I afraid of any involvement if it achieves Your purpose. And You alone can tell me what is best needed for Your Work. I want to be what You want me to be. I want to do what You want me to do.

Do not worry.

After all it is the Supreme Lord who organises everything in you and in the others—and each plays his role, convinced that it is the only Truth, while *all are true in the Supreme*.

With love and blessings

November 1968

*

Mother,

Your answer [about the UNESCO work] is so refreshing and reassuring. For in the depths of my heart I do not worry. I realise more and more how the Lord inspires and guides and moves everything so perfectly. For quite some time past I have been feeling as if each one carries an aspect of the Truth and serves the Lord's purpose in some way towards this great élan.

But I aspire for the total Truth to be embodied in my life and actions, my feelings and thoughts, and my mind has not lost its habit of searching. And so I ask with all humility and await Your reply: "Is it not possible to combine all these aspects in oneself and live the total truth?"

Each one is meant to represent one aspect of the Truth which realises itself by the perfect union of all the aspects.

But each individual has the possibility of becoming, by a conscious union with the Supreme, conscious of His Consciousness, and thus to know at once the part he has to

Aims and Principles

play and the whole of the play. This is the supreme realisation.
Blessings

4 December 1968

*

We will strive to make Auroville the cradle of the superman.

20 March 1969

*

Sweet Mother,

The inauguration of the spaces of Equals One and Auroeducation unfolded in a very sweet atmosphere. We had the feeling that the youth who came for Auroville have adopted these spaces as their own.

The young people need a place where they can feel a little at home, where they can meet, read, listen to music and meet people who are able to answer their questions. We could perhaps make these spaces, especially after five in the evening when the library is closed, something like a house of the new culture, where young people would learn to know more clearly what Auroville expects of them.

Do you like this idea? And what should be its guideline?

The idea is good and the work deserves to be started.

We could prepare there for a universal and harmonious tomorrow, above and beyond desires, but with an ardent aspiration.

28 April 1969

*

Auroville wants to be the cradle of the superman.

August 1969

*

Supplement to Volume 13: Words of the Mother—I

Auroville

The free international city
No army, no police.
They are replaced by a battalion of guards
consisting of athletes and gymnasts.

August 1969

*

Auroville

No personal property.
All belongs to the town.
The town belongs to everybody.

11 October 1969

*

Auroville

Just now it has more debts than revenues.

When the town is built and it is prosperous, it will be but too glad to contribute something to Mother India's expenses.

11 October 1969

*

(KJ, a young member of the Ashram who served as an early liaison between Auroville and UNESCO, wrote to the Mother about her concern for Auroville's future. Most of her letter is given below, along with the Mother's reply.)

Mother Divine:

R came to my house to talk about Auroville and UNESCO.... I don't know if you would approve of my writing this, but since the matter came to my attention and R wanted me to give my views regarding

Aims and Principles

it, I put before You what I feel impelled to say from within not as a criticism but as a concern. And I pray for Your forgiveness for any sort of transgression.

I have enquired with N too on the subject and I am told that a decision has been taken to make Auroville a part of the Design for Living Project sponsored by RT and a few others, and that we are proposing to offer Auroville for this experiment, because it is believed that the Design for Living will be soon accepted as a major project by UNESCO and a huge sum of money is expected to flow to it.

If it [the decision] has at all been taken, it is without my knowledge—because I say to it an emphatic NO.

I do not understand why we have to tag ourselves to somebody else's tail for the sake of money. It seems to me quite undignified, undiplomatic and uncalled for. I feel that it implies a lack of faith in the merits of our own project and in the strength of Sri Aurobindo's vision and its sure action. For I don't see why Auroville should not be accepted on its own merits by UNESCO as a major project, fulfilling their aims.... And it seems to me most ironic that we have more faith in the Design for Living than in Auroville in spite of Your Force working in us all the time, and that we are ready to make Auroville a part of the Design for Living Project, thereby giving it a subsidiary position just for the sake of money! Somehow I feel that this action is vitiated by our undue concern for the money.

Besides, I have studied the Design for Living project and in spite of their good points and some common objectives, Mother, I feel that our fundamental aims, approach and the basis of work are quite different from theirs and I am a bit apprehensive about unnecessary interference from them if Auroville is offered as a part of their project and experiment....

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Our present approach somehow reminds me of the deal made by the Indian Princes with the East India Company with a better motive. But if you have approved of this deal, I must admit that the Design of the All-wise Diplomat still escapes me and I would be grateful for the enlightenment.

I do not know who told you that—but there is a misunderstanding somewhere because to hand over the management of Auroville to any country or any group however big it may be is an absolute impossibility.

Blessings

c. November 1969

*

Sweet Mother,

A lot of things have happened since you put me officially in charge of Auroeducation almost a year ago. Everything has taken shape in a way that seems to me clearly indicated by the forces of evolution (already in part caught and expressed by some modern educators) and we could sum them up like this:

— no school

— no university

— a society open to children and students who can at last benefit from all these marvellous “schools” which are the shops, banks, factories, hospitals, restaurants, model farms, as well as from these occasional, very effective “teachers” who are, in their own home, workshop and activity, a family, craftsman, engineer, gardener, doctor, photographer, and so on.

— grand playgrounds, well-laid-out gardens and beaches where one can blossom

— educational environments created with the greatest care, true matrixes of consciousness in which the child, stimulated by the richness and meaning

Aims and Principles

of all that he sees and hears, would play in order to understand and learn from what would be put in his hands, leaving a vast individual choice to him...

— in a word, a humanisation of education and society.

I don't know if this is what we want to try to do, because the echoes that come to me about what you would have said to others always contain the word "school", which for me is a synonym for prison and yoke.

I need to know directly from you what you want to do. I need you to confirm or inform or nuance my vision of Auroville. I need to see with you what can actually be done in the present conditions. Otherwise I will be led to interpret your silence as disapproval and consider myself discharged of my duties.

My silence is not due to any disapproval, but to the material impossibility these past days to have the time to write to you. I have sent you a lot of messages, silent but very precise, and I regret that you have not been aware of them.

Your conception of education is excellent and will certainly be the ideal towards which Auroville will tend. But Auroville is not yet built and at the moment we are in full transition. We do not want more of the past that has failed; we must find a bridge to cross over to the shore of the future. It is this bridge that I am trying to build and for this I appeal to your goodwill.

Your idea of a kindergarten has always seemed excellent to me, but before it can be realised, there are children *at this moment* who have to be educated but they are not. For them, something needs to be done *right now* in Auromodele; otherwise they will become grown-ups before they have learned to live and theirs will be wasted lives.

I was hoping to be able to call you to tell you all this so that we can see together what can be done, not definitively but temporarily. But lately the number of daily visitors has varied

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from 150 to 170 per morning, which does not really permit any serious work.

It cannot continue in this way, and I will let you know as soon as it is possible.

Blessings

4 January 1970

*

To be a true Aurovilian

- 1) The will to consecrate oneself entirely to the Divine.
- 2) The Aurovilian must not be the slave of his desires.

2 June 1970

*

Mother,

According to my understanding, Auroville residence is for those whom Mother has approved. There are certain persons who say that those who reside at Auroville should be hospitable to the whole world, and there are persons at Auroville whom Mother has not accepted.

I hope to guard for Auroville the character of aspiration for a truer future.

But if the Aurovilians find this ideal too high for them, it will have to be renounced, at least for the moment.

22 January 1971

*

(To someone who wrote that “the Last School in Aspiration is going through a difficult period”)

The best, always, is to remain very quiet.

My love and blessings are with you.

Aims and Principles

Understand that blessings are for the best spiritual result, not necessarily according to human wishes.

All depends on the intensity of the faith and on being firm in the true attitude.

19 February 1971

*

(Message for Auroville Prosperity, the department which distributed basic material necessities (clothing, toiletries, etc.) to Aurovilians)

We are not living in Auroville to be comfortable but to grow in consciousness and to serve the Divine.

1 March 1971

*

For those who refuse
to overcome their ego.

Do you really want to turn Auroville into a triumph of undisciplined “egos”, governed only by desire?

Is humanity not yet ready, then, to come out of its egoistic quagmire?

March 1971

*

(To an Aurovilian in difficulty)

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 persevering. 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

*

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(To an Aurovilian who asked the Mother for permission to teach Hatha Yoga in Aspiration community)

It is not what you do but the spirit in which you do it that is important for the Integral Yoga.

1971

*

As long as people 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 should be without preferences and without desires, and when you aspire for the Truth your mind must be silent.

8 July 1972

*

I feel inclined to do a new work, but I should like you to give me one so that I can really do it as Karma Yoga.

It is not what you do, but the spirit in which you do it that makes karmayoga.

5 February 1973

*

(To an Aurovilian who was looking after Aspiration School:)

How to learn to receive a solution for problems?

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

17 February 1973

*

Auroville wants to be the cradle of a better humanity united in a common effort towards Perfection.

Matrimandir

(Regarding the park of Unity surrounding the Matrimandir)

The park of Unity must be surrounded by some kind of insulating zone so that it is solitary and silent.

One has access to it only with permission.

7 September 1965

*

These last three days the idea has been coming that the Matrimandir in Auroville should be constructed soon.

Indeed it would be good, and it would change things in an unexpected way ... But this does not seem to have been revealed to others.

24 May 1970

*

(To Aurovilians working at the Matrimandir Nursery who asked whether they should postpone growing flowers and plants in order to join in digging the excavation for the Matrimandir.)

No, the gardens are as important as the Matrimandir itself.

21 February 1971

*

As we are in a period of construction, it is imperative that the Aurovilians who live at the centre should work at the construction of Matrimandir.

Those who do not want to work at Matrimandir should

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not live at the centre.

10 April 1971

*

G does not want to resume responsible work at the Matrimandir Centre unless it is the Mother's wish.

Until the building of Matrimandir¹ is over, those who want to live on the spot must help in this building. So it is natural that you should take up some useful work there. Do with good will what is asked from you.

Blessings

6 May 1971

*

(To G who felt misunderstood about his reluctance to work at Matrimandir)

Do the work full-heartedly and with your utmost ability and my help and blessings will always be with you.

12 May 1971

*

Dear Mother,

Pictures are being sold for one rupee each to raise money for Matrimandir. Each picture bears a number and they say that you will draw numbers; each winning number holder will receive a complete set of Sri Aurobindo's works.

Isn't a lottery a very low means of obtaining money? And is it right to raffle the works of Sri Aurobindo? The books may go to people who do not know how to read, or who cannot appreciate them, or who will sell them to get something else? And yet,

¹ The Mother wrote "building of Auroville", but presumably she meant "building of Matrimandir".

Matrimandir

aren't the numbers drawn by the Divine necessarily the right ones?

The Matrimandir is directly under the influence of the Divine and certainly He arranges things better than we could do ourselves.

October 1971

*

Dear Mother,

Last Saturday, about fifty Aurovilians gathered at Peace, expressing their desire to actively take part in the construction of Matrimandir.

I have made a detailed study of the work to be done and I have come to the conclusion that we ourselves can assume responsibility for the excavation works and the construction of the four pillars. This could be finished for 15 August 1972.

Then a specialised engineering firm could continue the construction of Matrimandir if we asked them; even now we could ask an engineer from E.C.C. to help by testing and checking the progress of the work. So it seems that the work done by Aurovilians would not come in the way and that the remaining work could be entrusted to a specialised firm.

This is very good. I fully agree. The safety and strength of the work should come before personal questions.

I count upon you to see that everything is done harmoniously.

Blessings

20 October 1971

*

Dear Mother,

Twenty days ago I wrote a letter to you and submitted a detailed programme for the construction of

Supplement to Volume 13: Words of the Mother—I

the four pillars of Matrimandir. The work is relatively simple and I felt that I was experienced enough to say that the programme could be carried out under my direction and that of other Aurovilians who are experts in construction. You approved this proposal and we received your blessings. At once we began to organise the building site with seriousness and enthusiasm.

Now S tells us that the work will be carried out by a firm such as E.C.C.

You see things from a much greater height than we do: if you decide that the work will be given directly to the firm and that the excavation will be done by hand, by a contractor, your will will be welcomed.

I only ask that you allow me to suspend my work. I have not been working in this direction for the last three years and I feel that I cannot go back to the old position of a relationship with a contractor that is based on money.

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 true solution. This is what I expect from the workers of Auroville. Not that some should give way to others, but on the contrary that 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

*

Matrimandir

*(Significance of the twelve meditation rooms that
radiate from the Matrimandir foundation)*

Sincerity	Humility	Gratitude	Perseverance
Aspiration	Receptivity	Progress	Courage
Kindness	Generosity	Equality	Peace ²

January 1972

² About these qualities the Mother commented: “The first eight concern the attitude towards the Divine, and the last four towards humanity.”

Community Affairs

(Regarding housing)

Beauty in simplicity — comfortable but without luxury for luxury's sake, harmony in usefulness.

Nothing is more beautiful than a harmonious simplicity.

(Regarding types of housing)

I am in favour of some diversity in the types, in accordance with the types of residents.

7 September 1965

*

Begging is not permitted in Auroville. Anyone found begging in the street will thus be resettled:

children to the school,
the old and infirm to the seniors' home,
the sick to the hospital,
the able-bodied to work.

Special school, seniors' home, hospital, place of work will be provided for this purpose.

September 1966

*

Divine Mother,

Truth in action. Decisions based on Truth. I intensely aspire for these in my dealings, especially with the people who live in the villages of Auroville. How to know what is the Truth in each case of difficulty?

For example, one villager had agreed to collect and give us thirteen bags of cashew nuts during this season from our plantation. Now due to drought he says he can give only five bags. How to assess correctly based on Truth?

Community Affairs

The thing is false from the beginning. How can the man promise to give a fixed number of bags when he does not know how many he shall get.

So, now, you have only to do for the best with justice and knowledge.

Blessings

6 May 1969

*

In reply to your letter of July 17 and the article on the Star Computer, I tell you:

Come here with the Star Computer when the machine is ready and it is possible. This is exactly what is needed for the construction of Auroville.

While waiting, prepare yourself to be ready for an integral realisation.

With my blessings

24 July 1969

*

*(Message for the inauguration of the Auroville
maternity centre at Promesse community)*

Promesse

Maternity for the children of the Divine

Blessings

15 August 1969

*

*(Regarding an accident in which a village girl died
after jumping from a moving van)*

How is it that you did not *immediately* stop the car in order to let her get down? Even if she had jumped before the car came to a stop, the fall would have been less serious.

Supplement to Volume 13: Words of the Mother—I

It would be better to stop driving for some time. And before you begin again, you must absolutely have an *Indian* driving licence.

Andre will tell you what other recommendations I have made.

The most important thing now is that this unfortunate event should be an opportunity for you to make great progress towards self-mastery and consciousness.

11 July 1970

*

I understand that [in Auroville] you do not like us to have dogs and cats in our houses. Is that right?

Yes.

7 January 1971

*

(Someone wrote to the Mother about Aurovilians who smoked and drank and went to parties. In his opinion they were not leading a life in harmony with the ideals of Auroville. His letter ends:)

There are two camps of consciousness in Auroville, one in opposition to the other. The opposing camp may cause a bad influence on the other—what is the solution?

You should rise so high in your consciousness that the opposition is dominated by it.

That is the solution.

4 March 1971

*

(An Auroville farmer, RM, wrote to the Mother about the use of chemical fertilisers and pesticides in Auroville. He asked whether Auroville should

Community Affairs

promote these methods at a time when they were being given up in developed countries in Europe and the US because of the dangers they represent. The Mother replied:)

NO NO NO

Auroville must not fall back into old errors which belong to a past that is trying to revive itself.

March 1971

*

I am in favour of agriculture without chemical fertilisers and dangerous insecticides.

I authorise that all Auro-Orchard land be reserved for organic cultivation.

9 June 1971

*

(To an Auroville teacher)

If you want to continue the teaching work, you must be regular and teach in the school itself at teaching hours.

24 August 1971

*

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...."

Supplement to Volume 13: Words of the Mother—I

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.

My love and blessings are always with you for progress and transformation.

16 April 1972

*

(To the Aurovilian in charge of Auroville Transport regarding a serious car accident in Madras)

I have just learned about the Madras accident. I see that my protection is very effective for your body, but unfortunately not for the work. So I have to ask you not to occupy yourself any more with the transport at Auroville, because I do not wish a similar accident to happen another time.

Blessings

4 May 1972

Finance

Has the lack of consecration of the Aurovilians and the wastage that takes place there something to do with the fact that money does not come for Auroville?

Certainly the attitude of most of them is not favourable to the wealth of Auroville and does not create an atmosphere attractive to money.

5 March 1969

*

X, Y and Z will be 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

An Early Talk

The nations have got hold of the means to destroy everything. And they are trying in complete falsehood and by means of falsehood to prevent war, and instead of preventing it they are attracting it, of course; all this attracts it. So when I saw this, it was suddenly shown to me: This is why there is Auroville.

Auroville is the effort towards peace in sincerity and Truth.

It became clear like that. This is almost the last and only hope of avoiding catastrophe. This is the importance of Auroville. If Auroville is successful, that is to say, if nations consent to understand that it is a means of preventing war, Auroville will have the power to prevent war.

20 September 1966

Part Five

India

O our Mother, Soul of India, 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.

1947

*

(Message for the first publication of "Hymn to Durga", a translation of Durga Stotra, a Bengali hymn by Sri Aurobindo)

For those who love India and wish to work for her greatness
With my blessings

1951

*

(Message to the people of Pondicherry on the occasion of the merger of Pondicherry with India on 1 November 1954)

Be straightforward, be honest. Have goodwill to one another and do your best in life. Progress as much as you can and the public affairs will go on all right.

31 October 1954

*

(Message regarding the merger of Pondicherry and other French settlements with India)

We are happy to welcome this further step of our Mother India towards a total and perfect integration.

1 November 1954

*

Supplement to Volume 13: Words of the Mother—I

(Notes for a project to improve the living conditions in villages around Pondicherry, written probably in the mid-1950s when Pondicherry became a territory of the Indian Union)

Rupantar Pradesh

PROGRAMME

VILLAGE IMPROVEMENT

1. Hygiene, sanitation, cleanliness.
2. Health, physical education, games.
3. Technical training for all local works (farming, crafts, etc.)

*

Choose a man in each village who can teach privately the children of the village reading, writing, easy calculation.

*

For grown-ups easy teaching on cultivation and crafts.

*

Elementaries of social life—each one must give some of his time for collective work.

*

Some very simple and short quotations that can serve as mottos, from Sri Aurobindo's and my writings.

c. mid-1950s

*

India

(Regarding the dissolution of Pakistan in 1957¹)

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

*

(On 20 October 1962 China invaded India at two points on her northern border. During the next week Chinese troops captured several military posts in India. A disciple asked:)

Mother,

You are well aware of the political situation of India. I am asking you what our attitude should be at this time and what our duty is, we, Your young children?

Mother, I know that we should not judge things by their appearance, but I am still very far from having reached this Yogic state. I pray for Your guidance.

Are patriotic sentiments incompatible with the Yoga here? Make me Your docile instrument.

Patriotic sentiments are not incompatible with our yoga—far from it. To want the strength and integrity of one's Motherland is an entirely legitimate sentiment; to want her to progress and to manifest more and more, in full freedom, the truth of her being, is a fine and noble will that cannot be harmful to yoga.

But one should not get excited, one should 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.

¹ The Mother is reported to have said, in an interview of February 1954 with the journalist Chaman Lal, that the year 1957 “will see the end of Pakistan”.

Supplement to Volume 13: Words of the Mother—I

With my blessings

27 October 1962

*

(Message to a pilot of the Indian Air Force at the time of India's conflict with China in 1962)

My dear child,

In war time we must endure and trust the Lord and His Grace that it is the best for us that will happen to us.

My love and blessings are always with you and a subtle but effective Presence also.

29 November 1962

*

(Regarding the conflict between India and Pakistan in 1965. On 1 September Pakistan invaded India on its western border at Jammu-Kashmir.)

Little Mother,

After what you said this morning, I am wondering if we, the young, as citizens of India, do not have the duty of offering our service to the country, or at least of preparing ourselves for this possibility.

For those who are capable of it, service to the Divine Work is infinitely more important than service to the country.

I do not think I have said anything this morning that could contradict this undeniable fact.

15 September 1965

*

(On 23 December 1965 a member of the Rajya Sabha—the Upper House of the Indian Parliament—wrote to the Mother about the danger of aggression against India by neighbouring countries, especially China and Pakistan, and about Kashmir's relationship with the rest of India. The Mother replied:)

India

The only true solution of the problem is a federation of all the small countries north of India, with India as their protective centre against the possible aggression of their neighbours; as India itself ought to be a true federation according to the conception of Sri Aurobindo, Kashmir must be part of India's federation.

December 1965

*

Europeans attach the greatest importance to the words uttered.

Indians are much more sensitive to the feeling that these words most often veil.

29 March 1967

*

The effort to increase and enlighten the consciousness is the best way to serve the country.

April 1968

*

Sweet Mother,

What is the idea behind this sentence from The Adventure of Consciousness: "Unfortunately, we in the West have too much intelligence to really have anything perceptive to say, whereas India, too full within, is not demanding enough to match what she lives with what she sees"?

It means that in the West (especially in France), intellectual development has prevailed over spiritual development and contact with higher regions, while in India the inner consciousness has remained more developed than the intellectual field.

The West expresses more than it really knows.

India knows more than it is able to express.

28 June 1969

*

Supplement to Volume 13: Words of the Mother—I

*(Message to the Lieutenant Governor of Pondicherry,
B. D. Jatti, for an address to a group of students in
Tanjore)*

When confusion reigns among people or in a country, the best way to overcome it is to aspire for the Truth and to be ready to serve it.

25 August 1969

*

*(Message for the second anniversary of All India
Radio, Pondicherry)*

Teach your listeners to love the Truth.
This is a work worth doing.

28 September 1969

*

*Mother told P that the protection of India lies in the
descent of the Force from above. So, Mother, it all
comes back to yoga.*

India is the custodian of yogic knowledge, but this knowledge had been veiled by materialism. Sri Aurobindo has awakened it; now it has only to be spread.

30 July 1970

*

Mother,

*In a talk in which you strongly insist on the
importance of reason, you say: “The first thing that
every human being should be taught, as soon as he is
able to think, is that he must obey reason, which is
a super-instinct of the species”, and then you specify
that you are not talking about Yoga, but about
ordinary humanity.*

India

It is this humanity to which Sri Aurobindo's Action is addressing itself. Now its fundamental advice in regard to one's attitude towards life is: "When you have a problem, go within, open yourself—the solution should come from within and not be the result of reasoning."

But isn't this advising humanity to open to all sorts of vital influences, all kinds of fantasies, by leaving aside common sense because it is reasonable? Are there many who can open to the psychic influence?

Besides, the talk quoted above ends like this: "The reign of reason should not come to an end until the advent of the psychic law which manifests the Divine Will."

Do you approve of this decidedly inward attitude which is recommended by Sri Aurobindo's Action? If so, can we assume that the hour of God enables us to take an attitude today which was not to be recommended previously?

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 the country, whose consciousness has unfortunately been distorted by the influence and domination of a foreign country, but which, in spite of everything, possesses a unique spiritual heritage.

Blessings

2 August 1970

*

(Typed message to Major General Jack Jacob before India's intervention in the Bangladesh War of 1971)

INDIA'S VICTORY ASSURED. VERY SOON YOU WILL SEE SOME MIRACLE. THE MOTHER

1971

*

Supplement to Volume 13: Words of the Mother—I

(Letter of Indira Gandhi, Prime Minister of India, written soon after the end of the Bangladesh War of 1971, with the Mother's reply)

Revered Mother,

Through these critical months I have thought constantly of you. I can find no words with which to express my gratitude for your support. Your blessings are a great source of strength. Our difficulties are not over.

The American administration is most upset that its calculations were so completely wrong, and they will use their power to try to humble us and specially to create division between Bangladesh and ourselves. I think our nation has taken a step towards maturity.

Yet there are many who look only to today.

If India is to be great we must improve the quality of the minds of our people. I know that this is your desire. In my humble way I am trying to do what I can.

With respectful regards,

Yours sincerely,

Indira Gandhi

To Indira

With blessings

India must be proud of your leadership.

Let the country take its true place in the world for showing the way towards the Supreme Truth.

With love

December 1971

*

India

*(Message for a brochure on Sri Aurobindo issued by
the Government of India)*

Sri Aurobindo came to announce to the world a glorious future
and opened the door to its realisation.

December 1971

*

All personal preferences must abdicate and everybody must
work for the good of the country based on the last teaching of
Sri Aurobindo.

28 May 1972

*

(To Indira Gandhi, Prime Minister of India)

To Indira

The Lord wants India to be great and free.

In an ardent faith lies salvation.

Ultimately it is the Supreme Lord who does everything.

We must be faithful instruments.

Blessings

29 August 1972

*

*(To the Dalai Lama at the time of his visit to the
Ashram)*

May India and Tibet have close friendship to move towards the
Divine.

18 January 1973

*

The only solution to the problem is to work for the advent
of Truth. It is falsehood which is ruining the country. The
falsehood must come to an end.

Supplement to Volume 13: Words of the Mother—I

Let us all serve the advent of Truth and the difficulties will come to an end.

21 January 1973

*

If India wants to have her true place in the world, she must not copy blindly the West but manifest her true spirit.

*

India is a protected land, the land of Sri Aurobindo.

Part Six

Nations Other than India

Douce Mère,

Devotees of Mother in Africa ask now and then what is Mother's advice to them under the present unsettled conditions: (1) to prepare from now on to leave Africa? or (2) to stay there, come what may? Recently I received a letter from a headmaster seeking Mother's guidance on this point. A word from Mother will help them much.

I cannot say in general, for each one it is different. The headmaster may have to give up his job.

June 1962

*

D from Northern Rhodesia prays for guidance. He and six relatives mean to start a torch cell, floor polish and clothing factory there with an investment of £28,000, if the Mother feels it all right for them to do so. If Mother finds it inadvisable, they will drop the idea. They pray for directions.

It is difficult to give an advice because in Africa the future is very uncertain for Indians, and it may not be wise to start any factory there.

September 1963

*

Supplement to Volume 13: Words of the Mother—I

(To a teacher in the Ashram school)

The disappearance of Pakistan is inevitable; this could already have happened, but human ignorance has retarded it.

Blessings

14 June 1971

Supplement to Volume 14
Words of the Mother—II

Letters, Notes and Messages
on Relationship with the Divine,
The Path of Yoga, Elements of Yoga,
Difficulties, Human Relationships, Work

Part One

Relationship with the Divine

The True Aim of Life

Our only aim should be the Divine himself towards whom, knowingly or unknowingly, something in our secret nature always aspires.

28 December 1958

*

The only good reason for living is to find the Divine.

4 December 1961

*

Indeed, life would be a cruel and useless thing if it had not for its aim the discovery of the Divine.

22 May 1964

*

Let all your life be entirely and exclusively governed by That.

c. 1964

*

It is when one's whole being is under the divine influence that one can live a true life.

18 May 1967

*

Supplement to Volume 14: Words of the Mother—II

There is a Divine Reality waiting to be manifested. We aim at knowing this Reality and working for its manifestation.

5 July 1970

*

To be and to become more and more what the Divine wants us to be must be our greatest preoccupation.

26 July 1971

*

To find the Divine, to surrender to the Divine and finally to unite with the Divine is not only the true purpose of our life but also the only way to find our full satisfaction and constant happiness.

Blessings

6 April 1972

*

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.

All the rest is mental distinctions.

*

It is better to die seeking the Divine than to live in forgetfulness or neglect of him.

*

Never forget the true aim of your life and act always at the summit of your consciousness.

The divine blessings will then be constantly with you.

The Lord Is with You

Through unmistakable signs the Lord gives us the assurance that He sent us upon earth to accomplish His work and He fills our heart with the quiet and powerful joy of this certitude.

The Divine and Man

There is only one way to forget oneself—it is to identify oneself with the Divine.

17 August 1956

*

- (1) The Divine alone is true—all the rest is falsehood.
- (2) The Divine alone is real—all the rest is illusion.
- (3) The Divine alone is life—all the rest belongs to the kingdom of death.
- (4) The Divine alone is light—all the rest is semi-obscurity.
- (5) The Divine alone is love—all the rest is selfish sentimentality.

And yet the Divine is everywhere, in the ignorant man as well as in the sage.

And yet the Divine is everywhere, in the sinner as well as in the saint.

April 1958

*

The Lord is not an all-powerful automaton that the 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

*

I do not readily use the word “God” because religions have made it the name of an almighty being, foreign to his creation, outside of it. This is incorrect.

Yet on the physical plane, the difference is obvious. For we are still all that we no longer want to be, while He is all that we want to become.

13 August 1963

*

The Divine and Man

What, after all, is the Divine?

The Divine can be lived, but cannot be defined.

But anyway, since you ask me the question, I will answer you.

The Divine is an absolute of perfection, eternal source of all that exists, whom we become conscious of progressively, while being Him from all eternity.

23 May 1967

*

What is God?

It is the name man has given to all that surpasses and dominates him, all that he cannot know but is subject to.

June 1967

*

For the Truth-vision all of us are divine, but we scarcely know it and in our being it is just what does not know it that we call ourselves.

July 1967

*

To know what the Divine wants is the supreme secret.

To want what the Divine wants is the supreme wisdom.

With my tenderness and my blessings

Relationship with the Divine

You have detached yourself from everything in order to be attached only to the Divine.

3 August 1956

*

The absolute of each being is his unique relationship with the Divine and his unique way of expressing the Divine in the manifestation. All the rest is essentially relative.

6 August 1956

*

One who wants only the Divine and nothing else will find Him behind every activity, whatever it may be.

10 September 1956

*

There is no other sin, no other vice than to be far from Thee.

7 December 1963

*

*(The Mother sent to a disciple the picture of a dog;
beneath it she wrote “Devotedness” and commented:)*

This is the first of a series which I shall call “their examples”, because through their behaviour towards men, they can teach human beings how they ought to behave towards the Divine.¹

August 1964

*

¹ The Mother sent six pictures in all. Beneath each picture, she wrote the quality represented by the dog. The six qualities were: devotedness, fidelity, obedience, reliability, courage and adoration.

Relationship with the Divine

Where does God live? Can I ever see Him?

God lives everywhere and in everything, and you will be able to see Him if you can find Him deep inside yourself.

June 1965

*

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

*

Think only of the Divine.
Work only for the Divine.
Live only for the Divine.
Blessings

27 July 1970

*

Think only of the Divine
Live only for the Divine
Aspire only to the Divine
Love only the Divine
Work only for the Divine

1970

*

The Divine is everywhere and in everything, and we are created to discover the Divine and to unite with the Divine for his manifestation.

Blessings

17 September 1972

*

Each one carries the Divine within him and with a little effort

Supplement to Volume 14: Words of the Mother—II

he can find Him and become Him.

*

Man has been created to express the Divine. His duty, therefore, is to become conscious of the Divine and to surrender entirely to His Will.

All the rest, whatever its appearance, is falsehood and ignorance.

*

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.

With my blessings

*

Life is eternal.
Light is eternal.
Love is eternal.
We are That.

*

In the Divine, there is nothing “grave”; things become grave only when you are away from the Divine.

*

See, Lord, it is just those to whom You have shown the most love who blame you for their difficulties.

*

They consent to adore a god only if that god suffers for them.

*

They don't want a Divine whom they cannot deceive.

The Ways of Working of the Lord

The aims and methods of the Supreme are far beyond the grasp of the individual mind which only sees appearances. To understand the Supreme, one must identify with the Supreme.

25 June 1956

*

The Lord is peaceful resignation, but the Lord is also the struggle and the Victory.

He is the joyful acceptance of all that is, but also the constant effort towards a more total and perfect harmony.

Perpetual movement in absolute immobility.

3 May 1963

*

Never say to the Divine, “I need this or that to be able to reach my goal” because the Lord knows better than you what is good for your progress and that is what He gives you.

c. 1964

*

The Divine has a delightful sense of humour.

1966

*

(To someone who was confused over the question of violence and non-violence)

God the Creator is above violence and non-violence. He does what is right at that particular moment.

*

The Divine *never* gives punishments.

Part Two

The Path of Yoga

The Path of Yoga

I feel that it is time I started worrying about sadhana rather than allowing inertia or even lower movements, however slight they may be.

Not worrying but a little vigilance is always useful.

16 December 1933

*

The path is for the tireless, the bold, the unlimited—and the unhurried. In other words, for those who live in Eternity.

Without these basic qualities, one stumbles, falters, falls back, loses heart.

22 August 1956

*

My dear child,

Welcome to the path. It is long and difficult, but supremely interesting for those who are sincere and persistent.

Open your heart with simplicity and make your mind attentive so that you will experience my close and constant help.

5 August 1965

*

You must choose between the old ordinary life, its rules and conventions, and the new life leading to the Divine Consciousness.

Choose and decide.

September 1967

*

Supplement to Volume 14: Words of the Mother—II

Some follow the straight path and quickly arrive at the goal. Others, on the contrary, prefer labyrinths and need a longer time, but the end is the same.

The Integral Yoga

In the integral Yoga there is no distinction between the sadhana and the outward life; it is in each and every moment of the daily life that the Truth must be found and practised.

*

Why don't you ask us to follow a specific process?

The effort must come from within, with complete plasticity in obedience to the divine command, not as a specific process.

*

For us spiritual life does not mean contempt for Matter but its divinisation.

Aspects of Sadhana

Mother,

I have a difficulty in sadhana to which I find no solution. A wrote to me some time ago saying that if I stopped writing, at least for a while, and devoted myself more to the sadhana, it would be better for me. I therefore stopped all writing—story, novel, poetry—and decided to read only Sri Aurobindo's books and to do a lot of meditation. But after a while I fell into such inertia that life did not seem worth living.

I wonder whether I made a mistake in giving up writing. But others say that I feel uneasy only because I am attached to writing, that I write because I want to be a great and immortal poet. Kindly guide me, Mother, as to what I should do.

Your vital felt peaceful because it was satisfied before. Then it felt depressed because it was dissatisfied as it wanted to write and did not want any pressure for change—but vital satisfaction is not the aim of the Yoga. One can write poetry but it cannot be a substitute for sadhana.

16 December 1937

*

Divine realisations are worked out in the quietude of a luminous peace; in pure joy they blossom.

24 January 1957

*

Practice of Yoga

Mental activities favourable to Yoga

Physical activities to keep balance and maintain the body in good health.

Aspects of Sadhana

Blessings

30 July 1957

*

Be sincere in aspiration,
faithful in action,
persistent in endeavour,
and you will reach your goal.

3 April 1965

*

My dear child,

It is better not to concentrate on one's defects and weaknesses. This life upon earth as it is at present is a constant struggle with all the opposite forces outside—to that constant exterior struggle, those who want to do yoga have to add the constant struggle against the inferior nature which stands in the way. To counterbalance this strain, it is better to concentrate on the positive side of trust in the Divine's Grace and Mercy which is always there to help, guide and comfort. If you can establish and keep in you this faith and confidence, then the way becomes easier.

With my love and blessings

16 July 1965

*

For those who wish to lead the spiritual life, the Divine must always come first; everything else must be secondary.

28 August 1967

*

(A disciple wrote that there were two sides to his personality: a luminous side and a dark one. The Mother commented:)

Supplement to Volume 14: Words of the Mother—II

You are certainly 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.

(The Mother also gave the disciple a programme for overcoming the dark side of his personality:)

- (1) Be *convinced* that you *can change*.
- (2) Want to change without accepting the excuses of the lower nature.
- (3) Persist in your determination in spite of every fall.
- (4) Have an unshakable faith in the help you are receiving.

7 April 1969

*

We are not seeking to realise any kind of unconsciousness even if it is of the highest spiritual type—we want to be *conscious* throughout.

*

Equanimity is the essential condition of union and communion with the Divine.

*

Change of consciousness: The consciousness rises, it breaks the hard lid there at the top of the head and one emerges into the light.

Discipline

Nothing can be done without *discipline*.

No realisation is possible without organisation and organisation means discipline.

If your head did not command all your movements and an organised system of nerves did not transmit the orders, you could not even put one foot in front of the other.

I hope that henceforth this will be understood.

With my blessings

26 October 1939

*

Without discipline one can do nothing worthwhile in life, even in ordinary life. But for spiritual life a *rigorous discipline* is needed to advance even a single step.

Beware of ignorant and self-interested advice.

Blessings

6 November 1964

*

Physical life requires discipline. The body could not function without discipline.

Physically, there would be nothing but disorder and illness without discipline.

30 November 1969

*

Discipline is the physical expression of self-mastery, which alone prepares one for union with the Divine.

January 1970

*

Discipline—it is the indispensable condition of order.

Ascetic Practices

(A disciple asked the Mother for her blessings to practise sadhana in seclusion.)

Secluded sadhana is not necessary to get the Divine Consciousness. What is necessary is absolute sincerity, surrender, unselfishness, faith, constancy and perseverance and complete trust in the Divine.²

22 October 1963

*

Nothing should be rejected, but everything should be transformed.

² The Mother added orally: “which is much more difficult”.

Meditation and Concentration

My beloved Divine Mother,

Since long I do not progress in meditation. Formerly when I sat in meditation I experienced a kind of flow descending in me; the atmosphere around me became finer and the grossness of my body dissolved. The point on which my concentration was settled was becoming vaster and vaster. Sometimes peace and bliss descended. But since a year, neither these experiences nor any other experiences come. Now when I sit in meditation, I get stillness of the body and mind, but no other experiences come. Please suggest to me what should be done in meditation for my progress. I pray to You to take me further.

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 further 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 you allow the force to act in your body and these most 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., etc. that is urgently required.

Read carefully Sri Aurobindo's articles in the *Bulletin*,³ it will help you to understand.

³ These articles are now published in a small book entitled *The Supramental Manifestation upon Earth*.

Supplement to Volume 14: Words of the Mother—II

With my love and blessings

18 November 1949

*

My beloved Mother,

Will you please tell me something about meditation? What is meditation and how shall I do it?

The object of meditation is to withdraw from exterior activity in order to become aware of the inner movements and activities. And little by little, after the awareness comes the control and finally the transformation.

Trying to concentrate on you one evening at the Playground, I found myself looking between my eyebrows. For a few seconds it went on like that, but later it gave me a headache.

It is better to concentrate in the heart region (solar plexus) rather than in the head. The headache will thus be avoided.

Is this the method of meditation or is there any other I should follow? Will you please teach me, sweet Mother?

To drop all exterior activity, aspiring for quiet and silence, and try to find the Presence inside you. You can call for help if you feel like it; the help will surely answer to your call.

With love and blessings

1950s

*

Meditation is not indispensable except for those who aspire for knowledge.

But a few moments of quiet concentration is good for everybody and must take place in the daily routine.

It is in the silence of this concentration that one can become

Meditation and Concentration

aware of the Divine Presence in the depths of the being. And this is the most important thing in life.

c. 1964

*

Mother,

While meditating I imagine you giving us force, sometimes when it rains, at times with your music and at other times with your words. I hear you telling me, "You are not prepared for the Supermind which is descending on earth, so be prepared." I see you high up in the air, protecting us from the evil forces. Sometimes you are fighting these forces. I ask you: "When will the day come when everyone will be turned towards you?" Sometimes you kill an evil force after a long battle. But the battle continues during each meditation. Actually what are these forces I see? Is it good that I see them?

Your vision is correct and will become more and more complete with a sincere and quiet concentration.

My blessings are with you.

15 July 1965

*

I think that meditation and concentration will be helpful for me until my being is governed by the psychic. Is this correct?

Yes. You can continue to meditate.

15 June 1971

*

Dear Mother,

Every time I meditate I feel as if my heart is going to stop beating. Why is this? And what should I do?

Supplement to Volume 14: Words of the Mother—II

The first indispensable acquisitions before starting on the path
—Sincerity and Simplicity.

*

How to go beyond appearances?

- (1) Concentrate deep in your heart, beyond the emotions.
- (2) Silence your mind as much as possible and turn it silently towards the higher light (above the head).

*

(Regarding tratak, gazing at a point or symbol)

This symbol [of Sri Aurobindo] must be *thickly* drawn in chalk on the blackboard so that it can be seen clearly from a distance. The *eyes must be fixed on it constantly* without looking at anything else.

It is by this steady concentration of the eyes *physically* that one gets absorbed in what one stares at and identified with it and the mind gets silent.

Blessings

*

The very fact that you are longing for it proves that you are ready for it—but there is a price to pay for it—that is *exclusive concentration*.

You can be sure of my help, with my blessings.

General

Revered Mother,

In the last paragraph of your prayer of 17th May 1914, you say: "Such were the two sentences I wrote yesterday by a sort of absolute necessity. The first, as if the power of the prayer would be complete only if it was written on paper. The second, as if the stability of the experience could be secured only when I should have relieved my brain from it by noting it in writing."⁴

Now, I should like to know: Is the repeated writing of a mantra more powerful in bringing about a change of consciousness in the outer life than Japa of the same mantra? To quote my own example, for the past few weeks I have been writing down repeatedly some selected sentences from your writings under the caption "Let endurance be your watchword" and I am experiencing some definitive influence on my outer life which I failed to feel before.

Is my experience genuine? Pray, enlighten me on the points raised in this note.

I was referring to a special and personal case and that cannot be made into a general rule. But similar cases may arise for other people and you can be one of them.

With my love and blessings

22 December 1949

*

Everything always depends exclusively on the state of consciousness one is in. But the capacity to choose the state of

⁴ *Prayers and Meditations*, CWM vol. 1, p. 144

Supplement to Volume 14: Words of the Mother—II

consciousness one wants to be in is something progressive and takes time to achieve.

28 May 1957

*

You want to break down all the barriers, one after the other, and let your being take full measure of all its possibilities of manifestation.

*

The spiritual life reveals the one essence in all, but reveals too its infinite diversity; it works for diversity in oneness and for perfection in that diversity.

*

(Fourteen qualities listed by the Mother)

Sincerity	Sweetness
Humility	Patience
Courage	Faith
Prudence	Compassion
Justice	Hope
Charity	Endurance
Goodness	Enthusiasm

*

Each one has an ideal commensurate with his being.

*

One drop of practice is better than an ocean of theories, advices and good resolutions.

Part Three

Elements of Yoga

Sincerity

My dear Ma,

There are many people who take up yoga without thinking much about the matter; I think this is the case with many in the beginning. In such cases can the Divine help them?

Everyone is given his chance and the help is there for all—but one benefits by the force only in proportion to one's sincerity.

Love and blessings

Mid-1950s

*

Be sincere, it is the first indispensable step on the way to the Divine's peace.

16 April 1958

*

Sincerity is our safeguard.

18 April 1958

*

Those who are earnest and sincere have always the Divine for companion.

March 1962

*

Supplement to Volume 14: Words of the Mother—II

Be sincere and the Divine will be with you.

8 October 1962

*

Be sincere and all will be for the best.

30 May 1967

*

Be sincere, honest, one-pointed and never forget your aspiration.

September 1967

*

Sincerity is the measure of success.

22 April 1968

*

My Sweet Mother,

Please help me get out of all stupidity, bad feelings and all sorts of ignorance. I want to love you most sincerely, and grow beautiful. Make my aspiration strong, firm and everlasting.

My Sweet Mother, please pull me out from all dust; clean me thoroughly. I want to remain always with you and be like you, beautiful and sweet.

Good.

Be sincere in your aspiration and everything will be all right.

Blessings

13 July 1969

*

It is better to be than to seem to be.

And by perfect sincerity we mean that in all our thoughts, all our feelings, all our sensations and all our actions, we express nothing but the central truth of our being.

Sincerity

INSINCERITY, PRETENSION,
SELF-DECEPTION, LYING

Self-deception is one of the most common movements in human beings. They deceive themselves at once with perfect candour and with perfect insincerity.

31 March 1957

*

Certainly it would have been better to be frank and sincere. Lying and dissimulation obscure the consciousness more than anything else.

My blessings are with you.

7 June 1963

*

You must go and spend a year away. This is necessary so that you can see, free from all constraint, whether the spiritual life is truly your aim and whether you can live that life *in all sincerity*, without dissimulation or hypocrisy and especially without pretending to be what you are not, for that kind of deceit is utterly disastrous to spiritual growth.

Keep in touch with me, write to me about your experience freely and sincerely, and to the extent that you feel the need for it my help will be with you.

True purity is sincerity, perfect truthfulness; without it there is no safety on the path.

With my blessings

8 June 1963

Aspiration

My beloved Divine Mother,

On last Monday I wrote you a letter about my difficulty of surrendering my bad things to you. You ask me to surrender my every movement and I want to do so. I willingly surrender all the good things in me, but I cannot surrender my bad things to you. I try much but each cell of my body so much trembles that I have to withdraw my determination. I pray to you heartily to suggest to me what I should do for that.

A steady and patient aspiration overcomes all difficulties.
With my blessings

12 November 1954

*

Sweet Mother,

Today is my birthday. I am sending you my ardent prayers. Twenty-seven years of my life have passed without progress, without success. I can only see darkness before me. I am fumbling like a blind man: no hope, no expectation. God knows what the future is hiding for me. Sweet Mother, what to say? You know everything.

Shine light on my way, Mother, guide me on the path right for me, right for my nature and my spirit.

Bless me, Mother, let me reach my goal and realise my ideal in this lifetime. My ardent prayer takes flight to you.

It is impossible to aspire without receiving an answer, impossible to make an effort without obtaining a result.

So do not get distressed, you are much farther on the path than you think.

Aspiration

Keep an ardent and invariable faith; you are sure to reach your goal.

With my blessings

29 October 1960

*

Sweet Mother,

The various touches and glimpses of the Mother's Force that I feel working in me from time to time arouse in me the hope that I shall live to see my dreams fulfilled. Is there any truth in my feeling, Mother? Or are these mere imaginations?

Sincere aspirations are always fulfilled.

Blessings

1 January 1967

*

The sincere aspiration for Truth gives value to life.

12 May 1967

ASPIRATION, CALLING AND PULLING

My dear Ma,

Kindly let me know whether there is any difference between calling and pulling the Mother's force.

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 with your capacities and thus harmful.

I generally try to call the Mother's force as sincerely

Supplement to Volume 14: Words of the Mother—II

as possible to come down in me and to take charge of myself. Now I learn that it is sometimes dangerous to pull Mother's force for persons who have not a strong and firm and capacious basis in the body and the vital and the mind.

But without calling Mother, how can one carry on his sadhana? Can I aspire and draw?

To aspire and to call for help are quite indispensable.

1 August 1950

*

My dear Ma,

I think I must call Aditi or Supreme Mother or Mother constantly without fearing anything simply because it is not easy to get a response from Her without a sincere and strong effort. Without too much call, how can one succeed? Is it possible to please Aditi without a constant call?

Surely, if you are sincere in your aspiration, that is all she asks from you—and her help will always be with you. The calling is more useful for concentrating the attention than necessary for obtaining the response from the Mother.

Blessings

21 January 1951

Faith and the Divine Grace

FAITH

I aspire for the Divine life and pray for your assistance in my endeavour.

Be receptive and your aspiration will be fulfilled.

Since May 1964 some fear, which I am unable to trace or recognise, has taken hold of me and consequently I pass sleepless days and nights and constantly experience a feeling of uneasiness.

Have a *sincere faith* in the Divine and your fear will go.

I came from east Africa last April with the intention to settle in India, but I am unable to decide where to settle and what to do.

I shall feel highly grateful to you if you will graciously give me definite guidance and advice for my future, which I shall endeavour to follow faithfully.

Have a *sincere faith* in the Divine and you will clearly know what you have to do.

Blessings

10 July 1965

*

The unshakable faith that what God wants shall be.

Blessings

20 April 1966

*

Supplement to Volume 14: Words of the Mother—II

Our best help is faith—the Divine is all-merciful.
With love and blessings

*

Have faith and He will do everything for you.

*

Have faith in your destiny and the way will become clear.

*

Be always faithful to your faith and you will feel no sorrow.

*

In the heart blessed with faith shines the eternal light of hope,
leaving no room for discouragement.

THE DIVINE GRACE

No miracle is impossible for the Grace. In fact its miraculous action is constantly at work in us and around us, but we forget it and are blind. O Thou, great redeemer, save humanity and the world; make them realise Thy Victory!

17 September 1956

*

To call the Grace is not enough; one must receive it.

27 September 1956

*

In silence, the Grace alone remains; it alone exists. And Grace is the action of Love.

19 November 1956

*

Faith and the Divine Grace

Do as you feel and do not bother. The Divine Grace is there for all those who sincerely want it.

10 July 1963

*

The Divine Grace is always there. Be perfectly sincere and you will become conscious of It.

*

The Grace is always there, but it is only in moments of complete sincerity that we are conscious of it.

*

The Grace is always present, but one must be perfectly sincere to be aware of it.

*

The Divine Grace is always there, but to the sincere alone Its presence is revealed.

*

The Grace is sovereign everywhere in the manifested world.

*

Do not be sad, child; no physical defect can deprive a being of the Divine Grace.

*

You say: It is over, everything is finished! And the Grace replies: It is the beginning of a new realisation.

Supplement to Volume 14: Words of the Mother—II

THE DIVINE HELP

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.

FAITH IN THE DIVINE GRACE

Our faith in the omnipotence of Grace never rises to the height of what Grace itself is.

24 November 1956

*

My dear child,

Keep unshaken your faith in the Grace. It is always the *best* for the “sadhana” that happens.

With love and blessings

26 June 1966

*

Have faith in the Divine Grace; in spite of everything it will lead you to your true goal—the Divine.

*

Keep faith and full trust in the Divine Grace. Nothing is impossible for It.

With my blessings

Faith and the Divine Grace

TRUST IN THE DIVINE GRACE

Have full trust in the Divine's Grace and the Divine's Grace will help you in all ways.

Fulfill your destiny, come to the other shore...

With my blessings

12 September 1954

*

Nothing true and permanent can be achieved without peace. And peace comes from an absolute trust in the Grace and its decisions. To surrender entirely to its Will and to know how to wait patiently for it to manifest is the true wisdom. This wisdom must be realised by the whole being in a perfectly organised union.

This is the true sadhana leading to the ultimate victory of Love.

18 September 1956

*

Here is the answer to your question.

"Keep a *cool head*, strong and *very quiet nerves*, and a *complete trust* in the Divine Grace."

With my blessings

Devotion and Self-Giving

DEVOTION

My child, get strong, very strong, so that you may come back.

And remember what I told you. 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.

When you will feel more calm and master of your mental movements, write to me, and I shall let you know what are the practical material conditions required for your coming back.

Only be strong and courageous to face this time of ordeal, and all will be well.

My blessings are with you.

1926

ADORATION

A silent adoration... and the Grace is all-powerful.

24 August 1956

OFFERING

Make all that you do—work, personal activities, relations with others—an offering to the Divine. Then your whole life will become a Yoga.

1969

*

Devotion and Self-Giving

One can offer the Divine only what one is conscious of.

One cannot offer the Divine something one is not conscious of.

The consciousness can conceive only of what it contains in itself.

One can conceive of nothing that is not somewhere in the universe.

*

This treasure of love you have just entrusted to me will be preciously preserved as the sign of your renunciation of all attachment and as the offering you are making of it to That which never dies.

CONSECRATION

For those who have consecrated their life to the Divine's work, everything gets arranged *by the Divine* according to the needs of the work.

SELF-GIVING

The generosity of your absolute self-giving will bring to you the revelation of the generosity of the Divine's Love.

30 March 1948

*

We are not seeking our personal salvation, but the absolute self-giving of our being to the Divine.

Surrender and the Divine Will

SURRENDER

There is only one solution to all personal problems:
PERFECT SURRENDER.

26 September 1956

*

Complete surrender is not giving what is small to something greater nor losing one's will in the Divine Will; it is annulling one's will in something of another nature.

7 October 1956

*

Surrender is to give all that one is entirely to the Divine, all that one has, all one's thoughts, all one's actions, all one's desires, all one's needs, everything, without expecting anything in return. No bargaining.

4 December 1971

*

You said that you want to commune with the Divine with your whole being, including your physical consciousness, and for your body to be conscious of His presence. For that the vital and the mental also have to participate and say clearly that they too want what your soul wants and that they too surrender and are ready to obey the Divine command instead of always saying "no" and making their own decision and doing only what they please. Too many times they have written "no" to avoid writing even once "What You want, what You want"—to *write* this once and, if possible, to *do* it always.

And if this is still not clear to you, concentrate and go

Surrender and the Divine Will

within into the silent depths of your being, where your soul is, and listen to it: it *knows*, it *feels* the love and tenderness that envelope and penetrate it. And it is grateful for all that helps it to open and overcome the resistance of the lower parts of the being.

THE DIVINE WILL

Aspiration
Offering
Receptivity
Collaboration

The four stages of the union of the individual will with the Divine Will.

6 June 1956

*

Give up trying.

Give up the will to progress.

Give up the aspiration for Realisation.

Give up everything and say to the Lord in all sincerity, *Let Thy will be done.*

With love and blessings

5 March 1963

*

We (human beings) are not living for the satisfaction of our ego, we live to fulfil God's will. But to be able to perceive and to know the will of God, we must be without desires and without preferences. Otherwise we mistake for God's Will our own limited ideas and principles.

It is in the wide peace of an absolute and devoted sincerity, free from fixed ideas and preferences that we can realise the conditions required to know God's Will; and it is with a fearless discipline that we must execute It.

Blessings

30 April 1971

Love

DIVINE LOVE

Since Divine Love came down into Matter to awaken it billions of years ago, there is no one, I think, who has ever understood Divine Love.

To understand is to be this Love, to become it.

24 April 1956

*

Is not the Divine's Love for his creatures the answer to all questions, the solution to all problems, the starting-point and the end?

28 September 1956

*

The only response that never fails is the Divine's response. The only love that never fails is the Divine's love.

Love the Divine alone and the Divine will always be with you.

Blessings

6 August 1963

*

The surest way to hasten the manifestation of Divine Love is to collaborate in the triumph of the Truth.

c. 1964

*

Love manifested in Truth is the Supreme Victor and will conquer

Love

earth for the Life Divine.

c. 1964

*

Very rare and exceptional are human beings who can understand and feel divine Love, because divine Love is free of attachment and free of the need to please the object loved.

September 1965

*

With Love we fight
For Love we conquer
Through Love we transform
In Love we realise.

18 October 1965

*

The best way to prepare oneself to receive Divine Love is to adhere integrally to the Truth.

16 December 1967

*

Adhere totally to the Truth and you will be ready to receive Divine Love.

16 December 1967

*

The Love Divine is the great conqueror. One day it will rule the earth and all will be changed through its powerful action.

Let us work to hasten that day's advent.

Counting on your collaboration.

*

Divine Love—whenever there is a possibility of its being received, it rushes in.

*

Supplement to Volume 14: Words of the Mother—II

One must be divine oneself before one can bear the pressure of the divine love.

*

(A Frenchwoman wrote that when she met the Mother she felt like a virgin in love and that she came to the Mother with a virgin's love. In response the Mother wrote the following note, but did not send it.)

In spiritual life one is always a virgin each time one awakens to a new love, for in each case it is a new part of the being, a new state of being that awakens to divine Love.

*

If the Divine did not love you, you could not live for a minute.

LOVE FOR THE DIVINE

Happy is he who loves the Divine, because the Divine is always with him.

31 August 1957

*

My dear child,

I am very glad of your response, and it encourages me to make one more suggestion.

Surely in you there is love for the Divine; let this love grow and fill your consciousness in such a way that there will be no more place there for movements of hate, dislike and anger.

There is always a wonderful answer from the Divine to all love that goes to Him and this answer will give you the peace, the joy and the harmony for which you aspire.

With my love and blessings

9 July 1967

*

Love

The Supreme Lord alone deserves all our love and He returns it to us a hundredfold.

April 1970

*

In our love for Him is our safety.

With all my love

HUMAN LOVE

My revered Mother,

I love P. I feel uneasiness if I can't see him twice or thrice in a day. At the beginning I was satisfied only to see him, but nowadays I sometimes become eager to go and talk with him.

Ma! I love him too much. In my view P is very pure and sincere. His nature is like a child. So I do not wish to harm him in any way. Also, to speak the truth, I myself don't want a bad reputation.

What shall I do, Ma? I want to think of you but thoughts of P occur in my mind almost the whole day. I can't check myself. Ma, turn my love in the right way.

I am making two handkerchiefs for P. Shall I give them to him?

Give up *at once* all this nonsense. Not only will you harm yourself and perhaps harm him if he happens to pay any attention to you—but you will make your stay in the Ashram utterly impossible. It goes without saying that you *must not* give him the handkerchiefs.

26 July 1951

*

O my Sweet Mother!

Help me. Without Thy help, I know it is

Supplement to Volume 14: Words of the Mother—II

impossible for me to fight this attraction to P. I promise Thee I will try my utmost to carry out Thy order. The whole day I can't forget Thy heavy face.

Those two handkerchiefs I want to offer to Thee, will Thou accept?

Yes, you can give them to me.

My dear child, of my help you can be sure, and the more SINCERE is your aspiration to overcome and conquer this weakness, the more effective will be the help.

With my blessings

27 July 1951

*

O my Sweet Mother,

I feel that gradually I am becoming worse than before. Still I have got attachment to P. I think that everybody knows my weakness and is taking advantage of it. The notion that everybody knows about me is very unpleasant. What shall I do, Mother? I feel much uneasiness.

Mother, before I could not scrutinise my nature, but now many things are coming in front of my eyes, so I am becoming depressed. I am very selfish and narrow-minded.

Mother, there is no love in me for human beings, so how can I love the Divine?

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 go.

My blessings

27 December 1955

*

Love

My dear child,

Do not grieve,

Human love is fugitive. It is only the Divine's love that never fails.

I am sending you a small folder to keep always with you.
With love and blessings

30 June 1962

*

(Someone related a dream and asked its significance)

It seems to me the symbol of what almost inevitably happens to human love—the child representing the psychic being (the soul) tied up by human love which decays and dries out of recognition.

GENERAL

All life, indeed, is Love, but we must know how to live it.

13 July 1963

*

Mother,

*I have a prayer: Could you tell me something,
a few words which will give me the support I am
searching for? I have a strong hankering for love and
affection; at times I feel so lonely and helpless.*

You feel lonely because you want to be loved. Learn the joy of loving without demand, just for the *joy of loving* (the most wonderful joy in the world!) and you will never more feel lonely.

Blessings

11 April 1965

*

Supplement to Volume 14: Words of the Mother—II

Human beings are so powerless, so imperfect, so incomplete!
Only the all-powerful reign of Truth and Love upon earth can
make life tolerable.

*

One grows into the likeness of what one loves.

*

The flame of ascension towards the perfection of Love I light in
you for eternity.

*

O Love!
Manifest yourself
victoriously.
Win the total Victory!

Compassion

To advance safely, we must let the divine compassion express itself freely through our actions.

19 November 1960

*

True compassion understands everything, but corrects what has to be corrected and changes what has to be changed.

March 1967

*

(An Indonesian professor who lived in the Ashram for about a year asked a sadhak, "Can you explain why the Mother has been so kind and nice to me during my stay, though I have never been much drawn to Yoga?" The sadhak replied, "Perhaps the Mother sees some possibility for the future in you." That evening the sadhak related this conversation to the Mother. She did not seem pleased with his answer but said nothing. The next day she sent him this brief note of explanation:)

In the Divine Consciousness Compassion is unconditioned.

Peace and Silence

CALM

Mother,

*Now more than ever I must regain and strengthen
my confidence, my control and my courage.*

*How to quickly tread the path that is best for
me?*

The fastest way is to establish a *great inner calm* in the thoughts, the feelings and the sensations.

One must want the *calm*, aspire for the *calm*, create in oneself the *calm*.

With my blessings

5 October 1962

*

The best thing, always, is to remain quite calm.

19 February 1967

PEACE

The peace must be immense, the quietness deep and still, the calm unshakable, and the trust in the Divine ever-increasing.

August 1945

*

As the Force increases, peace and detachment must increase in order to maintain the balance that is indispensable for safety on

Peace and Silence

the path of Yoga.

20 August 1956

*

In peace, serenity and equality, the vital gives itself entirely to the Divine. Then the Divine Tenderness can express itself integrally.

29 October 1956

*

(To someone with a disturbed mind who prayed for peace)

Peace will come when you will turn your thoughts away from yourself.

6 April 1965

*

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

SILENCE

After Pranam I felt a deep peace—something almost like a silence came in and it continues. When it is there, there is a concentration going on behind, from which a sort of guiding activity is proceeding.

That is good. It is the silence in the inner consciousness and the guidance from the silence which is the basis of true action.

17 December 1933

*

Supplement to Volume 14: Words of the Mother—II

Mother,

*How will the individual ego cease to strive, the
mind fall silent, the desire-will learn not to initiate?*

Do not put useless questions, keep silent and you will see what happens.

Blessings

26 January 1965

*

Relax...

Lie back and float on the ocean of the Infinite while contemplating the silence of the stars.

Receptivity

My sweet Mother,

T has given me Your gracious message. But what to do with this dissatisfaction of the soul? The more it gets, the more it wants.¹ It virtually says, "The Mother has lots with Her to give, why don't you ask?" I reply, "But I do ask and that too most ardently, most intensely, but the response lies with the Mother, not with me."

The answer is given fully, as full as can be and beyond all imagination. Receptivity is necessary and this comes in perfect quiet and confidence.

My love and blessings

21 August 1951

*

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.

To be pure is to refuse any other influence than that of the supreme Truth-Love.

To be sincere is to unify one's whole being around the supreme inner Will.

To be integral is to make a harmonious synthesis of all one's possibilities.

14 July 1965

¹ The Mother underlined this sentence and wrote beside it: "Very good."

Simplicity

To be divine, one must be *spontaneous*.

To be spontaneous, one must be perfectly *simple*.

To be perfectly simple, one must be absolutely *sincere*.

To be absolutely sincere means to have no division, no contradiction in one's being.

*

Simplicity is of all things the best to express harmony.

*

Life could be quite simple and easy if man's mind did not introduce in it so many useless complications.

Faithfulness

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

Will and Perseverance

WILL

Everybody has spiritual possibilities; the question is to have the *will* to develop them.

29 March 1963

*

How to change the lower nature which continues to do the same thing and what are the conditions of the Divine Grace for this change?

- (1) Try to *be convinced* that you *can change*.
- (2) To will to change without accepting the excuses of the lower nature.
- (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

*

Why do I always do the opposite of what I decide? Sometimes circumstances oblige me to go against my decision.

- (1) It may be that your vital impulsion is stronger than your mental reason.
- (2) It may be that the will of others is stronger than your own and makes you do what you don't want to do.
- (3) It may be that your personal decision is not in accord with the Divine Wisdom, and therefore that circumstances contradict your choice.

*

Will and Perseverance

There is nothing that cannot be done if one truly wants to do it.

*

“Strong will” surely does not mean violent impulses, but a calm and clear perception of what one wants and the endurance and perseverance necessary for...

*

True will is not personal and cannot suffer when it is opposed; it is the individualised divine will.

My blessings

STEADY EFFORT

The first condition to realise the Divine Life is to be *steady*.

25 October 1962

PERSEVERANCE

Persevere in your patient efforts and all your aspirations will be fulfilled.

30 September 1942

PATIENCE

Ma,

Why can't I become what I aspire to be? Give me the power so that my mind and my work may keep in harmony with each other, and make me sincere.

Nature cannot be changed in a day. We must be very patient in our fight against egoism and unconsciousness, ready to repeat

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our effort to progress again and again until we have conquered.
My help is always with you and answers your aspiration.

ENDURANCE

Open to the Divine Grace and thou shalt endure.

14 April 1957

*

The more we endure, the more the force and the love of the Lord are with us and the greater is the joy of the victory.

4 April 1966

*

The Divine does not want a partial and passing victory. His victory must be total and everlasting—that is why we have to endure and wait for the proper time to come. However, with faith and confidence even the endurance becomes easy.

14 April 1966

THOROUGHNESS

Thoroughness means to do whatever you do completely, thoroughly so that it may be entire and perfect, not carelessly or partially done. Thoroughness is needed in internal as well as external things.

Heroism

We are called warriors because the battle we are fighting is the greatest that can be fought: we want to conquer falsehood.

*

To make oneself a defender of the truth in all circumstances, to proclaim this truth in the face of all opposition, and to fight for it each time it is necessary.

Enthusiasm

Enthusiasm—it is the indispensable condition of success.

Nobility and Distinction

Let her life be governed by a true greatness of soul, so that she may face her responsibilities with a noble and generous heart.

*

Distinction: the result of refinement, aristocracy, measure and artistic fineness.

Early 1930s

Happiness and Joy

HAPPINESS

It is only a deep and lasting love and aspiration that can keep you happy for a whole life.

15 December 1967

*

To be always happy with a happiness without shadows or fluctuations...

To be invariably happy is truly the most difficult thing of all to realise because to do it one must live constantly in the psychic consciousness and have overcome all egoism.

*

To be too big for worry, too noble for anger, too strong for fear, too happy to allow the presence of trouble.

JOY

Joy is always there, pure, beautiful and luminous, ready to seize and envelop us if we do not shut the door of our consciousness to it.

4 June 1966

*

The moment we begin to think of ourselves and watch ourselves live, our joy loses its intensity, and the more we concentrate on ourselves the joy itself gets lost.

12 September 1956

Happiness and Joy

SMILE

When you smile, it makes the sun shine in my heart.

18 November 1956

*

Rise above, into the Light, where everything can be seen with a calm, eternal smile—there you will be in my constant and tender company.

Harmony and Goodwill

HARMONY

There is, behind everything, a divine beauty and harmony; it is with this that we must come into contact; it is this that we must express.

19 August 1965

GOODWILL

You must keep goodwill and love constantly in your heart and let them pour out on all with calm and equality.

16 December 1966

Freedom

(Regarding the four liberations mentioned by the Mother at the end of her essay “The Four Austerities and the Four Liberations”)

By physical liberation (liberation from Karma) one becomes the master of his destiny.

By vital liberation (liberation from desires) the personal will gets identified with the Divine Will.

By emotional liberation (liberation from suffering) one realises the supramental unity.

By mental liberation (liberation from ignorance) one obtains the mind of light and the gnostic consciousness.

c. August 1953

*

Those who are truly free never worry about lack of freedom.

22 February 1965

*

(Message for the Lions Club of Pondicherry)

If you want to be free, first liberate yourself from the slavery to desires.

December 1968

Truth and Speech

TRUTH

One truth lived is worth a hundred truths remembered.

11 June 1933

*

Only those who are perfectly truthful can be my true children.

13 December 1933

*

*(Message for the tenth anniversary of the Delhi
Branch of the Sri Aurobindo Ashram)*

Truth does not depend on any external form and shall manifest
in spite of all bad will or opposition.

12 February 1966

*

*(To someone who wrote that in the Ashram the practice
of eating only vegetarian food was increasingly being
broken)*

Truth is not a dogma that one can learn once and for all and
impose as a rule. Truth is as infinite as the supreme Lord and It
manifests every instant for those who are sincere and attentive.

22 March 1967

*

The sincere aspiration for Truth gives value to life.

12 May 1967

*

Truth and Speech

To be able to know the Truth you should be without preferences and without desires, and when you aspire for the Truth your mind must be silent.

8 July 1971

*

Truth is within men's reach, but they care nothing about Truth.

August 1971

*

What is the Truth?

Put yourself at the service of Truth, and you will know the Truth.

*

Do not mind the apparent contradictions. There is a Truth to be found behind.

*

To live the Supreme Truth, even though for a minute, is worth more than writing or reading hundreds of books on the methods or processes by which to find it.

*

The best way is to find the truth in ourselves—then we can see the Truth wherever it is.

Blessings

*

I have told you these things, because you needed to hear them, but do not make of them absolute dogmas, for that would take away their truth.

*

Supplement to Volume 14: Words of the Mother—II

The Divine Truth is greater than any religion or creed or scripture or idea or philosophy—so you must not tie yourself to any of these things.

*

Every minute in life you are doing one thing that puts you at ease and others that make you uneasy. This perception is much clearer in a child than in someone older.

There is a truth in every being, in the earth, in the universe. Being, earth and universe exist only by this truth. It is the basis of existence. Without this truth, being, earth and universe would be dissolved, unable to last for a moment.

*

Always listen to what the Lord of Truth has to tell you and let your action be guided by Him.

TRUTH AND FALSEHOOD

When the truth manifests, the false vibration disappears as if it had never existed, before the vibration of truth that replaces it. This is the real basis of the theory of Illusion.

*

Why doesn't the Truth act?

Because the Truth is supremely destructive of Falsehood and ill will; if it were to act immediately on the world as it is, little of it would remain ... It is patiently preparing its advent.

15 November 1966

*

To live in the Truth is to be above all contradictions.

14 December 1968

*

Truth and Speech

He who lives in the Truth is above all contradictions and all oppositions.

14 December 1968

*

Human blindness is such that many people expect to attain the Truth while keeping the habit of lying.

7 April 1971

LIES

All the anger of your father has come from the fact that you told him a lie. If you had not lied to him nothing of all this would have happened. You must understand that, if you want to do sadhana, to lie is a very great mistake.

The aim of the yoga is to realise the Divine, and the Divine will never descend, settle and manifest in a consciousness harbouring falsehood.

Evidently the first condition for conquering falsehood is to abstain from telling lies, though this is only a quite preliminary step. An absolute integral sincerity must finally be established in order to attain the goal.

18 April 1932

*

You must never lie. There is no *good* or *useful* lie. He who lies has no power.

*

Prayer: to know the best method of eradicating this tendency of telling lies from its root.

Watchfulness.

CRITICISM

Sweet Mother,

I am sending You the letter I received yesterday from the Illustrated Weekly of India. Would You like me to write the article requested? Between the topics, I prefer the one on Buddhism and Hinduism. In this comparative study, will it be allowed if I find it necessary to criticise Buddhism a little bit?

Criticising is never useful. One should state the doctrines as impartially as possible, without an opinion favourable or unfavourable.

My blessings

15 February 1956

SPEECH

It is better not to talk of your experiences, neither to try to explain them nor to give them some significance. It spoils the spontaneity of the experience and introduces an element of insincerity.

The mind and the vital must be absolutely quiet and not try to take any kind of advantage of the experience.

16 September 1955

*

It is the animal in man, marvelling at his ability to express himself in articulate sounds, that makes people talk for the sake of talking, merely for the pleasure of hearing themselves speak.

19 May 1956

*

This evening we shall meditate on the ill effects of incontinence of speech.

Truth and Speech

Every word spoken uselessly is a dangerous act of gossip.

What then can we say of malicious gossip, of slanderous speech? One who indulges in this form of incontinence debases his consciousness.

And when to this incontinence is added the habit of vulgar quarrelling expressed in crude terms, then it is equivalent to suicide, the suicide of the spiritual life in oneself.

9 August 1957

*

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.

*

Unique relationship with the Divine

One should not allow something to be made public when its whole value depends on its remaining private.

Part Four

Difficulties

Circumstances

CIRCUMSTANCES AND ONE'S INNER CONDITION

(Someone wrote to the Mother about the difficulties he faced at the time and added at the end: "Not a word of sympathy from you has been sent to me on this score." The Mother replied:)

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.

My love and blessings

11 July 1939

*

Whether one knows it or not, one always does what has to be done under the circumstances and according to what one is oneself.

7 October 1962

*

It is certain that when one is entirely and integrally consecrated to the Divine, outer circumstances are always accepted with the same equanimity, because everything becomes a result of the Divine Grace. Then one sees that circumstances also change in a marvellous way and become those that are most favourable

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to the divine action to be done.

18 July 1967

*

To aspire constantly and to feel the presence does not depend on the place where you are nor on the surroundings. It depends on the inner sincerity.

Blessings

8 August 1967

*

You have been placed on earth in a physical body for a specific purpose, which is to make this body as conscious as possible and to turn it into the most perfect and conscious possible instrument of the Divine. He has given you a certain quality of substance and matter in each domain—mental, vital, physical—according to what He expects of you, and the circumstances around you are also according to what He expects of you.

Each of us has the life he needs for his complete development, each has the experiences he needs for his complete development. And each has the difficulties he needs for his complete realisation.

3 September 1967

*

The attitude we expect is just the opposite of the one that consists in rejecting the physical consciousness and physical events.

Face life, life as it is, instead of running away. Call upon the inner force of the soul to help you, and with the help of this psychic force and consciousness, rise above circumstances and master them. Instead of submitting to events and being subject to their consequences, rise above them and let them pass like things that cannot touch you or spoil your consciousness.

*

Circumstances

Gracious Mother,

*I am enclosing a letter of D, one of your devotees,
who wants your blessings and some consoling words
under the conditions he has described in his letter.*

You can send him blessings and tell him that it is not the circumstances that make us happy or sorry but the way in which the mind looks at them. If he corrects his way of thinking the sorrow will go.

My love and blessings

*

True faith does not depend on circumstances. Your mind also is full of doubts and has to be blamed as much as the vital because it believes in falsehood.

By revolt the doors of receptivity are closed.

*

Keep intact your faith and consecration, and in exterior affairs do what you feel to be the best. The inner attitude is the most important, the outer circumstances will follow in the measure of your sincerity.

With love and blessings for you and your family

THE HAPPENINGS OF LIFE

My dear child,

Undoubtedly the accidents are the result of some past mental formations which are still alive in the subconscious.

But there is an attitude which takes away all power from these adverse suggestions; when you are convinced that all that happens is the expression of the Supreme Will, then this conviction brings with it a calm equality which changes into bliss all feelings and all sensations.

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With love and blessings

28 April 1963

*

All that happens in life is intended to make you more conscious.

18 March 1967

*

Is it true that all that happens to me is exactly the lesson I need?

YES.

1 October 1970

*

The knowledge that seems to come to you from outside is only an occasion for bringing out the knowledge that is within you.

Let all circumstances, all happenings in life be occasions, constantly renewed, for learning more and ever more.

*

For one who lives constantly in the spiritual consciousness, all the happenings that come to him take on their own peculiar value and all tend towards his progressive evolution.

*

Each one creates his own environment according to what he himself is.

*

I would like you never to forget this: What each one encounters in life is always exactly in accord with what he is—not in the way that ignorant human justice understands it, but according to a law that is much subtler, deeper and truer. Never forget that the Supreme Lord is behind everything and that He is the master of our destinies.

Difficulties

THE CAUSE AND UTILITY OF DIFFICULTIES

My dear Ma,

Perhaps you know the old lady staying with us in Golconde. Her experience of Darshan seems strange to me. She suddenly felt that she received a blow in her stomach and she was feeling unhappy. Is the experience felt by the lady real or imaginary? Now I find that at least some have had to face 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 it and revolting against the Divine influence. It is rare that somebody can surrender entirely to the Divine's Will without having to face some 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.

With my love and blessings

5 December 1949

*

All these difficulties, inner and outer, arise from the lord of defeatism who knows that his hour has come and wants to do as much damage as he can before disappearing.

17 September 1956

*

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.

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With my love and blessings

19 June 1966

*

Each time you receive a blow in life, immediately tell yourself, “Ah! I have some progress to make.” Then you will see that the blow is a result of the Grace and instead of shrinking back you will joyfully raise your head and look to see what you are being given the opportunity to learn.

*

That doesn’t matter! The difficulties are there for the pleasure of surmounting them.

Go forward, remain confident and all will be well.

NEVER COMPLAIN ABOUT DIFFICULTIES

If the Lord wills for you a calamity, why should you protest? Take it as a blessing and it will indeed become one.

December 1961

*

Never complain of the circumstances of your life. Rather try to understand the lesson they bring to you. For each event is a lesson meant to lead you more quickly to your goal.

c. 1964

*

To complain constantly is a sheer waste of time and energy.

NEVER WORRY ABOUT DIFFICULTIES

The more you foresee difficulties, the more you encourage them to happen.

Difficulties

Only faith (in perfect mental calmness) can triumph.
Blessings

7 November 1963

*

Do not worry, my child; in the march forward, there are often painful periods that one must go through in order to progress; they are like tunnels in which one loses sight of the light. But the tunnels have an end, and at the end there is the joy of the sun.

With my blessings

FORGET YOUR 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

OVERCOME YOUR DIFFICULTIES

The great secret for overcoming all difficulties is to give oneself to the Divine unreservedly.

12 August 1932

*

If you get rid of the conscious consent, the unconscious reaction of the forces will in time disappear.

12 September 1933

*

The greater the difficulty, the greater the Victory. Bear and you will triumph.

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With blessings

26 August 1963

*

Dearest Divine Ma,

*Is it true that when one goes through difficulties,
one comes nearer to the Divine? Ma, it is only by Thy
Love and Blessings that one has the strength to go
through. Ma, this is Thy Victory over our folly! What
do you say?*

The constant remembrance of the Omnipotent and Omnipresent
Divine is the best way to face all difficulties.

With love and blessings

12 April 1971

*

Be fearless and resolute, all obstacles will melt away before you.

*

Refuse to yield to the obstacles.

We shall see what happens.

Love and blessings

*

Each problem exists not by itself, but in relation to all the
others, and the solution, to be true, must neglect none of them.

Mistakes

I don't think an evil that a man may have done should be reminded to him so frequently.

An evil that *the Divine has forgotten* ought to be forgotten by everybody.

18 December 1933

*

Sweet Mother,

I went to the Library and saw a book in the hand of P. I asked her for it to have a look in it. While going downstairs, she asked me to bring it downstairs and give it back to her. I saw the book and when I came downstairs I did not find her. Thinking that I will give it to her in the Dining Hall, I came out with the book when M caught hold of me and imposed the charge that simply implied I was stealing the book. It is my fault no doubt, but I never imagined and could not believe that he could think I was stealing the book.

This affair has upset me and I am unable to cool myself. Praying for your blessings.

You made a mistake and must accept quietly the consequence of your mistake. It is the best way to progress and not do it again.

Blessings

14 November 1963

*

Even the mistakes we have committed and the adversities that fell on us had to be, because there was some necessity in them, some utility for our lives.

Weaknesses

FEAR

Whatever you fear you attract towards you.

It is by *fearing* theft that you have brought theft. I wish you would keep a little quiet! You are truly a restless and disturbing neighbour.

20 July 1962

*

Mother,

This Force or Power that I can feel in such a real and concrete way behind the head and a little above it, is it not the individual Divine under one of its aspects? Can this same Force become fear? Is it not the most direct perversion of the Divine Power?

The force felt above and behind the head is a universal divine force that comes to help us and it is *completely impossible* for it to change into fear.

It is your personal ignorance that fears.

The immanent (individual) Divine is located in the heart (in the solar plexus region) and it is there that one must concentrate in order to find it.

Blessings

7 October 1962

*

The most important precaution is to chase FEAR from your mind because it is a *subconscious fear that is the cause of your dream*.

17 December 1964

*

Weaknesses

(To someone gripped by fear for a long time)

Be convinced that the Divine is always with you—and you will never fear.

Blessings

26 April 1967

*

Fear is the worst enemy and it attracts what it fears. Whenever you have fear, do not act.

If you can conquer the fear and replace it by a reasonable confidence, then go ahead.

22 July 1967

*

Let your body have faith in the Divine's Grace, and all fear will disappear.

Love and blessings

12 September 1969

*

Fear is the greatest of all enemies and we must overcome it here once for all.

*

Walk fearlessly through life—the Lord is with you.

REGRET

Regret is always the sign that something remains to be changed in the consciousness—a weakness or a narrowness to be overcome.

8 June 1967

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SORROW AND MELANCHOLY

Mother,

From four days at no time I was happy, but I was sorry almost everywhere and all the time. Mother, I do not know why it happened to me.

Either find the reason for the sorrow and cure it, or throw the sorrow away far from you.

12 November 1933

*

Dear Mother,

Even during my fever there was a fine feeling of strength entering my body, but these last few days there has been a deep feeling of melancholy overcoming me. It usually makes me want to withdraw into myself. As a young boy at such a time, I would like to go into the forest or a mountain or a lake alone to try to find the answer.

Try to find the peace, strength and light that are behind the superficial melancholy and you will make a big spiritual progress.

Blessings

14 September 1938

*

PAIN AND SUFFERING

I am a born sufferer, Mother. What tremendous suffering I have been undergoing is known to you. Through these sufferings you have made me know that I have nobody either in this world or beyond except you. May I pray to hear a word from you, Mother?

Weaknesses

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

*

Suffering and pain come from a lack of harmony between the mental, the vital and the physical parts of the being and this disharmony is the result of the obscurity and unconsciousness accumulated in the subconscious and the inconscient. The only remedy lasting and total can be obtained by bringing down the Divine Consciousness and letting it chase the inconscient from the being.

10 October 1949

*

My dear child,

Pain and suffering are not a punishment but the natural consequence of a disorder or a disharmony.

This disorder can be physical, vital or mental and must be set right in one way or another. This is the only sure cure.

My consciousness and force are with you for that purpose. Let them work by a quiet surrender.

With love and blessings

3 April 1967

*

You did well to write and make an offering of your whole life. Those who have much suffered are closer to the Divine and their way to the goal is more direct.

You can be sure of my help, my love and my blessings.

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TIREDNESS AND LAZINESS

It is the hours wasted doing nothing good and useful that are the most tiring.

23 September 1951

*

Wake up ... and you will see!

21 February 1967

DISORDER

To delight in filth and disorder is the sure sign of a nature that rejects its own psychic being and wants to have nothing to do with it.

21 October 1972

DESIRES

So long as needs are formulated in one's consciousness, simple sincerity consists in expressing them very frankly; but for the attitude to be completely true, one must leave the result of one's request entirely to the Divine Grace and accept with the same quiet satisfaction either the refusal or the consent.

26 January 1957

*

Sweet Mother,

*Is my eagerness for yogic and spiritual progress
not my greatest obstacle?*

Any movement of desire is an obstacle, even if it is the desire for spiritual progress.

Weaknesses

Inner Peace is essential.

Blessings

13 November 1963

*

My Mother,

Something amusing happened last evening. A few weeks ago I stood in front of your photo, telling you that I have a desire to have an easy chair. Then I let go of the thought. After a few days, M offered to buy me an easy chair, but I declined the offer. Last evening his son came to my house with a beautiful easy chair.

I am happy, I am thankful, but at the same time feel guilty. It is my desire, isn't it?

Take it as a Grace and be happy.

19 August 1966

*

The fulfilment of desires bars the route to the inner discovery which can only be attained in the peace and transparency of a perfect disinterestedness.

*

Regarding the famous plug, M said, "I wrote to Mother on your behalf and Mother sanctioned a plug." He fixed it and left. I should not conceal that I am not yet able to appreciate his benevolence in putting my difficulty before Mother, when I had distinctly said, "I shall ask Mother when I would feel an acute need for it."

Pray make me conscious of the weak point in me in the above affair.

He caught hold of and expressed one of your "suppressed

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desires”—that is why, I suppose, you are feeling so much about it. Otherwise you would have only been happy for my solicitude and promptness to satisfy your needs.

*

Sweet Mother,

My table lamp is blinking today. To avoid handling the lamp too often, which is the cause of the loose contact, I would like to have another lamp for a few months, for the “Entretiens” reading.

I don’t understand your argument. A table lamp is meant to be moved around, and if it is handled carefully it should not cause any trouble. So I don’t see the need for a second one. But if you want to satisfy a desire, tell me frankly and then perhaps I shall take the desire into consideration.

GREED

Greed for anything concerning physical conveniences, so called necessities and comforts of whatever nature these are—is one of the most serious obstacles to sadhana. Each little satisfaction you get through greed is one step backward from the goal.

*

Do not be greedy—be satisfied with what is given to you and grateful also for what is given, without grumbling because you are not given still more.

*

Some people are truly greedy—they are never satisfied. The more you give them, the more they ask. And they would find it quite natural if the Divine were exclusively busy with them and nothing else.

*

Weaknesses

Each one is given what he truly needs, in fact what he is capable of receiving and utilising.

If he asks for more I rarely refuse to give but often it is more than he can receive and then it creates a disorder and sometimes even a catastrophe.

*

A thief is someone who wants to take from others what the Divine has given them.

FOOD

I am very sorry to have to say that food has *very little to do* with spiritual life—a sincere and total consecration to the Divine and His work is *infinitely more important* than what you eat or do not eat.

Blessings

8 August 1967

*

Eat for living but do not live for eating.

Blessings

9 September 1972

SELF-CONTROL

My dear child,

You must be strong and remember me whenever the emotions try to overcome you. In this life, all comes and goes, nothing is permanent except the Divine; and when the Divine's Grace is with you all the rest must be without importance.

3 May 1963

*

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From the viewpoint of sadhana—a lack of self-control.

From the viewpoint of divine love—an act of hatred in disguise.

From the viewpoint of Truth—an act of unconsciousness.

From the viewpoint of ego—each one is free to do what he wants or think what he will.

EGO

To stop writing to me would be just as bad as writing too much. In everything, *moderation* is necessary; neither too much nor too little: the golden mean.

It is good to want to be free from the asuric influence; but to concentrate exclusively on that would be disastrous and would considerably increase your difficulties. You must learn to eliminate it in your daily activities and your psychological reactions at each moment, taking special care to root out all that is *egoistic, violent or vain*.

For egoism, violence and vanity are the three most constant supporters of the adversary. Outer rules in themselves are powerless. What matters is the spirit in which they are applied.

In all circumstances, you must always strive to do the right thing in the right way at the right moment, not according to any moral rule but according to the Divine Will.

9 December 1960

*

Mother,

*Grant that we shall have no desire and attachment
to our life in the world.*

It is not to the world that you must have no attachment; the world is part of the Divine. It is the *ego* that must be renounced. The *ego* is the falsehood.

Weaknesses

Blessings

26 January 1962

*

Under the pressure of the Force, the first effect is a dangerous swelling of the egos.

There is only one attitude to take. Do your best and leave the result to the Lord.

1963

*

Without ego there is no suffering.

8 April 1967

*

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 in yourself (in the heart region) and aspire steadily. The true meeting of the psychic is unmistakable.

Blessings

8 May 1972

*

When one abandons oneself to the Supreme Reality, the Supreme Being, relying wholly on Him in a yearning of the whole being, without calculation, that is the quickest and most radical way of getting rid of the ego.

PRIDE

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

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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

*

When you are shocked by the pride of another, know that it is because you are, yourself, full of pride. But know also that pride in you can be turned into its opposite, the true humility, the humility that makes us surrender totally to the Supreme Will.

c. 1964

ARROGANCE

They know what should not be done.

They know what should be done.

They know how to do it.

They know everything!

Yet of all things, mental arrogance is most unfavourable to the action of the Divine Grace.

16 November 1966

SCORN

One should be careful not to scorn what one does not understand, for innumerable are the wonders sealed from our narrow view.

The Lord has unsuspected splendours which He reveals progressively to our too limited understanding.

28 January 1967

Weaknesses

TIMIDITY

Timidity is a form of vanity. When you are timid, it means that you attach more importance to the opinion others have of you than to the sincerity of your action.

ANGER

My Mother,

I pray for your advice. What should be my attitude in the following circumstances:

(1) When someone says something against you or the Ashram?

(2) When somebody wastes your money or damages your things and you have to pay?

You know I have a bad temper and in these situations I get angry even if I don't say anything. If I speak, I speak a bit bluntly. But it is of no use even if I speak—who is going to listen to me? But it is difficult not to protest either. Should I be indifferent and remain silent? Tell me what my attitude should be and what reactions I should have. I will try to acquire them.

If, on such occasions, you can simply get up and leave without saying anything, that would be the best.

Blessings

8 June 1968

*

My Mother,

I want to cure myself of two defects:

(1) Once I get angry, it takes me a lot of time to come out of it. How to overcome and check the anger?

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(2) My way of loving is not correct. I identify myself with those I love and I always try to protect them with all my ability whenever there is any chance of misunderstanding or bad will. And if anyone hurts them, oh, I am furious. So what to do?

If the Supreme Consciousness got angry at the defects of men, humanity would long ago have ceased to be.

Blessings

7 June 1972

QUARRELS

So long as you legitimate your quarrels, you will never get rid of anger and the downward pull of the lower nature.

16 November 1934

*

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

*

Mother,

My younger sister always quarrels with me and does not even look at me when she passes by. Because I love her and feel for her, I get angry with such behavior of hers. I want to control my anger but cannot. May I have your blessings. Also do something so that she can change her nature and become a good girl.

Weaknesses

The first thing to do is for you to *change your nature*, because it is a great *mistake* to *get angry*—and how can you say that you love your sister if you get angry with her? When you *love* someone, you *never* get angry with this person.

Correct yourself and then you can speak of correcting your sister.

30 March 1963

*

Mother,

H's problem seems to be getting serious. With her deep sense of frustration which makes her imagine an insult or attack in every slight gesture on the part of people she does not like to meet, she is living under a terrific strain which is beginning to tell on her mental state. To add to the trouble, she has got it into her head that she has your fullest support in all the ugly things she does—shouting vile abuses at the people downstairs, thumping the floor with a hammer and making a din with utensils—this in order to stop the servants downstairs from breaking coal at 2.30 in the afternoon when she has her siesta. She feels an uncontrollable desire for revenge at such moments and she says she is doing your work by teaching them discipline! Yesterday there was a chink of light when she said that she would continue to do so until you asked her to stop. I was wondering if a word from you would not give some temporary relief.

(The Mother replied by writing the following letter to the troubled woman.)

H,

Now that the Force of Truth is making a strong pressure to manifest, I feel the necessity of telling you that in order to be able to receive it, it is indispensable to be very quiet and

Supplement to Volume 14: Words of the Mother—II

composed. All violence of speech and gestures is contrary to its working and disturbs the receptivity.

Because of that I must ask you to forget—at least for the time being—your grievances and to stop all speech or action trying to straighten the situation, because it makes it worse.

It goes without saying that the same advice is given to all, and each one is requested to make a serious effort to overcome all violence in his or her behaviour.

7 July 1967

*

(Regarding the disharmony between persons living on two floors of the same house)

You have missed the occasion of making a great progress, in keeping quiet and not interfering...

Now I am compelled to ask N not to go there when you are in the other room. But!... Where is the peace and harmony that the Grace wants to build here?...

Shall we wait until the others are perfect to make a progress ourselves?

With love and blessings

c. 21 December 1967

*

Beloved Douce Mère,

This is just to inform you that N and R are reluctant to allow things to become normal and happy again and let peace and harmony reign. Our time and place are fixed and they know it very well. But they insist on making their appearance every time we go out or come in, hoping there would be a clash again and then they would blame me.

The world is full of mischief. If you want be at peace ignore this world, especially the people who live in the same house as

Weaknesses

you; ignore them, do not see them, do as if they did not exist, and go your own way quietly, thinking only of the Divine and His supreme harmony—that will be your supreme protection.

28 December 1967

*

We speak of union and say we are working for it. But the spirit of quarreling 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.

12 March 1972

Part Five

Human Relationships

Judging Others

My dear child,

To think that one is inferior is not better than to think that one is superior. The true thing is never to compare oneself with others and only to keep constantly awake the will to be what the Divine wants us to be.

For meditation, you can simply try to be calm and quiet and then to call Sri Aurobindo and myself and to ask for the contact with your true being.

With my love and special blessings for your birthday

13 August 1940

*

Everything went off well at the Press. L did not enter the office. D was very kind. The atmosphere was extremely nice.

I am glad that everything ended well. But I cannot compliment you on your attitude towards yourself. Part of what I wrote was:

“You must abstain from thinking about anybody when you cannot think anything good about him.”

And when one is guided by one's personal interest, the mistake is even more serious.

Blessings

4 July 1955

*

Supplement to Volume 14: Words of the Mother—II

Your birthday is coming closer, and I was thinking of calling you for Blessings.

But this violent diatribe against one of your spiritual brothers is a very bad introduction to renew a closer relationship with me.

In any case, the one you speak so badly of has the advantage over you of never having said or written to me anything against you.

Blessings

20 March 1964

*

One is always deeply disgusted by one's own faults when one encounters them in others.

29 March 1967

*

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

Helping Others

For you who have realised your soul
and seek the integral yoga

To help others is the best way of helping yourself. Indeed, if you are sincere you will soon discover that each of their difficulties, each of their failures is a sure sign of a corresponding deficiency in yourself, the proof that something in you is not perfect enough to be all-powerful.

5 December 1955

*

How can I do my best for humanity?

Give all you have,
Give all you do,
Give all you are
to the Divine Work of true salvation of the world. And
then you will have done *your best* for the sake of humanity.

16 August 1963

*

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 exclusively human consciousness. The Divine may very well lean down to you, but to understand Him rightly you must reach up to Him.

Influence and Opinion of Others

Mother,

My condition for the last two years is one of difficulty and confusion, though there is a daily continuous practice of meditation without any break. In spite of this my perplexity is the same. I do not find the way out. Please inform me what I should do to progress.

Probably your mind is too dispersed and you have put yourself under different influences. It is why nothing positive can be achieved.

Blessings

11 May 1939

*

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

*

My dear child,

Do not distress yourself. For the coming year, things will be arranged to your satisfaction, I think. But for all to go well,

Influence and Opinion of Others

it is indispensable for you not to bother about what others say or do and to establish in yourself an invariable serenity based on an absolute trust in the Divine Grace.

With my blessings

11 November 1962

*

To be condemned by the whole world is nothing to him who knows that he has the approval of the Divine and his support.

*

Let nothing disturb you, the things or the people. In comparison to the inner spiritual journey and progress these have no importance.

Attachment to Others

It is your mother's will that still has an influence on your vital. She wants you to want to write to her and to obey her will.

It is all about finding the means to liberate yourself. Not writing to her and then thinking about her with regret is not better than writing to her and thinking only of your work and your progress. But the worst thing, of course, would be to obey her and be more and more under her control.

It is up to you to solve this problem.

My help is always with you. But its effectiveness depends on the degree to which you allow it to work.

With my blessings

17 October 1960

*

Dear Mother,

I very rarely dream of my relatives and family, so outwardly I thought that my attachments were reduced to almost nothing. But now I can see from the suggestion You have made that they are latent on the inner side where I have not gained control yet.

May Your grace bestow on me the true devotion and cut all the knots of attachment that may have not yet left.

Keep your aspiration with faith and confidence and soon the last attachment will leave you.

*

It is high time that you free yourself from slavery to family feelings.

One who wishes to be a child of God must have neither family nor country.

*

Attachment to Others

(A sadhak wrote about his vital attachments and concluded his letter:) As you know me inwardly in all my parts of nature, I need not tell you any details. I prostrate myself before you to free me from all vital relations. I am determined and prepared to act upon your detailed guidance.

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 and not to allow the vital attraction to rule one's actions.

My love and blessings

*

Think only of the Divine, turn only to the Divine and attach no importance to any human relation.

This is the way out of the difficulty.

With love and blessings

Duty towards the Divine and Others

I was thinking of you this morning, when suddenly the thought came that you have had some difficulties about the *Arya*,¹ that you had been warned by some representative of your government not to mix with such dangerous people...and so on. I felt that you were “*aux prises*” [at grips] with an interior struggle between the aspiration of your soul and what you call your “duty”, your “loyalty” towards your country...and I became very sad...my soul was filled with tears. But the next moment my heart was burning with the flames of the Divine Will and I addressed you thus:

“I will not speak to your exterior mind and try to convince it of what is the true thing to be done, I will not discuss about facts and try to bring to light the truth that is actually hidden from your eyes by shameless falsehoods.

“I will speak to your soul and implore: O soul of my friend, of my brother, soul that is part of, in truth that is one with the Divine Soul, do not let that child of yours be entangled in the illusions of the worldly duties, do not let that mind, created to manifest you, be overwhelmed by the prejudices of his countrymen, do not let that heart of yours be imprisoned in the narrow limits of ignorant and selfish alien wills, do not let this consciousness constructed to be ruled by the divine light of the Highest, surrender to the commands of a blind, self-interested government. Give him the strength to liberate himself from all outward suggestions and influences, so that he can see, think and act freely under the only guidance of the Supreme, of the One. Let it not be that once more the Universal Mother should weep over one of her sons abandoning her for the illusions of the world.”

¹ *Arya*, the monthly philosophical review (1914–1921) in which Sri Aurobindo’s major prose works were first published.

Duty towards the Divine and Others

And then my discourse was changed into a deep silent prayer, into an ardent invocation rising from the integral being towards the all-mighty Love, healer of the soul's disease, dispeller of all obscurities.

When I came back from that contemplation to the exterior consciousness, I thought of writing you all that, even if it was not of an immediate application.

Relations with Others

What K seems to have conveyed to you is not exactly what I said.

I meant that the feeling you have about the adverse attitude towards you of the people with whom you are living depends on some psychological condition in yourself.

You may change place, occupation or surroundings, but this inner experience will persist until you have made the psychological change in yourself.

With my love and blessings

14 February 1952

*

Sweet Mother,

After a long time I am writing to you. You know how our family is being put to the test. Our life is full of struggles. At this moment, I only pray for your continued protection.

Sweet Mother, keep us sheltered for ever. Protect us and always be with us. We belong to you.

Take good care of your papa and help him in his work. He should live in peace and tranquillity. Above all, no quarrels.

I hope that the struggles you speak of are not struggles in the family, because if there is no peace in his home he will fall ill again and everything will have to be started over again. I count on you to overcome all egoism and do the necessary.

With my blessings

14 June 1961

*

Relations with Others

In human relations each one must follow his own instinct, which is the expression of the inner law.

23 December 1965

*

Mother,

In our house I live with J, her mother, M, S, H and M. Somehow I am becoming more and more out of tune with them and as a consequence it manifests externally also. They have done a lot for me so my ingratitude displeases them. On my part, I am extremely sensitive—each time something happens, it costs me a few sleepless nights. Also, I am vocal about my feelings, but I express them to a third party which infuriates them. I am displeasing them at every step in spite of my efforts to avoid doing it. I don't want to offend or trouble them. I don't know how to come out of this. Let these friends of mine be happy, may I be out of their way.

Have you forgotten that you are here to do yoga and change your nature?

This is the only solution to all difficulties.

Blessings

13 July 1967

*

Sweet Mother,

Since long I wished to ask you whether to accept things from relatives, friends and acquaintances. Up till now, I have always avoided the situation by explaining that the Mother is my all in all and things should be given to Her alone and not to me. Sometimes people have understood; at times they have felt hurt.

The question has arisen again as K (Zambia) has sent a nylon sari and blouse piece for me. I feel that

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the sari sending is only a gesture of good will and affection, but how can I accept anything from anyone without knowing Your will? I earnestly pray for your guidance.

Here are the sari and the blouse piece.

When people are sincere and of good will, you can always accept.

Blessings

23 September 1967

*

The lecture is very good. But no special reception, no social ceremony, because of all things this is perhaps one of the most complete expressions of human falsehood.

December 1967

*

(Someone asked for a word of guidance about relating to the outside world)

At the service of the Divine
in full receptivity and sincerity.

2 January 1973

*

I fail to see how the marching in D's group will help you to recover your esteem for B. 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.

*

Relations with Others

(Someone asked how one should behave towards others.)

It is only the psychic that must govern the action, and usually the psychic is very reserved.

Men and Women

Mother,

The whole day, today, a dark mass of power has been hanging over me. The whole day it has tried to overwhelm me. Is this not the universal dark power through which woman holds the soul bound on the earth?

Why woman? Through *man* as well!

16 September 1932

*

Mother,

Yesterday I went to N's house and I took my meal there at night. I came to know that he is now under treatment in the hospital. N's wife requested me to pray to you for one sari for her; she did not get one when you distributed cloths to the workers. If you kindly sanction one sari for her, I shall hand it over to N's wife when I again go there on Friday next.

I do not see how you can go to that house again when the husband is not there. It is quite incorrect.

12 February 1947

*

My dear Ma,

One thing strikes me and I do not find the reason for it. Why are women absent from the long list of Avatars we get? Besides this, there are very few ladies who have left a spiritual tradition behind them.

Why has the door of spiritual development been closed to the ladies by some Indian spiritual sects, and

Men and Women

generally why are the ladies not allowed to accept the spiritual path?

Things are not quite like that. 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 few women have recorded their spiritual experiences and thus they have remained unknown.

Love and blessings

2 October 1950

*

Gracious Mother,

Pulls of various conflicting forces are telling upon my nerves so heavily that I pray for your Grace to rescue me from this mess. The main obstruction comes from my wife. She seems just the opposite of me; or conversely, I am the opposite of her. A joint photograph of us is enclosed for your gracious blessings.

But two opposites can meet and make a more complete whole by going deep inside or rising high above.

8 February 1966

*

Mother dear,

I feel silly writing this, but I want to know. I think only the Divine can help a man, but is there anything I can do to help R?

A silent love is the best help.

Blessings

3 December 1967

Sexual Problems

Divine Mother,

I pray for Thy grace and blessings. I beg to submit that the perverse sexual attacks are still coming. I pray to Thee to rid me of them. It is too long now.

I pray for faith, devotion and self-control. Kindly tell me how I am to get rid of the perverse attacks.

The first condition is not to fear their coming and expect them to come.

The second condition is to grow in yourself a faith that you can cure it until it becomes a certitude of the cure.

Thirdly, to develop a great patience and perseverance in order to face courageously the possible recurrence of the attacks without allowing your faith to be shaken.

Fourthly, to call for help knowing that if you sincerely call the help will never fail you.

My love and blessings

4 January 1948

*

For some time now I have been having the experience of white flames surging up from a point under the bottom of the spine, outside the body. These flames form a sort of half-sphere.

It is evidently a force of purification working in the physical—probably to conquer sexual desire.

10 July 1967

*

It is good that he has done nothing materially. It proves that his physical being obeys some moral and social rule. But this changes very little his vital being that is full of obscurity, passion

Sexual Problems

and desire which keep him in a state of great impurity from the Divine's point of view.

*

To kiss a girl is tactless and unbecoming even when she wants it; but to kiss her when she does not want it, is a coarse and foolish act.

*

It all depends on the nature of the attraction. If it is a material attraction, the need of the animal, the instinct that impels it to reproduce itself, the best course is not to see X any more, for it would mean that her influence arouses and encourages the lower instincts.

If it is a vital attraction, you can try to purify and control it by avoiding too great an intimacy and limiting your relationship to what is indispensable when people live together.

If it is an attraction of the feelings and emotions, it is easier to channel it and turn it towards the Divine by limiting your relations to a common seeking for the Divine and the spiritual life.

Thus, everything depends on your sincerity and your mutual goodwill.

*

There was a time when you were very passionate, and all your affections degenerated immediately into passions, with all the unsettling this implies.

But now you have grown wiser and your attachments are undoubtedly calmer and quieter until one day there will be no more attachments but only sweet and luminous sympathies free from demand and egoism.

*

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Your vital attractions are well known, and the ease with which you pass from one to the next is a secret to no one. But in the present case I see the need to warn you against the serious danger that lies in visiting a young man in his room after nine at night when the young man is already engaged to be married and has no intention of living the life of a saint.

You have told me of your intention to marry—and it would be wise not to do anything that would definitely endanger this plan.

I am not speaking of sadhana because you understand very well that in your case there can be no question of it.

Marriage

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.

I write this to both of you, since you are about to marry with

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the aim of becoming one being in two bodies.

Keep this letter, even though now that you are full of the joy of new beginnings, you may find it a little too serious—keep it because some day you will be glad to be able to read it again, and perhaps it will help you to overcome some difficulty.

March 1933

*

My dear child,

I am writing your name at the end of a long list of those who have asked to see me, and since I have very little time to give for interviews, many days will probably go by before I can see you.

But meanwhile, I can give you some good advice right away: pay no more attention to S than you would to any other member of the Ashram; do not think about him and do not bother about what he does. In this way you will spare yourself a lot of worry and useless trouble.

By the way, I am quite surprised that a problem can arise. It cannot be that one comes to the Ashram with the intention of marrying. Can't one meet a man and talk with him without immediately thinking of marriage? This kind of thoughts and feelings are altogether out of place here, and you should not allow them to enter your consciousness. Think rather of making progress in your work, your exercises and your sadhana; this will protect you from all undesirable feelings.

With my blessings

12 November 1959

*

Divine Mother,

*Sometimes I miss having a wife and children.
What is the truth for me? Should I have a wife or am
I finished with all that?*

Marriage

It looks to me like a free man asking if he must become a slave...

8 June 1968

*

To be a true wife is as difficult as to be a true disciple.

Love and blessings

*

Rest assured, there is no question of punishment. No one is driven out of the Ashram; to the extent that C's soul is ready to follow the path of Yoga, she will follow it. She is my child and remains my child. But at the same time, with the progress and intensification of the sadhana, the imperative need is increasingly felt to put an end to all hypocrisy and compromise.

C needs to marry in order to put sincerity into her life. If it were your destiny to be a husband, I would have told you to marry her. But for you, sincerity means to remain here and make the effort needed to overcome the lower tendencies.

C needs to go through the ordeal of ordinary life for her soul to acquire the power to conquer the obstacles of the lower nature.

As for being happy, we are not on earth to be happy, for in the present conditions of life on earth happiness is an impossibility. We are on earth to find and realise the Divine, for only the Divine Consciousness can give true happiness.

But each one must follow his own path, which is necessarily the best and quickest way to reach the goal.

As it happens that I am able to know the path, it is my duty to show it to them.

You see, the problem is quite different from what you think. And there is no reason to be distressed.

Part Six

Work

Work as an Offering

Do not plan in advance, do not decide beforehand, keep silent and do at each moment the thing that you can do while inside being concentrated on me.

8 May 1947

*

Always do the best you can and leave the result to the Divine. Then your heart will be in peace.

February 1958

*

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 whatever offering 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

29 November 1969

*

For those who have consecrated their life to the Divine's work, everything gets arranged by the *Divine* according to the needs of the work.

*

Supplement to Volume 14: Words of the Mother—II

Mother,

Can I make a neatly written copy of the following statement and put it in the Dojo?

*Everything¹ can be a means to seek,
to realise and to manifest the Divine.*

From where did you get this sentence? Without the context or an explanation it is liable to misunderstanding.

Any activity done in the right spirit can be a means to seek, to discover, to realise and to manifest the Divine.

*

Disinterested work: work done without mixing into it any personal consideration, but wholly as service to the Divine.

¹ The Mother underlined “Everything” and put a question mark beside it in the margin.

Progress and Perfection in Work

Mother,

I wrote to you that I wanted to introduce some changes in the system of the work, but your complete silence has made me think that you do not approve of my way. Then a thought came to me that even when I do not get any direct suggestion or direction from you, I should do whatever I can myself to serve you in my own way.

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

*

Mother,

Your kind note has thrown light in me on a much needed point, though quite unexpectedly. To work in the Divine's way is not easy for a blind and egoistic person like me. By that I mean, it is not easy to work unegoistically and to keep oneself 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 perhaps it is not desirable to cease to work for you. Am I wrong in my view?

Certainly you must not stop working for me. It is by working that the perfection of the working comes.

My love and blessings

12 April 1947

*

Supplement to Volume 14: Words of the Mother—II

To always have the right attitude, it is not enough to do the right thing; it must be done at the *right moment*.

11 February 1957

*

To do what one does with care is the basis of all progress.

1961

*

Do the work as it comes—and it will come more and more fitted to your capacities.

Blessings

16 May 1966

*

It would be better to have some wisdom rather than an opinion—in other words, to consider all the possibilities, all the aspects of a question, and then to try to be as selfless as possible and see, in choosing a course of action for example, which action will help the greatest number of people or do the least damage, which will be the most constructive.

October 1966

*

To do well what you do is the open door to progress.

27 July 1970

*

Always do the right thing at the right moment and in the right way.

*

Do not torment yourself, my little one. Do not overwork—do what you can do spontaneously and with joy; otherwise, leave

Progress and Perfection in Work

it. And let yourself dissolve in the Divine Love.

*

It is good, even indispensable, to do things—but whatever one does, it must be *done with moderation*. Otherwise it becomes a passion and the balance gets lost.

The “Middle Way” of the Buddha, the “Wu Wei” of Lao Tse—that is wisdom.

*

Thoroughness means to do whatever you do completely, thoroughly so that it may be entire and perfect, not carelessly or partially done. Thoroughness is needed in internal as well as external things.

*

I hope this is only a beginning and the care for perfection will go on increasing until our standard of production reaches a point worthy of Sri Aurobindo’s work.

Collaboration and Harmony in Work

To both parties concerned

Those who do not find the way of keeping a harmonious
relation among themselves, I cannot ask to work together.

But my blessings are with all.

23 May 1962

*

Whatever begins with a fuss ends with a failure.

Difficulties in Work

This morning I felt tired after doing 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 should stop and rest.

11 February 1933

*

...Mother, please send me word through A. I am more hurt than I can tell, and I can tell of this grief to no one but you.

It is very foolish to be hurt by such a thing. Why do you allow the ego to come in like that in the work you do?

Blessings

16 January 1939

*

My dear child

You need not worry or get depressed about this matter. Keep your faith and confidence and call on the Divine's force to oblige the people there to do their duty.

I am quite satisfied with your attitude, your work and your progress in sadhana, so you must not be in despair.

With my love and blessings

13 October 1939

*

When in your work you find something giving trouble outside, look within and you will find in yourself the corresponding

Supplement to Volume 14: Words of the Mother—II

difficulty. Change yourself and the circumstances will change.

26 June 1954

*

You must continue to do your work *quietly* to the best of your ability, thinking only of the work and not of the politics that have no importance whatever.

With my blessings

3 June 1957

*

(To someone who was told that the work he was doing stood in the way of his sadhana)

Do not listen to what other people tell you.

Go on quietly with your work in your usual surroundings. The sadhana does not depend on outer circumstances but on the inner attitude. The surrender must be *perfectly sincere*, and if it is sincere it can be *total* whatever your work is and your normal activities. Be sincere in your mind and your vital—it is much more important than to change any of your exterior activities.

5 April 1964

*

Do quietly your work and peace will come back to your heart and your mind.

Blessings

17 April 1965

*

As soon as we are on the true path, the activities that come to us in a harmonious way may be considered as part of the sadhana and accepted.

Ill will and hostile endeavours have a particular “flavour”

Difficulties in Work

which is easily detected and can hardly deceive us any more.

10 August 1965

*

I have very little mental and physical energy. I pray for an inner settling of the matter so that I can remain in peace and work peacefully and at the same time be able to carry on with a thorough study of the books of Sri Aurobindo and the Mother.

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

12 June 1966

*

I have understood that on my side I must keep an attitude of unshakable peace and equality² in the face of all circumstances and keep the mind as quiet as possible, offering everything to the Divine in a receptive silence.

Yes. It is not work but restlessness that tires.

27 February 1971

*

Mother,

My work has now increased so much that I am not able to cope with it unless I work at night. But I find it extremely difficult to work at night. I feel so tired that I usually fall asleep. If I try to work, I feel a great strain. Please consider my problem and show

² The Mother underlined “an unshakable peace and equality”.

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me a way out. Do you advise me to work at night?

No, you must not do night work and you must rest when you are tired. Otherwise the work also will be badly done.

Blessings

4 October 1971

*

(Someone asked the Mother if he should stop his activities because his mind was not pure.)

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 be better.

Blessings

23 December 1971

*

Sweet Mother,

Give us the assurance that this work will be a great success. Every time that I pick up Savitri or look at Sri Aurobindo's photo, tears flow from my eyes. Mother, this is a wonderful opportunity for us to identify with the Lord.

Sweet Mother, how to know that it is Sri Aurobindo's choice and not the choice of this little self. Give us the strength to feel Sri Aurobindo's Presence within us.

Your will shall be done.

Be calm and confident. Do not try to understand mentally and actively—aspire and pray; you will be guided in your heart.

Blessings

*

Difficulties in Work

To J
to help him in his sadhana

(1) Do not be despotic in work. Each one carries within himself the law of his being, which is the expression of the Divine Presence in him, and this law must be respected.

(2) Never forget that the faults of others which irritate us the most are precisely those that we harbour in ourselves, and we should begin by correcting them in ourselves before waiting for others to correct themselves.

(3) Cultivate equality in all circumstances, remembering that all that happens is an expression of the Divine Will.

(4) Make it a general rule to be silent as far as possible, and in any case *never to speak* when one is not calm or master of oneself.

General

The peace and silence remained, even in activity. But the impulsion in me is more towards constant thinking of work than anything else—work seems to have a strong hold against invading influences. But the intensity in work by itself may not be the chief protection. What would happen, for example, if for a time there was no work? Would there be an equally constant and intense thinking or feeling or aspiring for the Divine when there is no work?

Once the consciousness is settled in the aspiration, it cannot depend on work or absence of work.

18 December 1933

*

If one does not like work, one is always unhappy in life.
To be truly happy in life, *one must like work.*

1961

*

When you are at work, it is always better to remain fully aware of your body and its action.

With my love and blessings

*

Material objects like to be useful.

4 May 1966

Part Seven

Parts of the Being

The Soul (the Psychic)

Agni is the flame of purification and of transformation in the psychic being.

c. 1929

*

Psychic beings: The quantity is definite, but the number is indeterminate.

24 March 1932

*

Divine Mother,

I want to discover my psychic being. I am convinced that without knowing this reality neither is surrender possible nor the constant divine Presence. So I request you to tell me whether I should try.

Surely you must try and persevere until you succeed.

With my blessings

28 January 1955

*

The soul is the inner guru of each individual.

The true self of all beings is the Supreme. In him we are all one in the fullest sense of the word.

5 June 1967

*

Supplement to Volume 14: Words of the Mother—II

(About the way to open the psychic and bring it to the front.)

Aspiration addressed to the Supreme.

Let all in me be always at your service.

5 January 1973

*

Your soul blossoms in the Light as a flower blossoms in the sun.

*

Let spirit prevail over matter and the soul be master of the flesh.

*

I do not deny the reality of your experience. I only say that you call psychic being something that is not psychic being, because the psychic being is immortal.

Even if you had died physically, your psychic being would be alive.

Blessings

The Heart

What is the difference between the soul and the heart?

The heart belongs to the human terrestrial world; the soul belongs to the spiritual universal world.

Blessings

The Body

As far as its needs are concerned, the body always claims the right to make its own law, asserting that it alone is in a position to know it.

But the soul... the Divine Presence... ?

*

It is in tranquillity that the body can increase its receptivity and gain the power to contain.

The Subconscious

Mother,

Does the subconscious accept the higher consciousness? I would like to know something about it with regard to my present sadhana.

If the subconscious accepts the Consciousness, it will no longer be the subconscious; it will become Consciousness.

Supplement to Volume 15
Words of the Mother—III

Letters, Notes and Messages
on the Divine and the Universe,
Religion, Morality, Wealth, Government,
Progress, Perfection, Transformation, the Future,
Health, Messages, Prayers and Practical Affairs

Part One

The Divine, the Universe and Nature

The Divine and the Universe

THE UNIVERSE: MANIFESTATION OF THE DIVINE

Manifestation is the acquisition of objective self-consciousness.
Unless one has experienced the thing, one does not know it.

25 October 1952

*

It is equally true to say that all in the Manifestation is unreal
and that all in the universe is necessarily real.

19 August 1956

*

The eye of the Divine Consciousness shines like an eternal
diamond in the depths of the Inconscient.

22 January 1958

*

Sweet Mother,

*I would like to know: What is consciousness?
I asked a teacher, but he said, "It is very hard to
explain."*

When the Lord became conscious of Himself, that created the
world.

Supplement to Volume 15: Words of the Mother—II

Consciousness is the breath that makes everything live.

29 June 1965

*

How has life come to be?

Life had no beginning and will have no end. Life is eternal. It is only on earth that it did not manifest until matter was ready to receive it, and then the plant kingdom appeared, billions of years ago.

THE DIVINE WORKING IN THE UNIVERSE

The Divine's sacrifice is the descent of the Divine into the obscurity of unconsciousness.

c. 1929

*

Life is eternal and perpetuates itself in the truth of the being, eternally at the service of the Divine with the blessings of the Lord.

4 January 1958

*

If the Divine were perfectly expressed, the creation would not need to progress, and the created being would not know the joy of progress made.

Nature and the Forces of Nature

Today was truly a day of victory, victory over all that remained human in the physical consciousness.

O Nature, I bring you strength and light, truth and power; it is for you to receive and use them. It is you who will be receptive in the fruit of your creation, man, and who will open the doors of his understanding. It is you who will give him the energy for progress and the will for transformation—and above all, it is you who will make him accept the Presence and aspire for the Realisation.

18 October 1953

*

The fragrance of flowers is physical Nature's prayer to the Divine, her subtlest offering.

25 August 1956

*

I feel the Presence of the Lord more easily in Nature than in men. Why so?

In human beings the Presence of the Lord is most often veiled by mental activities; that is why you feel it more easily in Nature.

But the Lord is present everywhere.

11 March 1967

Part Two

The Gods, Superior Beings and the Adverse Forces

The Gods

My dear Ma,

Will the Force of the Supermind change the Overmind gods? Are the Overmind gods, especially Lord Siva, interested in the transformation of the nature of the Ashram people, though the all-powerful Supreme Mother is there?

Siva has always been very much interested in what I am doing, and even one day many years ago, he told me: “Whatever you ask from me I will give you.”

12 June 1956

*

Mother,

Who is God Ganesh? I am told that you have also written something about this God.

People worship him and take his name before the commencement and fulfilment of work. There are so many stotras on him. Mother, how to come in contact with Ganesh? Pandit-ji¹ once gave me a Ganesh mantra and asked me to do this japa for six lakh times. Once in Pondicherry I did it regularly—sometimes more, sometimes less. First I do yours and

¹ Nilakantha Joshi, a Tantric adept and guru who lived in Rameshwaram.

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Sri Aurobindo's japa and then trying to remember you in the heart, I repeat this mantra. My child-like feeling is that if Lord Ganesh manifests before me, then he will make me capable of doing a lot of work for the Mother—give me a lot of money for her. Moreover, I also feel that without the Mother's Grace, he will not appear. Mother can I know him? If so, how?

My dear child,

In answer to your question I shall say that each one must invoke Ganesh according to his own feeling—the traditional way is not necessarily the best.

I will tell you my own experience about him.

In 1930 we were having regular meditations in the Prosperity Hall, on the significance of flowers. At one of these meditations, quite unexpectedly, Ganesh appeared suddenly to my inner view. He was of golden light and surrounded by a very luminous golden aura. His form was the usual one as in his images.

It was the first time I ever saw him and I expressed some surprise over his sudden apparition.

Then he told me,

“You see, I am a living being, quite real and concrete—and to give you a concrete proof of my reality I shall send to you henceforth all the money you will need.”

And on this promise he disappeared.

He kept his promise for years and the money was coming abundantly.

Then, in 1939, the Second World War started and everything got spoiled.

However, the true financial difficulties started only ten years later in 1949. Since then it is a struggle.

But if now you invoke Ganesh sincerely, he may resume his good offices, through you. It can be tried.

With love and blessings

8 November 1962

Superior Beings

RADHA

Radha is the personification of integral consecration through love to the Divine.

Early 1930s

THE AVATAR

An Avatar is not a human being although he has accepted to use a human body.

SUPERIOR BEINGS

What is the occult significance of Leonardo? He described a dream he had as a child. A falcon descends from the sky and, with its tail-feathers, forces his mouth open in order to touch his tongue.

This “falcon” was Vishnu’s *Garuda*, for Leonardo was a minor incarnation of Vishnu.

*

There are consciousnesses that cannot be sullied. They illumine whatever they touch.

The Adverse Forces

This state which tries to come upon you and seize you is not part of your true self, but a *foreign influence*. To yield to it and to express it would therefore be not sincerity, but the expression of something false to your true being, something that will grow more and more foreign to you as you progress.

Early 1930s

*

From yesterday I feel something dark and obscure blocking the back of my head. I feel it constantly and it is like a heavy stone. That is why my head feels heavy. It seems to me like a sudden attack. Why has it come and what is it? I pray to you to push it out, my gracious Mother.

Very often similar attacks are the result of bad thoughts that one has had and they fall back on you.

31 May 1935

*

Reverend Mother,

For a long time, ideas are coming to me that for my literary work I require at least 2000 or 2500 rupees of books....I have full confidence that these ideas come from the Divine. If not, I kindly pray to you to put a full stop to them.

Will you kindly permit me to accept books or money to the extent of 2000 or 2500 rupees if offered by somebody to me for that work?

I find it *absolutely absurd* to spend such an amount of money for books, in whatever way the money or the books are procured. Moreover I do not see any necessity of having so many books.

The Adverse Forces

Blessings

2 September 1940

*

Reverend Mother,

On most of the occasions when I used to get ideas about books and literary work, I would feel the presence of Sri Krishna, Sri Aurobindo or some other form of the Divine talking face to face with me and giving me direct instructions for the work. But now I have been told that it is absolutely absurd to spend such an amount of money on books and that there is no necessity of having so many books. And in February, when I wrote to you about issuing a monthly paper, you informed me that the “inspiration” did not come from you, but most probably was only a formation of my mind. On other occasions I was informed that my ideas of translation and other literary work came to me from the vital mind.

Did those ideas not come to me from Sri Krishna, Sri Aurobindo or some other form of the Divine, in spite of my experience of their presence?

They came from the mind.

Was this presence false?

No, but there may have been a mixture in the perception.

Was there some evil force behind, which was taking possession of my mind or vital, presenting itself as Divine and deceiving me for the last so many years?

There are forces in universal nature which move men to get some work done. They are not evil forces but they are mental and vital, not spiritual or divine.

Supplement to Volume 15: Words of the Mother—II

Did my ideas about translating some works of Sri Aurobindo, writing articles and issuing a monthly paper in Hindi, etc. come to me from the same evil force or only from the vital mind under some hostile influence?

They came from the mind and the vital, not from any evil force.

Was the permission for translation and to write articles etc. granted to me only to satisfy the vital or this evil force? Is it not the Divine Will for me to do such literary work in future?

The permission for translation was given to you as to many others, because this is a useful work. But the demand for books was not acceptable and it was therefore refused.

Is it possible for me to make a clear distinction between the real and the false presences of the Divine, between the ideas coming from the Divine and those coming from the vital or evil forces?

Yes, if you keep the mind quiet and pure, and especially if you detach yourself from all ego-motives.

In spite of my repeated request to stop these wrong ideas, they have not been stopped. Is it possible to stop them altogether and make the mind free from their clutches, so that it may move in higher spiritual regions?

Yes, they can be stopped if there is a firm and entire collaboration from your own will.

Blessings

4 September 1940

*

It is not a question of general theory. It is an actual fact. The

The Adverse Forces

Asura (the force of falsehood, anti-divine) reigns sovereign over the physical world; his influence is felt everywhere and in everything in matter. But the time has come when the separation (purification) can be made, when falsehood (the influence of the Asura) can be rejected and when one can live exclusively in the divine Truth.

3 January 1943

*

(Mantra for the removal of adverse beings or forces)

In the name of The Mother
For the sake of The Mother
By the power of The Mother
With the strength of The Mother
To all adverse harmful beings or forces
I order to quit this place at once and for ever.

8 January 1946

*

Dear Mother,

Recently I saw the face of a black young man inside me when I closed my eyes; he was smiling. I don't know if he was going out of me or not. Do you think he went away? And if he has not gone, how shall I drive him out?

I am conscious of a feeling of shrinking whenever I have to come to you physically. Is it due to some such presence?

It may be. It is the result of old sexual desires. Now it is time to get rid of all that. Call for my help—let my light flood your entire being and these dark entities will be compelled to go away.

With my love and blessings

22 December 1954

*

Supplement to Volume 15: Words of the Mother—II

Divine Mother,

I am staying here since April last with my son. I am working in Honesty Engineers (Accounts branch). Before coming here I was a clerk in Bijapur Treasury. Since last month this suggestion is daily troubling me: "You have committed blunders in service and life. You will be immediately taken back from this place and persecuted and killed."

Owing to the pressure of this suggestion I am becoming nervous and always there is a burning sensation in my heart and pain in my stomach.

The Divine Mother may protect me and bless me with Love, Light and Peace.

Do not listen to these voices, they are voices of *falsehood*.

My blessings are with you.

3 October 1961

*

My dear child,

Undoubtedly the accidents are a result of some past mental formations which are still alive in the subconscious.

But there is an attitude which takes away all power from these adverse suggestions; when you are convinced that all that happens is the expression of the Supreme's will, then this conviction brings with it a calm equality which changes into bliss all feelings and all sensations.

28 April 1963

*

Kind Mother,

The present mental trouble seems to me imposed by some adverse force which is still after me, whispering bad suggestions from time to time.

Do not fear any adverse Force—if you keep a sincere faith,

The Adverse Forces

nothing can harm you.

9 August 1963

*

G's daughter M, age 28 and married, is mentally unbalanced. Hysteria, hallucination, possession by spirit (duly exorcised), and practically abandoned by her husband. The family prays for Mother's help and blessings. Her photo is enclosed.

If the photo has been taken *after* the exorcism, she is not properly exorcised—a vital entity is still there—it is of a sensuous kind. I give a packet to send her—if she wears it, it may have an effect.

Blessings

January 1964

*

K, the Parsi visitor who was a victim of black magic, is feeling unwell. Pain, pressure and dryness all over the face; palpitation in the heart; confusion; ache in the body. He is learning to leave things to Mother trustfully.

Let him endure and he will conquer.

Blessings

11 March 1964

*

My dear Mother,

Last night in sleep I became conscious of a darkish furry whirl. It entered my body through the stomach, and the whole body from head to toe began to vibrate with a certain acceleration. Even the heartbeats quickened. I was not afraid and said to it, "But I have a mantra." Then quite confidently I began to

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repeat “Om Sri Ma namah.” The vibrations continued, so after a minute I willed myself awake. I had to keep awake for some time, for as soon as I closed my eyes the vibrations would begin again.

What was it? Why was it? Perhaps I was wrong not to pursue it? Something interesting might have happened. Mother, I wish I had some knowledge of how to act on such occasions.

You did well to resist. We cannot give ourselves without being sure of what wants to possess us.

It must have been some vital force of a doubtful quality.
Blessings

25 May 1965

*

As soon as we are on the true path, the activities that come to us in a harmonious way may be considered as part of sadhana and accepted.

Ill-will and hostile endeavours have a particular “flavour” which is easily detected and can hardly deceive us any more.

10 August 1965

*

If you always put the Divine between you and the adverse forces, they would never be able to harm you.

Part Three

Religion and Occultism

Religion

*(Message for The Mysteries of God in the Universe,
by H. S. Spencer, published in 1967)*

All is ONE, including all the religions, their founders and the Gods.

c. 1967

*

Instead of excluding each other, religions should complement each other.

12 May 1967

*

Christians divinise suffering to make it a means of the earth's salvation.

29 July 1967

*

Christianity DEIFIES suffering to make it a means of the earth's salvation.

29 July 1967

*

The Divine Truth is greater than any religion or creed or scripture or idea or philosophy—so you must not tie yourself to any of these things.

*

Supplement to Volume 15: Words of the Mother—II

There are too many guides, founders of sects, heads of temples or monasteries, sadhus or saints who intervene between humanity and the supreme Lord under the pretext that they are intermediaries, and they keep for their glorified little persons the waves of gratitude that ought to go straight, straight to their true goal: the supreme Lord. I always refrain from having anything to do with these people, whether they are on earth or in the subtle world. Whatever the Lord wills for us He will always give us, and I prefer to receive it directly rather than through intermediaries, however great they may be.

*

I have no faith in ceremonies and rites.

Occultism

CLAIRVOYANCE

S is a grown up psychic being and there is no wonder that he is a good clairvoyant. It is only his exterior being that is young and does not know. Most probably it is the vital being of C who visited the people and the place he knew, before going to his resting place.

In all that there is nothing to fear and if men knew a little more they would find it quite natural.

Blessings

13 May 1969

NUMBERS

8 is the number of equilibrium (in the sense of true Justice).

SYMBOLS

(Written beneath a photograph of two large elephants)

Elephants, the symbol of strength.

11 March 1933

*

(Meaning of the curtains formerly hung in the Reception Room of the Ashram)

It is the dawn of the Truth brought by the Avatar (sun and lotus) and the elephants here represent India. (The elephant is

Supplement to Volume 15: Words of the Mother—II

the spiritual strength, the strength of India.)

1930s

*

Mother,

Last night I dreamed that Sri Aurobindo was riding a splendid white horse. Many people had gathered to see him. The horse was walking very slowly and Sri Aurobindo was smiling at the people as he rode past them. Then the horse entered a big room and the doors were shut. What is the meaning?

The horse represents the Yogic siddhis, being white it means the perfection of the siddhis.

My love and blessings

15 May 1940

*

The deer: gentleness and swiftness of movement.

*

The cow—élan

Other Planets

Man's landing on the moon yesterday is, no doubt, an event marking a very great scientific achievement, but what is its significance for the progress of humanity from the spiritual point of view?

While I was thinking about this yesterday, I was reminded of a letter of Sri Aurobindo written in 1934 in which He has answered this question by referring to Your own experience of visiting other planets in the subtle body. I enclose this answer for You to see along with the question.

I would like to know from You if this is a complete answer to my question—or would You like to add something to it?

Sri Aurobindo's Letter

Question: I have been wondering whether the Mother has been able to establish a direct connection with Mars or any other far-off planet which is probably habitable and inhabited.

Sri Aurobindo: A long time ago Mother was going everywhere in the subtle body but she found it of a very secondary interest. Our attention must be fixed on the earth because our work is here. Besides, the earth is a concentration of all the other worlds and one can touch them by touching something corresponding in the earth-atmosphere.—13 January 1934

This answer is a very interesting one as it deals with the centre of the question.

22 July 1969

Part Four

Wealth, Government and Human Unity

Wealth

WEALTH AND ECONOMICS

We tried our best to keep up the Bank but it was not possible. There is no bad will in this, and you are not the only loser, far from it. Face the circumstances with equanimity and do not take any action. After all, money is not worth forgetting our higher ideal and acting as ordinary men would do.

10 December 1949

*

We are preparing on earth the connecting point, the point of communication and meeting between the mental and terrestrial human consciousness and the supramental and superhuman Consciousness. It is a whole intermediate world that is being worked out, a new creation that is being manifested and materialised.

In order to be realised here upon earth, this creation must utilise the already existing material means and powers, but in a new way, adapted to new needs. One of the most essential powers is the financial power.

c. June 1958

*

Supplement to Volume 15: Words of the Mother—II

Regarding Finances

Money is a force and should not be an *individual possession*, no more than air, water or fire.

To begin with, the abolition of inheritance.

Financial power is the materialisation of a vital force turned into one of the greatest powers of action: the power to attract, acquire, and utilise.

Like all the other powers, it must be put at the service of the Divine.

1958

*

Money is like water, to remain pure it must run.

15 August 1965

*

Douce Mère,

For loans, the State Bank of India is charging between 7 and 8½ percent, depending on the type of loan. Now you please decide at what rate of interest we can borrow money from friends.

I am never for borrowing money. But do as you think best.

10 August 1965

*

What does “to be rich” mean?

It is to have in abundance that or those things which one needs. There is a physical or material richness, a moral richness, an intellectual richness, a spiritual richness.

November 1966

*

Wealth

(To someone who wished to collect funds)

We become richer with what we give than with what we take.

2 March 1972

*

A good rich man is one who feels that he is only the custodian of the money he possesses and who wants to make the best possible use of it. Then all that remains is for his choice to be enlightened and he will necessarily give his money for the Divine Work.

*

(Unable to raise money for a project that would benefit the Ashram, a sadhak bought two lottery tickets and sent them to the Mother with the note below. She tore up the tickets and then wrote her reply.)

Sweet Mother,

I have tried my best, but no money is coming. My only hope lies with you. I am sending you these lottery tickets with the hope that through them you will solve the money problem.

How could you think of such a thing? We have nothing to do with such money. In future, never even think of such a thing in connection with my work.

Government

GOVERNMENT AND POLITICS

For the nations sincerity demands not only that their words shall be one with their acts but also and above all that their acts shall be one with their words.

20 October 1944

*

All these [political] theories are, in my view, of the same nature as religious creeds; they are mental constructions which, little by little, turn into collective suggestions; these constructions base their strength and convincing power on the more or less great number of their believers but certainly not on a higher truth, and, at any rate, are quite contrary to a spiritual attitude and spiritual life.

22 March 1947

*

In their ordinary consciousness human beings cannot tolerate any authority imposed upon them by any other human being who seems to be on the same level as themselves.

And on the other hand, to have the right to impose itself on others, a human authority must be enlightened, impartial and unselfish to the extent that nobody can question its value.

1953

*

The age of Capitalism and business is coming to an end.

But the age of Communism also will pass. For Communism as it is preached is not constructive; it is a weapon to combat

Government

plutocracy. But when the battle is over, the armies are disbanded for lack of employment; and Communism, having no more utility, will be transformed into something else that will express a higher truth.

We know this truth, and we are working for it so that it may reign upon earth.

21 March 1956

*

(Regarding a letter from the Government of India)

I had an intense experience.

I saw, I felt, I experienced that in spite of all appearances to the contrary, the world is on the way towards the true, towards the day when governmental powers will belong to those who have the true power, the power of Truth.

1950s

*

(Regarding the economic policies of the Government)

You leave free hands to the bandits and take insulting measures against the honest people. It will be like that so long as the country is not governed by the wisest people.

The wisest people are those who can freely and correctly read the hearts and the minds of men.

June 1965

*

It is written in the Talmud: "If a single community repents, the world will be saved."

I have said lately: "If a single country follows the Truth, the world will be saved."

25 June 1967

*

Supplement to Volume 15: Words of the Mother—II

So long as one is *for* some and *against* others, one is *necessarily far from the Truth*.

At present, all politics is based on falsehood, and no nation can entirely escape this falsehood.

De Gaulle has an embryo of inner life, he knows that there is a force higher than the physical and mental forces—and that is why he is more receptive than many others.

But he has ideas, principles, preferences, etc. and thus he can make gross errors just like any other human being.

It is through this whole jumble and chaos that the Truth-Consciousness is at work everywhere, on all points of the earth at once, in all nations, all individuals, without preferences or distinctions, wherever there is a spark of consciousness able to receive and manifest It.

29 July 1967

*

Socialism, like all political parties, belongs to the past and must be surpassed if we want to serve the Truth.

October 1969

*

Even the profoundest and surest political instinct is not wisdom.

—Sri Aurobindo

Only perfect union with the Divine can produce this state.

*

What is hierarchy?

It is the organisation of functions and capacities, and the manifestation in action of each one's true nature.

*

Government

One should *never* take into account people's lack of understanding. Otherwise nothing in the world can change. It is not the bottom that must govern, it is *the top*.

LAW

As human consciousness progresses, what was valid at one time is no longer valid at another. But one must be very careful to replace the law one no longer obeys by a higher and truer law which fosters progress towards future realisation.

One has no right to give up a law until one is capable of knowing and observing a higher and better law.

5 October 1969

VIOLENCE

Violence is a degradation.

4 June 1969

Human Unity and the World

HUMAN UNITY

Mother Divine,

In the postscript chapter of The Ideal of Human Unity, Sri Aurobindo warned that there might be a crash of this civilisation, or even of all civilisations, unless the present United Nations is succeeded by a stronger world union. This next step, a strong World Union, obviously cannot come in time to prevent the vast disaster unless a great détente among the nations can be effected. The practical steps for bringing about that détente have, we believe, been revealed to us in the “Plan for Peace and Progress”, outlined in my letter of July 10th. These steps form a new creative approach to world unity. We propose to foster a positive, optimistic attitude through the Mobilisation of Truth Forces. I see all my life, especially the last twelve years, as a preparation for this work of Awakening and Mobilisation.

Mother, am I ready yet for this work?

It is true that this is a part—and a very important part—of the work of tomorrow. It will have to be done—but the world is far from being ready. And to do this work now may mean the martyrdom of the misunderstood.

Are you ready for that?

Love and blessings

16 July 1965

*

Unity is above qualities and defects.

Unity is above human character.

Human Unity and the World

Unity is above mind's practicality.
Unity comes before perfection.
Perfection is in unity.

12 April 1972

*

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.

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 whole. These must not be pulled out of their concentration and must remain sympathetic witnesses of World Union, but not active participants.

THE WORLD TODAY

Only a change of consciousness and the conquest over falsehood can change the conditions of this world.

*

Nothing but a radical change of consciousness can save humanity from the terrible plight into which it is plunged.

*

Change your consciousness for the world to be saved.

*

Rise to a higher consciousness for the world to be saved.

*

Supplement to Volume 15: Words of the Mother—II

Mother,

...At present the working is going on with direct Supramental Force. Its immediate action on the world of selfishness, strife and disharmony is not encouraging. We see everywhere clashes; the world is going on in the old way as usual, perhaps worse. One is reminded of the old legend that the first thing that arose from the churning of the Ocean of Life was poison. Nectar came last. The action now looks to be similar. India is going on in the same old way, placating Pakistan and the Mussalmans and Russians.

One sentence in the Mother's reply in connection with the Israeli-Arab war seems to me to be very ominous: "This is not the conflict that will decide the future of our civilisation." Does it mean that there will be another bigger conflict in which the present civilisation will be destroyed though the world will be saved? Or does it mean that there may not be any war at all and the fate of our civilisation may be decided by natural evolution of consciousness? But the last one seems very unlikely except that the complete transformation of the Mother's physical will produce such tremendous effect everywhere that disharmony will become impossible.

It looks evident that if the transformation undertaken could be achieved in its totality, the necessity of another world war would no more exist.

But purposely, for the sake of the work, the future is not revealed. So your question cannot be answered. Thus for everyone the wisest is to open oneself as much as possible to the force that is pressing for manifestation, to keep sincerely an ardent aspiration and an unshaken faith... and wait patiently for the result.

27 July 1967

*

Human Unity and the World

In truth, no system can on its own effect the change that humanity desperately needs; for that change can only come by developing to the fullest the possibilities of one's higher nature. And this development depends on an inner growth, not on an outer change.

However, outer changes can at least prepare favourable conditions for that more genuine improvement; or on the contrary they can lead to such conditions that only the sword of Kalki can purify the earth of the burden of an obstinately Asuric humanity.

The choice depends on the species itself; for as it sows, so shall it reap the fruit of its Karma.

DARKNESS AND LIGHT

To the Divine Mother,

O Light of lights, without Thy grace my life is wasted in the suffocating darkness in spite of the light of the whole earth. I pray to Thee to descend into the dark parts of my being. After a long interval of unconsciousness, I have begun to be conscious of Thy Force with me. Life without You is death. In You is the greatest happiness of my life.

I am happy with this awakening of your consciousness. It must be allowed to develop more and more in order to let the light penetrate everywhere, even in the darkest corners.

My help and my protection are always with you.

17 June 1935

*

*I have fallen into darkness and lost contact with you,
my Divine Mother.*

Supplement to Volume 15: Words of the Mother—II

You have to quickly get out of the darkness and regain the contact!

With my blessings

24 June 1935

*

There is no night without daybreak; when darkness is thickest dawn is ready.

*

Thus the light grows always. As for the shadow, it is nothing but a shadow and it will vanish in the growing light.

*

In the physical world, even darkness has its use—it sometimes acts as a protective veil.

Part Five

Time, Progress and Perfection

Past, Present and Future

THE PAST

Do not worry about what has been done.
Let the past pass away.
From today you are reborn.

13 April 1929

*

My dear child,
Your prayer has been heard. Your past has disappeared.
Prepare to grow in consecration, in light, in peace.
Our blessings are always with you.

*

Will not past actions come in the way of sadhana?

Complete consecration to the Divine wipes out what one has
been in the past.

*

Let the past be past. Concentrate only on the Eternal.
Blessings

*

Say goodbye to what has been to be ready for welcoming what
has come.

*

Supplement to Volume 15: Words of the Mother—II

Learn how to part with what was in order to receive what has come.

THE PRESENT

Every moment contains the balance of all the simultaneous possibilities.

THE FUTURE

All knowledge, past and present, must be illumined by the Truth of the future.

*

From step to step, from truth to truth, we shall climb ceaselessly until we reach the perfect realisation of tomorrow.

TIME

Nothing in the universe is truly urgent.

It is only desire that brings with it the feeling of urgency, the sense of immediate necessity.

Beyond desire lies the calm of Eternity.

Each thing comes in its own time and at its own hour.

Progress and Perfection

PROGRESS

The greatest progress is made through steadfast and joyful equality.

16 September 1951

*

If the Divine were perfect in his self-expression, the creation would have no need to progress and the creature would not know the joy of progress made.

28 October 1956

*

Leave all care to the Divine Grace, including your progress, and you will be in peace.

Blessings

5 May 1958

*

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

*

The purpose of earthly life is progress. If you stop progressing, you will die. Every moment that you pass without progressing is one more step towards the grave.

c. 1970

*

Supplement to Volume 15: Words of the Mother—II

In the world of the Soul, all is perfect for eternity.

In the world of becoming, everything is as good as it can be at each moment given the present universal conditions; but everything is perpetually changing because the universe is progressive, and for each person this progress takes place more or less quickly depending on how much influence the soul exercises over the outer being to transform it.

PERFECTION

The perfection is there coexistent with the imperfection and attainable at each and any moment.

November 1964

*

Perfection is not a maximum; it is a totality.

Unity is not a simplification; it is an integrality.

16 December 1964

*

No perfection can be realised without contact and identification with the Divine.

SUCCESS

My dear child,

Do not be discouraged by an unsuccessful attempt. Success comes to those who endure and persist.

With my love and blessings

29 March 1942

*

Progress and Perfection

(Message to an industrial concern)

Steady reliability assures success.

9 September 1966

VICTORY

Transformation, glorification, divinisation: the life-hymn of
Thy Victory.

16 August 1956

*

To know how to see Thy Victory in everything—is this not the
best way to help achieve it?

26 August 1956

*

For those who use their physical eyes alone, the victory will be
apparent only when it is total, that is to say, physical.

But this does not mean that it has not already been won
in principle.

2 October 1957

*

There is nothing that is not ultimately an instrument leading to
Thy integral Victory.

*

Victory

Will not love win the Victory—a total victory
such as I conceive it?

Part Six

Transformation and the Supramental

Transformation

The transformation is going to be: nothing will ever stop it, nothing will frustrate the decree of the Omnipotent.

*

The true change of consciousness is that which will transform the physical conditions of the world and make of it a new creation.

*

We are not here to repeat what others have done. We are here to prepare ourselves for the manifestation of a new consciousness and a new life.

*

In perfect union with the Supreme

Let His work be done upon earth and a Divine world be created here.

With love

*

Sweet Mother,

Scientists are wondering what message to send into the universe in order to contact other civilisations on other stars, a message that could remain current for the hundreds of years necessary for its voyage.

Supplement to Volume 15: Words of the Mother—II

Equals One *would like to answer to this question in its next issue. What message does humanity or the Earth or Sweet Mother have for the universe?*

Man is preparing to become the superman.

Earth is preparing for a new creation.

The universe is preparing to know its Divine Origin.

The Effort of Transformation

The effort of transformation which one has refused to do in this life will have to be done in many other lives and in conditions far more arduous than in this one.

3 July 1942

*

Do not be anxious—there is no necessity of doing physical exercise for realising the supramental.

To explain in detail what is happening now would take too much time, but one thing is certain: each one must follow his own line irrespective of what the others do and the goal is open to all sincere and steady endeavour.

11 June 1948

*

(Note related to the Mother's essay "Helping Humanity"¹)

The School for Heroes

To relieve is not to cure.

To escape is not to conquer.

Only transformation can change the condition of the earth.

A new consciousness, a new force, a new power, bringing to the earth a higher equilibrium and a new light, can alone accomplish the miracle of this transformation.

For that one must stop being an animal and become a divine man.

c. 1950

*

¹ *On Education*, CWM vol. 12, pp. 95–101.

Supplement to Volume 15: Words of the Mother—II

To become the pure crystal vessel that contains the sacred flame.

7 August 1957

*

How to prepare for the Hour of God?

The best preparation is to be useful to the Divine's work.

May 1963

*

"To be what Mother wants", is that not to be transformed?

Undoubtedly.

For everyone: to prepare oneself for this transformation.

For a few: to begin the work of transformation.

For a very small number: to hasten the process of transformation.

June 1969

*

Only if the Lord were on earth, wearing a supramental form, would he be able to satisfy you. Unfortunately, he is not here and we are all still subject to the limitations of the body and physical action. We are free only in our inner consciousness and sometimes we are all-powerful—all-powerful in the subtle realms, but not yet in matter.

For yogic disciplines that are material, we have to be content with the old methods before we can develop supramental methods. The first point is to learn to obey, scrupulously, absolutely, with perseverance and tenacity. Towards this end, I am going to give you a first exercise²—the rest will come later when this first point has been thoroughly established.

*

² This exercise is not given in the manuscript.

The Effort of Transformation

The greatest obstacle to participation in the new world is attachment to what has been and to what still is. One must know how to come out of old constructions in order to enter new ones.

Say goodbye to what has been in order to make way for what must be.

*

Not only free from all animality, but also beyond all humanity.

The Supramental Manifestation upon Earth

Open to the New Light that has dawned upon Earth and your path will be illumined.

28 July 1956

*

How few understand what an infinite Grace it is to be alive at this marvellous turning-point in earth history!

9 September 1956

*

For the Truth-Consciousness, both time and space are unreal. To live in the consciousness of eternity is to become eternal.

21 November 1956

*

To the supramental dove

Salutations to you, O divine messenger, herald of Victory.

Be welcome among us here upon earth.

1 January 1957

*

Let the old things go down to the grave, and open yourself to the new Light.

Think anew, act anew, a new Life is being born upon earth—be renewed.

13 May 1957

*

The Supramental Manifestation upon Earth

Now when I give “New birth”, it is birth into the new supramental world.³

16 January 1958

*

(Regarding the capacities needed to gain access to the supramental world)

Capacity for indefinite expansion
of consciousness on all planes
including the material.

Limitless plasticity,
to be able to follow
the movement of becoming.

Perfect equality
abolishing all possibility
of ego reaction.

12 January 1962

*

The world forces will act towards the supramental manifestation from now onward.

21 February 1967

*

For some time now I have been seeing innumerable tiny white vibrating particles everywhere. I can see them more easily at night, but they are there at all times. If I pay no attention to them, I “forget” them

³ On New Year’s Day each year, the Mother distributed to members of the Ashram the sweet marjoram leaves she named “New birth”. The statement above was written in 1958, two years after the manifestation of the supramental consciousness upon earth.

Supplement to Volume 15: Words of the Mother—II

as I forget the ticking of my watch. Is this a divine vibration in the subtle physical?

This is certainly one of the manifestations of the light of truth which has descended upon earth.

14 June 1967

*

When you stand in the light of the Supreme Consciousness you must not make a shadow.

16 April 1969

*

A new factor has entered the creation. All the problems of the world, individual or collective, must be reconsidered in this new Light.

*

The consciousness that has to be manifested is already in the earth atmosphere. It is now only a question of receptivity.

*

The supramental Light, Consciousness and Force have manifested. The supramental Ananda has not come yet. When I say “manifested” rather than “descended”, I do not mean that the Supermind involved in Matter, in the Inconscient, has emerged. That emergence is for the future, but, of course, now it is merely a question of time: the process is natural and inevitable. The manifestation is the outbreak of the Supramental world proper into the subtle physical atmosphere of our universe.

*

The Supramental Manifestation upon Earth

(Regarding the supramental gnostic consciousness)

It gives a sense of great simplicity, for it is always when one descends that the complications begin.

*

Let us always remember that our goal is to manifest the Supramental Reality.

*

(To someone who asked whether the Supramental Force has manifested previously on earth)

But it may have manifested partially and momentarily in an individual, as a promise and an example.

*The New Consciousness*⁴

A new consciousness is at work upon earth to prepare the coming of the superhuman being.

Open yourselves to this consciousness if you aspire to serve the Divine Work.

To come into contact with this new consciousness, the essential condition is to no longer have desires and to be completely sincere.

April 1969

*

Addressed to people of ill-will

The harm you have caused willfully always comes back to you in one form or another.

(said by the S.M. [Superman] consciousness)

April 1969

*

To speak of the new Consciousness you must let it penetrate you and reveal to you its secret. For only then can you speak with any competence.

⁴ According to the Mother, on 1 January 1969 a new consciousness descended upon earth. She called it the Superman Consciousness (*la conscience du surhomme*) or simply the New Consciousness.

Overmind and Supermind

Is there not knowledge by identity in the Overmind?

There is knowledge by identity in the Overmind and also in the lower planes. But it is not there the direct basis of all Knowledge as in the Supermind.

16 December 1933

Part Seven

Birth, Death, Sleep and Dreams

Birth, Death and Rebirth

BIRTH

(A disciple sent to the Mother her study on the right way for a mother to prepare for the birth of her new child. The Mother replied:)

I have read your work with great interest—it deals with an important aspect of the problem. But a public exhibition is impossible. Seeing and reading this, too many young girls will imagine they are destined to give birth to the “solar child”—that would be a disaster.

In order to do this work, one must have gone beyond all desire; and unfortunately, this is not yet generally the case, whereas ambition and vanity are rather frequent maladies.

OLD AGE AND DEATH

Revered Mother,

The condition of my mother has taken a sudden turn for the worse, I think. Her mental balance is totally lost—she is always talking incoherently. She has become extremely anxious to depart from this world and is constantly saying, “O Mother, take away my life now.” Praying for Thy blessings and doing what you think best for her.

Supplement to Volume 15: Words of the Mother—II

Certainly the best for her is to leave this body.

Love and blessings

26 September 1949

*

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.

With my blessings

26 June 1954

*

(To a father on the death of his son)

Personally I should like to think death and disease are not inevitable; life can even now be prolonged if sufficient progress is made. Nothing like these things can happen to us if we do not accept them. If the boy wanted to go away, why should not the Divine sanction his going? Death to the son did not happen as a punishment to the father, it happened as a consequence of the son's free choice.

Efficiency of prayer, to my mind, depends on our relationship with the Divine. It is difficult to establish a personal relationship with an unknown impersonal Divine. If people would recognise the incarnate Divine, their prayer would be more easily heard. The course of life is not inexorably determined by Nature.

This is the proper answer and there is nothing to add except that the Divine Grace is limitless and will prove itself to be so for those who have full and sincere faith in the Grace—faith must not depend on exterior circumstances because the Divine knows better than us what is truly good for us.

Love and blessings

11 September 1962

*

Birth, Death and Rebirth

All that happens is always the effect of the Lord's Will and always for *the best* of the souls who have faith in Him.

Your father had and still has the "darshan" he wished for. His soul is in peace and his peace will increase if you stop having wrong thoughts and ignorant worry.

21 December 1964

*

(Regarding A.B. Purani. After his passing on 11 December 1965, his daughter saw him in a dream; he was not wearing clothes and this frightened her. Her letter ends:) I was afraid, but still I looked at him and said, "If you come in this way I will tell Mother." He smiled and went away. Is he wandering like this? Was it a ghost?

It may be some part of his vital.

But what I met of your father in some subtle world was also without clothes, but all wrapped in pink and very pale blue light, and he was almost dancing when he saw me and said, "I am so happy here, so happy!"

So you need not be troubled, he is all right.

Blessings

23 April 1966

*

My dear Mother,

I am anxious and I will feel so thankful if You will please send me an answer to the following question.

When my body is dead and is buried or burnt or eaten by vultures, will my consciousness feel the pain of being burnt etc.? Or will the consciousness not feel any pain, no matter what happens to the dead body?

Normally the consciousness of the departed ought to feel no pain for what happens to the body after his or her departure. But there is in the material body itself a consciousness called the

Supplement to Volume 15: Words of the Mother—II

“spirit of the form” which takes some time to get out completely 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

*

Sweet Ma,

I have led a happy life here serving Thee. Allow me to express my heart's gratitude to Thee for having given me the greatest opportunity of my life—to live happily at Thy Feet and to do Thy service all these thirty-five years.

I am now nearly 84 years old and my physical condition is bad. I have become quite helpless and I have no more wish to continue in this body. Now, sweet Ma, I pray to Thee and Lord Sri Aurobindo to release me from the body and take me for rest and peace at Your golden Feet.

Let the Lord's will be done.

With love and blessings

21 June 1967

*

Mother Mine,

What terrible thing happened to me today from 5 a.m. to 9 a.m.? Was it DEATH?

Let us hope it is the death of the Ego.

Blessings

17 October 1967

*

R did not come to me, but from the first letter you wrote about her coma, I looked and saw that she had chosen to go. The

Birth, Death and Rebirth

reason was not clear, but it was a question of belief in some better world or better life than the one she was leading upon earth.

In any case she has been surrounded with what is necessary to make the departure easy and the rest peaceful.

Do not grieve, nothing happens that is not the will of the Supreme and He knows what is the best for each and every one.

My love and blessings are with you.

2 August 1968

*

Say to 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 speak, there is nothing astonishing in that and no reason to be especially sorry about it.

*

You want to know the story of their death—but some deaths have no story. It is the quiet transition from one state of consciousness to another, a peaceful entry into a silent wait for another period of activity.

*

Why do you fear?

So many people are anxious to know what is death and how things happen afterwards—and you had the experience even without asking for it.

And for death itself it comes only when it is time for it according to the Supreme Vision which knows better than us what is the best for our being.

Blessings

*

Supplement to Volume 15: Words of the Mother—II

Never wish for death.
Never will to die.
Never fear death.
In every circumstance will to exceed yourself.

*

If you fear death, it has already conquered you.

SUICIDE

(To someone who was thinking of taking her life in order to have a better life in her next birth)

All these are unhealthy imaginations. Who says that your next life will be as you desire? On the contrary, if you leave your body prematurely—in other words, before having achieved the purpose for which the psychic has incarnated—the consequence will be conditions *far more difficult* in the next life.

The only solution is to fight and conquer the present obstacles—and in the particularly favourable circumstances in which you find yourself.

My blessings

10 January 1957

REBIRTH

Dear Mother,

Yesterday I wrote to Thee about the death of my Guru. May I ask about him a little? Thou art aware of all that happens in the subtle world, so Thou canst know about his soul also. Swamiji was a “Jivanmuktanani”, so has his soul merged in the Absolute or will he take birth again for the janakalyan, the good of the world?

Birth, Death and Rebirth

Do you have his photograph? Send it to me, I shall see.

Last night I dreamt that there was a birth of good souls in some house somewhere. I saw many people gathered in joy. Musical instruments were playing in honour of the occasion and people were rejoicing. When I awoke, the idea occurred that Swamiji has taken birth again.

Theosophists believe that the soul (psychic) selects another body even before leaving the present body, and as soon as it leaves this body it goes into the other that has been selected. Raman Maharshi also has said something like that. But Thou has written at one place that the psychic takes rest in the psychic world and then returns. In Tibetan Buddhism the Lamas immediately take birth. Is it that some need rest and some who are strong come immediately?

For each one after death the conditions are different.

I wanted to know about K also, but at that time I could not ask. Wilt Thou say something about him?

He came straight to me at the moment he left his body. Here is what happened to K. A certain day at a certain hour I saw a man rushing to me who told me, "Mother, pardon me for not having recognised you when I was in my body." I gave him shelter and rest as I usually do for those who come to me after death and did not think of it anymore. When two or three days afterwards you informed me of K's death I knew it was he who had come to me. I told the whole thing to Sri Aurobindo but did not speak to you about it as you had put no questions.

11 May 1939

*

Supplement to Volume 15: Words of the Mother—II

Dear Mother,

You told me that You saw Swamiji several times before he left his body. Was it on the day he left the body or several days after?

Several other days and the last time a few hours before he left his body.

He last time he came he simply told me: “I am going away.” He must have gone straight to some higher world.

Blessings

13 May 1939

*

I have read a lot and heard about past and future lives, but I strongly feel that it is in this very life that we must realise our highest aspirations, as if it were the last chance given us. For me, allusions to other lives are intangible and academic rather than a help and a hope. It is not that I do not believe in reincarnation, but this thought comes to my mind very often. Mother, is it a narrowness of vision on my part, or what?

The knowledge of past lives is interesting for a knowledge of one's nature and the mastery of one's imperfections. But to tell the truth, it is not of crucial importance and it is far more important to concentrate on the future, on the consciousness we must acquire and the development of the nature, which is almost limitless for those who know how to do it.

We are at an especially favourable moment of universal existence, when everything on earth is preparing for a new creation, or rather for a new manifestation in the eternal creation.

7 November 1970

Birth, Death and Rebirth

IMMORTALITY

Vital immortality: the consciousness of the continuity of life independent from the body.

c. 1930

*

The goal we aim at is immortality. Of all habits, death is certainly the most inveterate!

26 July 1967

Sleep and Dreams

SLEEP AND REST

Sweet Mother,

I have not been sleeping well for the last month. I wake up at 3 or 3.30 a.m. Yesterday night I went to bed at 11 and woke up at 12.30. Sleep does not come, and I always feel heat in my head and eyes, and sometimes I have a headache. If You want me to consult some doctor, I beg You to allow me to consult H because allopathy does not fit well with my system and I am not keen on taking medicine.

This lack of sleep does not come from a physical condition but a moral condition, and the old medical treatment cannot improve it but will make it worse.

Only one thing can be effective—a true detachment from material things, from the circumstances of life and from physical difficulties. Only peace and quiet in the feelings and calm and silence in the mind can restore the proper functioning of the body and give you a normal sleep.

My blessings

8 April 1956

*

Before going to sleep, when you are on your bed—aspire for the peace of eternity and relax as much as you can.

My love and blessings are with you.

1969

*

Sleep and Dreams

Rest should not be a fall into unconsciousness and tamas. Rest should be an ascent into light, perfect peace, total silence—a rest that rises beyond darkness.

Then it is true rest.

DREAMS

My dear Ma,

I request you to kindly let me know how the following things are possible:

B does not know how to speak English, yet she saw you in a dream and had a conversation in English with you. She not only perfectly followed what you said but also very clearly told you what she wanted to say.

In the same way I once had a nice dream. On the opposite side of the river bank I saw a lady and a gentleman. To me they were godly. I remember that I spoke to them beautiful Sanskrit verses that were unknown to me. I know very little Sanskrit, so how was it possible for me to do so?

The inner consciousness knows many more things than the outward consciousness. Sometimes in dream the connection is established for a time between the two and that is how these things can happen.

My love and blessings

29 August 1949

*

Mother dear,

I had a bad dream. I dreamt that I came to your room and stole some soap or perfume from you.

It is not at all a bad dream.

Supplement to Volume 15: Words of the Mother—II

Have you forgotten Krishna stealing the butter?
The Divine likes the “robbers” who steal his wealth!
Love

7 April 1967

*

Will it be possible for you to find the report which X sent you a week back of Y's dream about Z? Z is very anxious to know the meaning. So will you be kind enough to say a few words? It was quite a short report.

Usually I give no “meaning” to dreams, because each one has his own symbolism which has a meaning only for himself. I read the letter of which you speak and found nothing to be said about it.

c. 1967

*

It happened in my dream though I was conscious of you. I saw that in your photo you were staring at me, but still within a moment I was turned as if into a beast. We were not ourselves, we were upon one another as if in hunger, though there was no excitement in me.

These are movements coming up from the subconscious. It is only by aspiration and will that they can be overcome. *Decide* in your mind and your heart that you will call me when the danger comes, and you will succeed in calling me in time before any wrong movement takes place.

Part Eight

Illness and Health

Inner Causes of Illness

I have postponed writing to you because I am obliged to tell you that the state of your health is the exact expression of your inner condition; and that there is not much hope for its amelioration unless you thoroughly change your inner attitude. It is only if and when you will become faithful to your highest aspiration, sincere in your consecration to the Divine and act accordingly that you can expect to see a true improvement in the condition of your body.

10 June 1930

*

Douce Mère,

From the second week of my arrival here on 21st November last year, a series of illnesses and ailments have pursued me one after the other, with intervals of respite for a few days now and then. Once while marching, my leg muscle was sprained and took about ten days to cure. On 21st April, while getting down from a footpath, I fell down and my right foot was badly twisted and is not completely cured yet. Such illnesses and ailments in such frequency are occurring for the first time in my life.

It would appear that there is something wrong somewhere within me. If I have to accept these ailments as part of the process of sadhana for removal of wrong elements from me, I shall do my best to accept the conditions cheerfully.

Supplement to Volume 15: Words of the Mother—II

*May I have, Divine Mother, your guidance,
advice, directions and protection?*

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.

With my blessings

18 May 1957

Fear and Illness

Mother,

Yesterday when I went to the market, I heard from the shopkeepers that some man had died from cholera. When I went to bed I remembered that, so I could not remain in peace and calm. I was very much afraid. I am thinking that it was mental weakness.

Dear Mother, please protect me from such dangers.

Certainly it is a mental weakness. It is absurd to be frightened. When it is time for death a pin or a nail is sufficient to kill someone; when it is not time for death, he can go to the most dangerous places, where there are the worst illnesses, nothing can happen to him.

A sadhak must have no fear because he belongs to the Divine and he must put all his trust in the Divine, wanting that the Divine's will should be done always.

2 October 1934

*

O my sweet Mother,

I have got a pain in my chest, especially in the right side. I don't know what pain this is. Sometimes I think that I have got TB. I try to get rid of this thought but I cannot. Mother, I earnestly pray for Thy help, guidance and blessings.

Fear is always worse than illness. Do not think of all that and you will be all right.

With my blessings

17 September 1954

*

Supplement to Volume 15: Words of the Mother—II

Mother dear,

*I am feeling queer. My head is heavy and my eyes
are smarting. Please don't let me be sick.*

Throw away all fear and you will *not* be sick.

Blessings

2 August 1964

*

1—Never believe that you are ill—reject the fear from your mind and body.

2—When frightening suggestions and feelings come to upset you, do not listen to them and remain quiet and confident in the Divine's protection.

3—Call for the light, the force and the strength from Sri Aurobindo and myself, wrap yourself in them and push them inside your body as the true means for cure.

Wrong Thinking and Illness

My child,

Do not think so much of your “illness” and your unpleasant feelings, because by thinking of them they are increased. It is better to concentrate on the Divine’s Grace, it is more useful.

With love and blessings

25 February 1963

*

Sweet Mother,

Since last year I have been observing that I get severe neck pain just at the time when I am to get my monthly period. It remains for three to four hours and sometimes more. Mother, it becomes so unbearable and makes me so weak that at times I cannot even remember You. I am unable to find out the cause of it. At this moment also, in that severe pain I am writing to You this letter. Is there anything I have to do on my part? I pray for Your guidance.

It is a nervous pain aggravated by thought concentration upon it and expectation.

If you could divert your thought and have a strong and steady faith that the Force can relieve you from the pain, it would get better.

Blessings

25 May 1965

Desires and Illness

My dear Mother,

Thou mayest perhaps remember that once I wrote to Thee about a female disease of mine and I wrote also that I was feeling weakness and I thought the weakness was due to that disease. The weakness is going on up till now.

I have been suffering from this disease for some years. Gradually it is increasing and many new symptoms are appearing. I told my father about the symptoms. He said it was leucorrhoea and told me not to be afraid of it.

It is nothing serious and not at all dangerous. You must not be afraid nor troubled about it. Keep yourself quite clean and do not eat spiced food and it will go provided you keep also your mind and your feelings *pure from all desires*.

Blessings

14 December 1951

*

Mother,

Since the body gets diseased and out of tune very frequently, I feel that the physical touch of the Divine Mother will be very helpful, especially now. So I humbly pray for a short pranam, whenever possible, during distribution.

It is only by correcting your ways of living that you can hope to get a good health.

Blessings

22 May 1955

*

Desires and Illness

Mother,

I have not quite followed what Mother meant by the “ways of living” which affect my health. I pray to be enlightened in the matter.

I have corrected my diet and am taking boiled vegetables. I am also taking physical exercises—including Sarvangasana for six minutes. I am taking two tumblers of water early in the morning as advised by Mother, yet my constipation still cannot be avoided.

I have taken to gardening in right earnest with the idea of offering the flowers and vegetables to the Mother.

All that is good from the physical point of view—but what I mean is, living in vital desires and sexual indulgence, and thus being false to your sadhana.

Blessings

13 July 1955

Peace and Quiet and Illness

Be quiet and peaceful and the cure will come much quicker than if you are restless.

Surely you will soon be able to come to pranam, when the doctor will allow you to do so.

With love and blessings always

1 November 1934

*

Yes, it would be good to reduce all this work, if possible.

I hope that the condition of your health is better. There is a psychological moment when it is necessary to take rest. You must not let this moment pass by; always make time for *inner calm and silence* — this is very important.

The Force and blessings are always with you.

12 August 1962

*

(To someone who complained of ill health and an inability to sleep)

If you kept your mind a little *quiet*, you would not have to put all these questions. You would know what you have to do and know if truly you belong to the Divine, or to the world, or to yourself, your ego.

Even the *meaning* of my answers you cannot understand unless you keep your *mind quiet*. You cannot sleep because your mind is not quiet. Your health is bad because your mind is not quiet. So there is only one remedy to all your ills, *quiet your mind*. If you sincerely decide to do so, my help is with you.

Blessings

29 January 1963

*

Peace and Quiet and Illness

In calm and quietness, you will recover your strength.
My love and blessings are with you.

Faith and Illness

Remember to keep faith and confidence and quiet in the physical being always. With faith and confidence the protection can work and with peace in the body, in the material consciousness health and strength are sure to return. I trust that even in less than the three days you will be quite well again and that we shall see you here next week.

With love and protection from Sri Aurobindo and myself

29 October 1929

*

Revered Mother,

I wrote to Thee several times about my stomach trouble. I have been suffering for a long time. Nowadays I am getting a good deal of trouble. S has asked me to take this homeopathic medicine. Mother, should I take it?

If you have faith in the homeopathic medicine, take it. It is the faith that cures.

With my blessings

4 October 1953

*

A quiet courageous heart, a fearless consciousness, an indomitable faith—and your recovery will be rapid and radical.

With love and blessings

24 May 1959

*

Mother Divine,

You have said: "To eat without working produces a great disequilibrium."

Faith and Illness

I was only waiting for the operation, after which I will take up some physical activity as well as some material work, but due to the aggravation of eczema I could not undergo the operation. But the eczema goes on aggravating me and I find myself in a vicious circle. I pray to You to take me out of it.

What shall I do now? Shall I at once take up some work in the Garden Service or shall I reduce my food to a minimum? I would like to hear a word from You.

Take up a work you like.

Eat according to your hunger.

But, most important, *keep faith*.

Love and blessings

27 May 1970

*

My dear Mother,

For more than three months I have had a kind of pain in my waist. First I told M. She was massaging, putting compresses and giving me some exercises, but it was not going. Then she told me to go to H for physiotherapy. I went there and was taking hot baths, but I get relief only when I take bath or do exercise. After a short time it comes back. Always it is painful. When it was not going M suggested I go to S. He saw me and said, "It is due to your monthly period", so he told P to give me some exercises. I was doing them, but it was not going away completely.

Mother, I heard that homeopathy is good. So if you think it will suit me, then I can try with H. Whatever you say I will do.

It is only *faith* that is good—no doctor and no medicine can cure you.

Supplement to Volume 15: Words of the Mother—II

My blessings

*

My dear Mother,

Last night while doing marching I suddenly got a jerk in the back of my shoulder. Now I cannot move my shoulder freely. It is painful. Last time when I got waist pain, I informed you, and after that I felt much better. Now I have almost no pain. I pray to you this time also that I will be all right by your grace.

Keep your faith and you will be all right.

Blessings

*

It is well understood that I want you to get cured and recover good health. And I was not opposing the two (body and spirit).

I meant that if your faith is strong enough, you can very well get cured here with the help you can find in the Ashram, without having to go to the hospital.

With love and blessings

Grace and Illness

Mother,

Since a few days the pain and stiffness in the back have increased and the discharge from the sore on the front has suddenly increased; the wound seems to be deepening slowly. On the ridge of the left hip-bone, a part has become dark red and is very painful when touched; a small knot there may develop into a swelling.

Mother, since a week my whole consciousness—mental, vital, physical—seems to be clouded and obscured. I do not find any interest in anything; no joy, no satisfaction, no desire, no aspiration, a sense of being a dull automaton. A sense of want, a sense of sorrow is there.

Another idea has added to this confusion. It is this—that the Mother looks after me in every way, gives me all physical necessities and comforts and above all leads me on the spiritual path. But I have not been able to offer to the Mother anything in return. Since my illness I have not even been able to do any work, yet a full-time servant has been in my service. I feel very guilty to have it so.

I do not know how to clear this obscure confusion. I depend upon your help alone and wait with full faith and confidence to receive it.

Console me, give me peace. Let me be aware of your light and your presence in my heart.

Do not worry. Simply think that the Grace is infinite, and let the Grace work in you.

With love and blessings

5 May 1949

*

Supplement to Volume 15: Words of the Mother—II

Sweet Mother,

You know what has happened. I am unable to say anything except: give me the courage to face the present situation.

What special thing must I do to restore my health?

The Divine Grace could not have made things easier for me to get over this phase. I concentrate on You; it is the only thing that brings me peace.

Grant that the aspiration of my life may be realised.

First and foremost:

Do not torment yourself and have an absolute trust in the Divine Grace.

Tenderness

11 December 1972

Doctors and Medicines

Take nothing of all these medicines. We have asked B to treat you with Indian medicines. I hope he will do it.

Blessings

9 September 1937

*

Mother Divine,

I have been suffering from fever for the last ten or twelve days and am having vomiting almost every day.

Dr. N asked me to go to the General Hospital for taking an X-ray of my lungs.

The medicines which are being given to me seem to have hardly any definite effect, and I should like, provided Thou permittest me, to stop them altogether. It is Thy Power which will heal me and rid me of all suffering.

You must continue the medicines. They are doing you more good than you think and the doctor has been pleased today with the improvement in your condition.

With my love and blessings

30 June 1941

*

Revered Mother,

Dr. N says that the general rule here is to make a distinction between a sadhak and a labourer in the choice of their medicines—that is, the doctors generally do not prescribe for a labourer what is ungrudgingly prescribed for sadhaks, and this is done, he says, purely on economical grounds. I cannot think

Supplement to Volume 15: Words of the Mother—II

that this economical consideration alone carries any weight with you. Of course, I would not advocate the use of any luxury drug or very costly medicines as a routine method of treatment. But I should like to know if we are to make any discrimination between a sadhak and a labourer in so far as the choice of medicine is concerned.

I am not for costly medicines, no more for the sadhaks than for the workmen, but the medicine must be chosen *for the illness* and not for the patient, whoever he may be.

My love and blessings

6 April 1947

*

Revered Mother,

I am told by Dr. N that you do not at all like use of Sulfa drugs. Is it so? Sulfa drugs act marvellously in some cases. But if it is your will that this should be stopped, then we will submit to Thy will without any questioning and then these medicines should not be stocked at all.

I am against the indiscriminate use of *any* medicine and when a medicine becomes fashionable there is a tendency to use it indiscriminately.

Love and blessings

15 July 1948

*

Revered Mother,

I am gradually losing faith in medicine. The conviction is growing deeper and deeper in me that it is the Divine Shakti alone which can cure a disease. So to get cured, one should rely mainly, if not wholly, upon Divine Grace. Then what should be my attitude

Doctors and Medicines

when prescribing medicines for my patients?

Give them medicines only when they believe in medicines themselves.

Love and blessings

22 October 1948

*

Revered Mother,

Shall we not try to convince our patients of the supreme effectiveness of the Divine Shakti in curing disease? The normal tendency in them is to rely more on medicines than on your Shakti. If we always emphasise the use of medicines, will it not hamper the growth of faith in Thee?

Cannot faith in the Divine Shakti cure any surgical case, say appendicitis or the like, which to our human intellect would inevitably require the aid of surgery?

It is quite evident that anything and everything can be cured by grace and faith—but the faith in the grace and its almighty power must be absolute and perfectly sincere and this condition is so rarely fulfilled that most often the necessity of a medical intervention is still there.

My love and blessings

27 November 1948

*

Sweet Mother,

Since we have come here, we have been taking dining room food only. With Your Grace we were going on quite all right.

We had decided that we will be dependent only on that food, but now from time to time we have become victim of some weakness or other, especially nerves.

Supplement to Volume 15: Words of the Mother—II

The doctor says that it is due to lack of nourishment.

*We do not wish to become dependent on anyone
but You. Would You kindly give some solution?*

Why do you listen to what the Doctor says? It is not lack of nourishment that is the cause of your weak nerves—it is *lack of receptivity* to the Divine Force.

Correct your attitude and your health will be all right.

With blessings

1 July 1963

*

My dear child,

You are absolutely right, you are not sick. The doctors are always in a hurry to speak about illness. The only thing I ask is that you nourish yourself well. I have the impression that what you are eating is not quite what you need. If I give you an egg every day, will you eat it? And of course you must keep your trust intact and guard it against all defeatist suggestions.

This year is a decisive one, the turning point that must lead to the ascent towards realisation. The program, therefore, is endurance. Sri Aurobindo has told us: “Bear and you will triumph.”

With love and blessings

22 January 1964

*

The best medicines are Hope, Confidence, Courage.

5 July 1964

*

Sweet Mother,

*Since last Saturday I am getting pain all over my
body and severe pain in the back. I tried all possible
ways to go on with my daily routine work, but still it*

Doctors and Medicines

persists. I do not wish to go to any doctor, but to You alone for help.

Mother, I am unable to find out what is wrong within me that does not allow Your Grace and help to work. I pray for Your Guidance.

If the pain persists, it is better to consult a doctor.

My blessings are with you.

9 March 1966

*

Sweet Mother,

According to Your wishes I went for an examination for skin trouble at Gaurimedu Hospital.

Mother, I pray for Your direction—do You wish me to take the treatment prescribed by the Gaurimedu doctor or not?

Once you have gone to the Doctor you must take his treatment.

Blessings

15 May 1968

*

(To someone with prolonged illness who was thinking of giving up all medicines and relying on the Grace alone for cure)

There is no slavery in following a medical treatment. Sometimes it is quite indispensable to help the body to overcome its difficulties, and taken in the right spirit—as a help to the Divine action—it does not interfere with this action and keeps you receptive to the Force of the Grace.

*

X has confidence only in material means; that is why he should be given medicines. But medicines have no effect unless the

Supplement to Volume 15: Words of the Mother—II

Force acts through them.

Allopathic medicines generally cure one thing to the detriment of another.

Ayurvedic medicines, in general, do not have this inconvenience. That is why I recommend them. In any case it is the Force that cures.

Medicines have little effect; it is the faith in medicines that cures.

Get treated by a doctor in whom you have confidence and take the medicines that inspire confidence in you.

*

All depends on what is most important for you. If it is your body, you must go to the hospital.

If it is your soul, better remain here.

Love and blessings

Food and Illness

Mother,

Since three days I am suffering from headache and it is giving me very bad pain. S told me not to eat any strong food for some days and said it would be better to eat liquid food such as conjee. Mother, tell me what to do.

It is better to remain quiet until the pain goes. As for the food, I have no objection at your taking conjee, but you must find somebody to prepare it for you, because at the kitchen they have no time.

2 April 1934

*

Mother,

Will it be helpful to take some such thing as egg, cod-liver oil or extra milk and butter in order to overcome this feeling of tiredness and the palpitations of the heart? Or is there anything else which you would suggest?

You can try cod-liver oil if it suits you.

Blessings

5 March 1955

*

Mother,

"You can try"—does this imply disapproval?

No, it does not imply disapproval but only uncertainty about results.

March 1955

*

Supplement to Volume 15: Words of the Mother—II

Is it essential to be non-vegetarian to be in good health? Is it good for those who practise yoga?

Sri Aurobindo has repeatedly said that those who want to practise the integral yoga must be free and above all the doctrines and the rules about food. But to take food out of greed or for pleasure is not conducive to good health and contrary to yoga.

In Europe (which was strongly meat-eating) it was the fashion among doctors to advise vegetarian foods.

In India ((which is strongly vegetarian) the fashion among the doctors seems to be to advocate meat-eating, for the sake of contrast, I suppose, and because by changing diet you can often induce your stomach to work properly.

The truth is that all these things have a minor importance both physically and spiritually. Physically, temperance, regularity, hygienic habits and control over desires; spiritually, a perfect equality and a constant trust in the all-powerful Grace, are much more important than all mental and human-made rules.

To finish, I can add that the most important thing for good health is control over the mind, because the body obeys almost totally what you *believe*. When you believe that you are ill, you become more and more ill. If you believe that this or that will cure you, there is much chance that it will do so. Right thinking is most necessary for good health.

5 July 1963

Other Aspects of Illness

Mother,

Today also I have got headache very badly, because I went to the market to buy things at 10 A.M. in the sun.

Mother, I have told K, "If you require any things from the market I can buy them at 5 P.M." So Mother, from tomorrow I may not go out in hot sun until the pain goes.

Certainly it is better not to go out in full sun—and even to take rest quietly until the pains are gone.

4 April 1934

*

Mother,

When the cataract in my right eye was removed last March in Bombay, I was asked to go there again either in December or January for removal of the cataract in my left eye, which appears now ready for it.

While in Bombay I consulted a heart specialist to see if I could safely undergo an operation of my prostate gland, which has enlarged since 1957 and given serious trouble in 1959 and proven troublesome in 1960 and 1961. I was advised that my heart was fit to stand the operation, and that the sooner it is done the better. But three days ago I consulted Dr. S who advised me to see a surgeon in Bombay who would be able to say if the operation was necessary. In recent months the obstruction by the prostate gland has slightly diminished.

In both these matters I wish to do as You think

Supplement to Volume 15: Words of the Mother—II

best, irrespective of the medical advice or my personal opinion and mental formations about it. I pray for Your guidance as You see best.

The eye operation is all right. But for the other one, have it done *only if it is absolutely unavoidable*.

With love and blessings

4 November 1963

*

Mother Divine,

Last Saturday I was again X-rayed. Today I went to the TB clinic for the report. The doctor was sorry to tell me that there was no improvement in the patch in the right lung. He also let slip the words, "It is quite active and dangerous." Dr. V interprets the danger in terms of four possibilities: (1) TB, (2) fibrosis, (3) abscess, (4) cancer, though to comfort me he rules out all the four.

I pray to you to grant me courage so that I face heroically whatever Fate is in store for me. Lastly grant me that sense of liberation from the body which will enable me to progress spiritually regardless of all physical sufferings.

Deep down there is a sense in me that tells me that these are mere shadows cast on me so that I may be day and night in a state of aspiration—intense, luminous, complete and powerful. Am I right?

This is *quite right* and my blessings are with you for the establishment of such a consciousness.

21 October 1964

*

Beloved Mother,

A fortnight ago I received a letter from home.

Other Aspects of Illness

My mother is seriously ill and she wants to see me. At times I think I should go to see her, at times I think I should not go. I cannot decide what to do and I beseech your advice in the matter.

All depends on the reason for which you think of going.

If you want to see her then of course you must go.

But if you want to *help her* then you need not go. You can concentrate on her welfare and pass on the responsibility of this welfare to the Divine. It is the most effective way.

Blessings.

6 January 1968

*

Dear Mother,

Dr. S says that he will allow me to go home on Saturday or soon after. He also says that there is no need at all of a trained nurse for me. If Mother permits, I can go back to Golconde, as many people will be able to take care of me there.

You must be there where you feel at home. My love and blessings are always for you.

February 1969

*

Douce Mère,

What is the significance of perfect and total health and how can one achieve it? By total I mean physical, vital, mental and spiritual.

This would be perfection.

24 July 1969

*

Supplement to Volume 15: Words of the Mother—II

(To a woman who had stomach trouble, the Mother sent a card with a jolly rabbit on it and wrote:)

This is to make you laugh. It is very good for the stomach.

*

I tire myself very quickly. My heart is doing much better thanks to you, but when I tire myself I lose the inner quality. Then I know it is necessary simply to let go of what has become useless to me, for it is the useful that brings back the inner work. Is this correct?

It is fine. Take rest and go on to the discovery of your soul.

*

My sweet Mother,

You told me that M's psychic will make the decision whether to live or not. If it decides to live, will it not help her to regain her health?

Undoubtedly.

With my love and blessings and the assurance of my constant presence

*

For the body, the best way to express its gratitude to the Divine is to be healthy.

Part Nine

Messages

Birthday Messages

BIRTHDAY MESSAGES TO DR. SATYENDRA

To Satyendra with blessings

Aspire, concentrate in the right spirit and, whatever the difficulties, you are sure to attain the aim you have put before you.

9 September 1936

*

To Satyendra, with my blessings

My dear child, may this year be for you the year of the supreme discovery.

9 September 1937

*

Day and night constantly the Presence is there.

It is enough to turn silently inward and we detect it.

Let this experience be yours this year.

Love and blessings to my dear child

9 September 1938

*

Let divine love be your goal.

Let pure love be your way.

Be always true to your love and all difficulties will be conquered.

Supplement to Volume 15: Words of the Mother—II

Love and blessings to my dear child

9 September 1939

*

The year that finishes for you today was a year of progress; in the year that has begun the progress made must become settled, perfect and entire.

With my love and blessings to my dear child

9 September 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 with impunity: it is a poison which drop by drop corrodes the soul.

With my love and blessings

9 September 1943

*

Birthday Messages

The Divine's Grace is there—open your door and welcome it.
With my love and blessings

9 September 1944

*

May the peace that is trying to return to the earth install itself
victoriously in your heart; such is the prayer I am making on
this day of your birth, with all my blessings.

9 September 1945

*

“I shall leave my dreams in their argent air,
For in a raiment of gold and blue
There shall move on the earth embodied and fair
The living truth of you.”

From “A God's Labour” with my love and blessings

9 September 1946

BIRTHDAY MESSAGES TO OTHERS

To S with our love and special blessings on the occasion of his
birthday.

Persevere in your patient efforts and all your aspirations
will be fulfilled.

30 September 1942

*

Bonne fête

Programme for the year 1956

(1) Love me more and more perfectly.

(2) Be more and more happy through that love, knowing
that I love you.

(3) Be always in good health so that your body never
prevents you from coming to me.

Supplement to Volume 15: Words of the Mother—II

With all my love and blessings

9 September 1956

*

Sweet Mother,

Today is my birthday. I am sending you my ardent prayers.

Mother, wherever I am in this world, let me be a living demonstration of Sri Aurobindo's teachings. Bless me so I can realise the only goal that matters in my life.

Happy birthday, my child, my blessings are with you for your highest aspiration to be realised in this lifetime.

29 October 1959

*

To G, a Happy Birthday!

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 pettinesses and all difficulties.

With my love and my blessings

8 January 1963

*

Bonne Fête! to K

With my blessings that Peace may reign in his heart, Light may reign in his mind, and harmonious strength may reign in his body, so that this year may be for him a year of true progress

28 March 1964

*

Birthday Messages

Bonne Fête! to A

With my blessings so that he may have the true humility
that leads to the spiritual life

13 December 1964

*

Bonne Fête! to Y

With my blessings for a total victory over all the forces that
oppose your transformation and with my invariable tenderness
in love, light and joy

27 September 1969

*

Let this year be a year of progress and transformation—one
more step on the way leading to the Divine Realisation.

Messages for the Sri Aurobindo Society and Its Centres⁵

*(Motto of Sri Aurobindo Society, given about the time
of its founding in September 1960)*

To know is good,
to live is better,
to be, that is perfect.

*

*(Message for the First Annual Conference of Sri
Aurobindo Society, Pondicherry, December 1961)*

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.

*

*(Message for the inauguration of Sri Aurobindo
Society, Ranchi, Bihar, 21 February 1962)*

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 falsehoods
and deceptions of the world.

⁵ Founded on 19 September 1960, the Sri Aurobindo Society is an educational and service organisation whose primary aim is “to make known to the members and people in general the aims and ideals of Sri Aurobindo and the Mother, their system of Integral Yoga and to work for its fulfilment in all possible ways and for the attainment of a spiritualised society as envisaged by Sri Aurobindo”. (Memorandum of Association, 1960)

Messages for the Sri Aurobindo Society and Its Centres

With blessings

*

(Message for the All-Assam Conference of Sri Aurobindo Society, Digboi, 20–21 October 1962)

Never forget the true aim of your life and act always at the summit of your consciousness.

The Divine Blessings will then be constantly with you.

*

(Message to Sri Aurobindo Society, Osaka, Japan, 3 January 1963)

Let the Supreme Beauty be manifest in this land of beauty so close to my heart.

With blessings

*

(Message for the inauguration of Sri Aurobindo Society, Hyderabad, Andhra Pradesh, 30 June 1963)

With my blessings for the descent of the Spiritual Light in the group's consciousness

*

(Message for a book exhibition sponsored by Sri Aurobindo Circle, Roorkee, Uttar Pradesh, 15 August 1963)

It is good to read a Divine Teaching.

It is better to learn it.

But the best is to live it.

*

Supplement to Volume 15: Words of the Mother—II

(Message for the Second Annual Conference of Sri Aurobindo Society, Pondicherry, 23 November 1963)

Are you ready?

*

(Message for the All-Assam Conference of Sri Aurobindo Society, Dibrugarh, 15–16 February 1964)

The only hope for future is in a change of man's consciousness, and the change is bound to come.

But it is left to the 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

*

(Message for the First World Conference of Sri Aurobindo Society, Pondicherry, 10–14 August 1964)

The future of 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 the change or if it will have to be enforced upon them by the power of crashing circumstances.

*

(“Human Unity” was the theme of the First World Conference. Below are the questions for discussion by the participants, with the Mother's answers to them.)

How can humanity become one?

By becoming conscious of its origin.

Messages for the Sri Aurobindo Society and Its Centres

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.

*

(Message for the German quarterly Integraller Yoga, published by Sri Aurobindo Society, Karlsruhe, West Germany, August 1964)

The Light of Truth broods over the world to permeate and mould its future.

*

(Message for the All-Assam Conference of Sri Aurobindo Society, Digboi, 27–28 March 1965)

He who wants to advance on the path of perfection must never complain of difficulties on the way; for each one is an opportunity for a new progress. To complain is a sign of weakness and of insincerity.

Blessings

*

Supplement to Volume 15: Words of the Mother—II

(Message to Sri Aurobindo Study Circle, Rourkela, Orissa, November 1966)

To know is very good, but to be is much better.

*

(Message for a meeting at the Constitution Club, New Delhi, sponsored by the Delhi Regional Office of Sri Aurobindo Society, 19 August 1967)

O India, land of light and spiritual knowledge! Wake up to your mission in the world; show the way to union and harmony.

*

(Message for the foundation ceremony for a new building of Sri Aurobindo Yoga Mandir, Una, Himachal Pradesh, 12 October 1967)

Do not pretend—be.

*

(Message for the annual function of Sri Aurobindo Study Circle, Rourkela, Orissa, November 1967)

We are here to bring upon Earth the victory of Truth and Love and it will be done.

*

(Message for a souvenir commemorating the Mother's ninetieth birthday, issued by Sri Aurobindo Society, Tardeo Branch, Bombay, 21 February 1968)

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.

*

Messages for the Sri Aurobindo Society and Its Centres

(Message for the Fourth Annual Conference of Sri Aurobindo Society, Orissa Region, Cuttack, 4-7 April 1968)

The effort to increase and enlighten the consciousness is the best way to serve the country.

Blessings

*

(Message for the inauguration of a new building at Sri Aurobindo Yoga Mandir, Una, Himachal Pradesh, 12 February 1970)

Be sincere.

Sincerity is the gate to Divinity.

*

(Message to Sri Aurobindo Society, Baroda, on the occasion of the transfer of Sri Aurobindo Nivas, Baroda, to Sri Aurobindo Society, 29 September 1971)

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

Blessings

*

(Message for the inaugural issue of the Kannada edition of All India Magazine, November 1971)

Let your higher aspiration organise your life.

Blessings

*

(Message for a seminar sponsored by the Sri Aurobindo Centenary Celebrations Committee, Maharashtra, 1972)

Supplement to Volume 15: Words of the Mother—II

Be sincere in your aspiration for progress.

Love and blessings

*

(Message for “Towards the Future”, the Sri Aurobindo Birth Centenary set of photographs and messages, issued by the Sri Aurobindo Society and sent to the embassies of many nations in 1972)

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?”

The Mother

Sri Aurobindo Ashram

*

(Message to Sri Aurobindo Society, Baroda, for the installation of Sri Aurobindo’s relics at Sri Aurobindo Nivas, Baroda, 24 November 1972)

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

Blessings

Messages for Sri Aurobindo's Action

Sri Aurobindo's Action

To speak well is good
To act well is better.
Never let your actions
be below your words.
Blessings

29 July 1970

*

*Mother, what is the difference between Sri Aurobindo
Society and Sri Aurobindo Action?*

Sri Aurobindo Society includes all the teachings of Sri Aurobindo, both sides—active and intellectual and spiritual, and action for transformation of life. The Society is for that.

Sri Aurobindo's Action is only a side of the teachings of Sri Aurobindo... action in India and for India.

*Should people become members of the Society or of
Action?*

They can be members of both.

29 October 1970

*

I never said to anybody nor wrote and never thought that Sri Aurobindo's Action will stop in August 1972.

Let Sri Aurobindo's Action continue its useful work in the world, with my blessings.

2 May 1972

Messages for Centres and Organisations Associated with the Ashram

*(Message for the inauguration of the Sri Aurobindo
Youth Association, Jeypore, Orissa, on 4 April 1967)*

Aspire for the light and have faith in the Grace.

1967

*

*(Message for the Institute of Human Study, Hydera-
bad)*

Be
sincere in aspiration,
faithful in action,
persistent in endeavour,
and you will reach your goal.
Blessings

13 December 1969

*

*(Message for the tenth anniversary of Dakshina
Vidyalaya, Sanjan, Gujarat)*

Sweet Mother,

*Since our school in Gujarat has completed ten
years, we will have a celebration on April 18. Mother,
we aspire for your protection and your blessing.*

We would like to have a message for April 18.

Let your consecration to Truth be complete and constant.
Blessings

13 March 1971

*

Messages for Centres Associated with the Ashram

(Message for opening of a centre in Japan)

Japan was, in the physical world, the teacher of beauty. She must not renounce her privilege.

Blessings

16 October 1972

Messages for Ashram Departments, Guest Houses and Homes

(Message for the opening of Manibhai House)

My dear children

I wish to welcome you in your own home. Be happy here, healthy, progressive. May the presence and protection of Sri Aurobindo and myself always be present in your consciousness and accompany you on the way to the goal to which we all aspire: Transformation.

6 February 1950

*

(Message for the Ashram Electrical Workshop)

With all certitude of success
for this excellent installation
and my blessings

5 October 1958

*

(Message for SABDA, Sri Aurobindo Books Distribution Agency)

Scrupulous honesty is the best policy.

c. 1967

*

New Guest House
Let it be a true restful home.
With my blessings

c. 1967

*

Messages for Ashram Departments Guest Houses and Homes

(Message for the School for Perfect Eyesight, Pondicherry)

The more the mind is quiet, the more the sight is good.

Blessings

5 May 1968

Other Messages

To the Graphic Arts Industry

Be true to your ideal, and you are sure to rise still higher in your achievement.

With my blessings

20 October 1954

*

(Message for the inaugural issue of Silent Flight, an Indian monthly journal devoted to gliding)

Let the gliding and soaring sport be the symbol of man's ascension towards the Truth.

August 1961

*

(Message for the opening of a Tata Textiles retail shop in Pondicherry on 8 October 1962)

Be sincere and the Divine will be with you.

1962

*

Message for first issue of Deva Muhoorta, a journal of Sri Aurobindo Pathachakra, Jatni, Orissa, in January 1964)

Open to the New Light that has dawned upon earth and your path will be illumined.

*

(Message for first issue of the Baroda Globe)

Let the Globe realise the unity of which it is the symbol.

Part Ten

Prayers

Calling the Mother

Mother,

*Let this child of yours have no other wish but
to be completely yours, in all the parts of the being,
yours in every cell of the body, yours without reserve.*

Ma, will I be able to realise my prayer?

Be persistent and patient in your prayer and it will be fulfilled.

With love and blessings

7 July 1971

*

*(Someone said, "Tell the Mother that my prayer is
Radha's prayer." When the Mother heard this, she
exclaimed, "Oh, she wants Radha's consciousness!"
and wrote:)*

We must be convinced that what happens to us in life is sent by
the Supreme who is all mercy.

Our answer and prayer to Him: "O my beloved Lord,
whatever comes from you is only bliss and joy."

With love

Prayers

Lord,

This is the month of Thy Victory. Grant that nothing may arise to delay its advent.

1 November 1933

*

Lord,

In Thee is the tenderness that never fails.

Mid-1930s

*

Lord,

How Thy protection gives physical peace!

Mid-1930s

*

True humility is to forget oneself in Thee.

Mid-1930s

*

* *

Lord,

Make my heart humble and pure.

28 October 1933

*

Lord,

With all the simple sincerity of my being, I offer all falsehoods at Thy feet, that Thou mayest transform them into Truth.

c. end 1933

*

Prayers

Lord,

Give me perfect peace in the vital, the peace that comes from the surrender of all falsehood.

c. end 1933

*

Lord,

Give me the perfect mental sincerity that brings with it physical peace.

c. end 1933

*

Lord,

With all my being I want to be entirely faithful to Thee.

c. end 1933

*

Lord,

Let my faithfulness be like a house which will always shelter my love.

c. end 1933

*

Lord,

Give me true devotion, the devotion that expresses itself not in words but in deeds.

c. end 1933

*

Lord,

I pray that all around Thee there may be vital harmony and perfect purity.

c. end 1933

*

Supplement to Volume 15: Words of the Mother—II

Lord,

I pray to Thee, establish the connection between my psychic being and my outer consciousness. I pray to Thee.

c. end 1933

*

Lord,

My whole psychic being prays to Thee to protect me from all the forces of falsehood.

c. end 1933

*

A prayer

Let me always follow Thy divine Guidance. Let me be aware of my own true destiny.

1 January 1934

*

My Lord, let Thy will be done in me, at all moments in all movements.

8 July 1937

*

My Lord,

Make me quiet and strong, calm and peaceful, so that I may serve You faithfully.

22 January 1940

*

I pray to be purified from self-will and self-assertion so that I may become docile and obedient to the Mother and a fit instrument for her work, surrendered and guided by her Grace in all I do.

5 November 1942

*

Prayers

I salute Thee, O Mother, with intense gratitude. May Thy sole Presence shine in my life.

14 December 1960

*

Supreme Lord, I bow down before Thee and ask Thee for the strength and calm needed to be receptive to Thy light and Thy power.

8 February 1968

*

Lord, I thirst for Thy consciousness, I thirst for integral union with Thee.

*

My Lord, I pray, cure me of my bad habit of always grumbling.

*

My sweet Lord,

I entrust to Thee my dear little child; watch over her and give her light and peace.

*

Prayer for concentration

“Inconceivable Splendour, Supreme Reality, I want to be Thine for eternity.”

With my blessings

*

My Lord, grant me a steady will and resolution so that my consecration to Thee and the Mother may become complete and unfaltering.

*

Supplement to Volume 15: Words of the Mother—II

Prayer

My Lord

Make me quiet and strong, calm and peaceful, so that I
can serve you faithfully.

*

Mother-Lord,

I wish to be under Thy influence to the exclusion of any
other.

*

I salute thee, O Mother, with an intense gratitude, so that in my
life Thy Presence alone may shine.

*

Mother Divine,

Deliver me. Banish from me all falsehood for ever.

Deliver me from every hostile force; root out from me all
attachment to suffering.

Give me perfect sincerity, purity, faith, calm and peace.

*

* *

Lord, we aspire to serve Thee faithfully.

Early 1930s

*

Lord, deliver us from all ignorance; give us the true faith.

Early 1930s

*

Lord, with all our ardour, we aspire for Thy *integral* Victory.

Early 1930s

*

Prayers

There is nothing that is not ultimately an instrument leading to
Thy integral Victory.

Early 1930s

*

Mother,

*How would you translate this sentence from
your Prayer of 19 February 1914: “Je sais que
tout ce que nous voyons et tout ce qui échappe à
notre vue n’est tel que cela que grâce à Ta mer-
veilleuse intervention, à cause de Ta divine loi
d’amour.”*

I know that all we see and all that escapes our sight is what it
is thanks only to Thy marvellous intervention, and because of
Thy divine law of love.

15 June 1933

*

Lord,

We make to Thee an integral offering of our being so that
our will may manifest Thine.

Mid-1930s

*

Lord,

Make us conscious of Thy presence in us.

Mid-1930s

*

Lord,

Grant that our sincerity may make us worthy of Thy new
creation.

Mid-1930s

*

Supplement to Volume 15: Words of the Mother—II

Lord, God of goodness and mercy, we thank Thee for Thy
boundless gifts.

23 June 1958

*

O Lord

Grant us an indomitable faithfulness.

24 April 1960

*

May our effort of every day and at all times be to know Thee
better and to serve Thee better.

1 January 1973

*

Glory to Thee, O Lord, conqueror of every foe!

Give us the power to endure and share in Thy victory.

*

Glory to Thee, O Lord, conqueror supreme.

Grant that all in us may collaborate in Thy work.

Grant that nothing in us may retard Thy manifestation.

*

(Regarding “Star of Eve” by Richard Wagner)

O Sweet Mother, angel of love,
Thou who protectest us always,
Help us come to Thee
To fulfil our self-giving.

When to the eternal spheres
Thou carriest us on Thy wings,
All our faults are forgiven
And our errors effaced.

Part Eleven

Personal Letters

My dear Champaklalji,

1. Kindly convey my humble salutation to the Mother and Sri Aurobindoji.

Done.

2. I have not received any letter from Pondi. I am anxious to know as to the progress made by various sadhaks. I do not know whether you can communicate with me in this matter. If necessary ask permission of the Mother.

Sadhakas are progressing all right. As you can see there is no obstacle to my communicating with you.

3. When are we to expect Sri Aurobindo to appear in public?

On the 24th instant Sri Aurobindo will “appear in public” for a few hours.

4. Any service?

It is not easy to have the privilege of being of some service to Sri Aurobindo, but if you sincerely aspire for it, it may come.

5. Love to all.

Love from all.

9 November 1921

*

Supplement to Volume 15: Words of the Mother—II

D not well. The old story: “I want the Light, the Knowledge and Sri Aurobindo’s consciousness. I do not want the Mother’s consciousness”, and *with force*, “I don’t want to be a disciple!”

31 May 1932

*

D’s belief: The Divine (as manifested in me) is all irony and deceit. It thinks only of playing tricks. When it laughs, it mocks—when it says “do something”, it makes this very thing impossible to do, etc.

c. 1932

*

Today the door bolt to Sri Aurobindo’s room would not open. I knocked at about 1.40 P.M. I could easily guess that Sri Aurobindo was either in the room or was not in the room. If he was in the room he would not open the door, and if he was not in the room then naturally he could not open it. Hence my deduction that he was either in the room or was not in the room.

Remarkable deduction! The truth is that I had forgotten to open the door!...

5 June 1932

*

My dear little child,

H has just written to me asking me money to buy some drink. You understand that it is impossible for me to give him money *for that purpose*.

But I thought that *you* might be in need of one rupee or two more. So I am sending you Rs. 2 enclosed. You know that our love, help and protection are always with you to give you strength and courage.

11 January 1935

*

Personal Letters

Mother dearest,

*Terrible headache not due to work but to some
other thing.*

Headaches are not allowed here...so this one has to be sent away as quick as possible.

Love and blessings to my dear child

7 November 1938

*

My dear child,

You have allowed your mind to be worried and your nerves to be strained; that is why you are in this condition now. But you can easily come out of it if you do what I tell you to do.

1. You must take more sleep in the night and at least one hour of rest in daytime during which you must not think of what you have done nor of what you have to do. You can read a book of Sri Aurobindo or one of mine, but only one or two sentences and then remain quiet, calling us for help, and protection, to give you peace, strength and quietness.

2. You must not speak of yourself to others, *especially not of your inner condition*; this does not help at all, on the contrary it can only spoil what you may have gained and increase your difficulties. When you want to say something about yourself *you must tell it to me* and to nobody else.

3. Do not take upon yourself more work than you can reasonably do and do not worry about it.

4. When you feel the excitement or the irritation coming upon you call me, repeating my name in silence and do not speak until you have recovered the control over yourself.

My help, love and blessings are always with you.

21 October 1939

*

Supplement to Volume 15: Words of the Mother—II

C scolded me to bring the money, and what he asked me to do I could not do properly. From that came the desperateness in me, but now by Thy Grace there is nothing. Give me mastery over myself. What must I do so I can be cured soon?

You must wake in you the will to master your nerves and take sufficient rest so that the nerves can be quiet.

Nowadays I do not remain with C for long.

It is better.

How should I remain the whole day and night?

As quiet, as peaceful as you can.

What should be my attitude in work?

Patient endurance and complete reliance on the Divine's Grace alone.

What should I pray for at the morning Darshan?

To be opened to Sri Aurobindo's and my influence alone.

What should I do in the evening meditation?

A peaceful and quiet openness and silence in the mind.

*There is an evening prayer in C's room for Father.
Can I do or not?*

If it makes you happy to do it you can do it.

This time I have written one letter to K, which I did not show C. Before I used to show this kind of letter to him, even what I wrote to you. What must I do now?

Personal Letters

You need not show your letters to C.

Blessings

14 November 1939

*

Beloved Mother,

I am in such a desperate state of misery tonight. The unhappiness that I am feeling is due to fear in connection with your giving me the "Surrender of falsehood" flower this evening. Does it mean that you feel that I have been guilty of a falsehood or that I am characteristically false? O Mother, I cannot bear to think that, for if I have in me more than the ordinary falsehood that hides in every ego, I am indeed without foundation for my sadhana.

Mother, will you tell me please exactly what you wanted to convey to me through the flower? I can say to you without the least fear that I want you to see into every corner and cranny of my being. My unhappiness is simply due to the fear of the laming effect on me if I cannot have confidence that you know that I try always with you and everybody else to be true.

This evening when I looked at you I prayed only for the one thing needful—that I might find the Divine. That is all I really want. Mother, and whatever I have to suffer in order to be purified enough to uncover the Divine in me, I shall with your help endure.

But, Mother, please tell me the significance of the flower, else my imagination will run away with me about it. If I may know what specifically you want me to surrender, I shall try to do it. One thing I know—that the Way pointed out by you and Sri Aurobindo is my Way, and whatever the discouragements I shall follow it with the help of Sri Aurobindo and you, Divine Mother and All-Beauty.

Supplement to Volume 15: Words of the Mother—II

My dear child,

I received your letter after 11 P.M. It was too late to read it, but I just glanced at the first sentences and saw that you had misunderstood my intention in giving you the flower “surrender of falsehood”.

For me this flower has nothing to do with lies. The falsehood it represents is all that in the mental, the vital and the physical and especially in matter, the subconscious, and the inconscient is contrary to the Divine Truth that must descend upon the world. It is a flower I give very often because we must always be reminded that our exterior superficial being lives in falsehood and must throw it off (surrender it) to emerge in the light of truth. For instance, when somebody is ill I give it because all illnesses are falsehood in front of the Divine. So you must not see any special intention in my giving you this flower and above all you must not worry about it.

I may add that I always considered you as a very truthful person and have no reason to think otherwise.

That is all I wished to say now. This evening I shall read your letter and if any additional answer is needed I shall send it to you.

With my love and blessings

7 September 1940

*

This morning R has stolen the three babies of a bulbul couple who had made their nest in the croton just under my terrace. It was for me a great joy to watch these charming birds, and I cannot forgive R for this act of wanton cold-blooded cruelty.

You can tell her what I have written to you.

7 August 1944

*

Personal Letters

Dear Devamata,

Your answer to my question to you on the staircase the day I left, has been reaping its potent effects on me.

You told me to put my question and I asked: How may I work with the Divine consciously? Should I stay in Benares where my obligations would continue to bind and complicate my life, or to give it up and come to the Ashram where I really would like to be, or prepare to go back to America and give out the teachings and truths I've learned?

Your advice: Put your question to the Divine and then to let your mind be absolutely still so as to allow the Divine to speak to me; and when He spoke, I must absolutely obey and follow.

When I got on the train leaving for the north, I continued to follow your advice and just kept my mind silent as to my problem. Then yesterday afternoon sitting in the train, I got to sort of dreaming between my thoughts and something seemed to talk to me from deep within, telling me that my mind was my great stumbling-block and that only you, my Mother, could help me to quiet it and open me to the Divine, and that I must go to your Ashram as soon as possible.

Now dear Mother, if you approve, I will give the University authorities in Banaras a month's notice of my departure so they can replace me, and then come down to the Ashram. But I will wait to hear from you before acting. Please write me something to help me in my next step.

My dear child,

I have received your letter and indeed have not written the answer although I expressed it in clear terms to Nolini who was there, expecting him to convey the answer to you, but obviously

Supplement to Volume 15: Words of the Mother—II

he misunderstood my intention.

The exact words of my answer I do not remember, but its meaning was clearly this: the experience you had when returning to Benares was quite true—the conclusions were incomplete, and something more you had to find in yourself. Probably this answer seemed too imprecise to be conveyed; but it was all I had to say at that moment. You did well to go ahead and let the Divine Will express Itself in the ensuing circumstances.

My love and blessings are with you.

7 September 1949

*

*(To a former Ashram school student who joined the
Indian Foreign Service)*

My dear child, we have received your telegram announcing your arrival at your destination, and now I am going to answer your questions.

(1) The best way to obtain happiness is not to look for it. If you make happiness the goal of your life, you create in yourself a desire whose presence makes you restless and dissatisfied. And the more you run after happiness, the more it runs away from you in order to escape. The wisest thing, always, is to do what you do as well as you can in all sincerity and find joy in this sincerity itself.

(2) Prayer and aspiration have more effect on the spiritual plane than on the material—especially if their motive is egoistical or even personal. In the physical world, a persevering, obstinate, unwavering will is the most powerful instrument.

(3) It is always better to concentrate on what you should be than on what you should not be. It is most important never to lose sight of your ideal or allow anything to turn you away from it. You must protect yourself scrupulously from discouragement, no matter what the obstacles and difficulties. With persistence you can conquer anything.

(4) I want you to be a worthy and noble representative

Personal Letters

of your country, so that wherever you go you teach the world what India truly is and the spiritual Truth she represents.

Because only this Truth can save the world from the disorder and misery under which it groans and suffers. All the other outer and superficial means are palliatives but not remedies.

Only a transformation of human consciousness can save humanity from suffering.

Write freely to me when you feel like it. I will always be happy to hear from you.

With my blessings

28 May 1961

*

Douce Mère,

I regret that G persists in his obstinacy. He spoke to me again today. It is all unconscious blackmail: if Mother will not see him every week, he will not continue to do the Guest House work. That is the sum and substance of it.

He asks me to represent to Mother how reasonable he is in making this request as a last resort. I am not going to do anything of the sort, for I myself have been hurt at the petulant way in which he received Mother's message.

I am sorry, but this is *not* a way of seeing me, it would rather be a reason for *not* seeing.

Blessings

20 January 1963

*

Kind Mother,

I do not find words to express my gratitude for giving me instant relief. For more than an hour I remained merged in an ecstatic mood followed by

Supplement to Volume 15: Words of the Mother—II

repeated illumination in the heart from the moment I touched the Mother's blessing card.

It will come again and remain longer.

Last May I saw Thee in a dream and heard Thee saying in a loving tone, "Your psychic will come in front." This was followed by a welling up of peace from the heart. Was this the Mother's voice?

Yes, it was.

Since 1962, off and on, there has been arising a feeling that I have gone beyond struggle, and this year in particular I have been feeling a positive sense of freedom, a release, a relief hitherto unknown. Before 1962 there was a cry in me: "I have not yet got anything abiding." Now by thy Grace it is replaced by a blissful feeling that I stand on the threshold of a new life. (I do not expect anything great, only some happy change.) Is there anything genuine in this feeling or is it only a mental feeling?

This is quite true.

The present mental trouble seems to me imposed by some adverse force which is still after me, whispering bad suggestions from time to time. Otherwise a calm reigns in my being.

Do not fear any adverse force – if you keep a sincere faith, nothing can harm you.

Mother, I feel that all the three elements of my being—mental, vital, physical—have now unified in me. I don't know how far I am right in my feeling. So far as I am conscious, I feel that there is only one prominent desire in me—to see the psychic come in front and to remain merged in its sweetness.

Personal Letters

Keep your aspiration, be confident, *the psychic will come in front.*

I have suffered much. Pray tell me if I am in a delusion.

There is no delusion there, have faith and confidence.

How much you have done for us, Mother. The greatest miracle seems to me that keeping us in so much comfort you are giving such fine experiences. How eager is my heart—if I had the capacity to express my feelings in words, but I lack the power of expression.

It is all right.

I pray for an inner strength which can withstand anything. May I live to see Thy infinite forms with the physical eyes.

With *trust* all is possible.

Love and blessings

9 August 1963

*

Mother,

*Sri J writes from the Mother's centre in Jarehad.
He wants to know from the Mother:*

(1) How to see the Mother in silence?

Aspire for it.

(2) How to get rid of attachments, especially from the things that the Mother does not want?

Aspire for it.

(3) How to receive the Mother's love and how to love the Almighty?

Aspire for it.

(4) He is now working as a fitter in CTI. He finds it difficult to pull on with the ordinary labourers. They tease him and steal his things. Should he leave his job?

Has he a better one in view? Otherwise he must aspire for detachment, inner peace, quiet mind, endurance and remain where he is.

Blessings

19 September 1963

*

Divine Mother,

I would like to have your decisions on the following:

(1) The Indian Government has agreed to let my company bring to India all the tools, machinery and stock in trade which we are holding in Africa. For this a list must be made and certified by the High Commissioner of India in Tanganyika, and therefore it is suggested that I should go to Tanganyika. I would only go if Mother directs me to go.

(2) My two brothers have gone back to Africa, leaving their families under my care and they are now schooling at Baroda. My daughter M is not clever at school and therefore she is now at home. She wishes to appear for examination as a private student, but I am sure she will not pass. I therefore wish that suitable husband be found for her and she gets married. For this your Divine Force can alone find the boy and finalise the marriage. I pray for your kind assistance.

(3) After the stock and machinery has been brought to India, my two brothers wish that I should start some business, but as already informed to you, Divine Mother, I do not wish to do any business for

Personal Letters

myself, since I have completely surrendered my life for the Divine. In these circumstances what should be done?

May the Divine Mother guide me in my affairs so that day by day I become a worthy instrument of Mother to manifest Her Will.

Keep intact your faith and consecration, and in exterior affairs do what you feel to be the best. The inner attitude is the most important, the outer circumstances will follow in the measure of your sincerity.

With love and blessings for you and your family

23 April 1964

*

V and her family of eight from Bombay have been here once or twice. They are very keen on going to Mother once for Pranam. They request Mother to kindly give them a date to see her; they will specially fly from Bombay and come here for the purpose.

They have been liberal in their offerings before and I am assured that they will be more so this time. If Mother gives a date in July, there will be no accommodation difficulty; for August all rooms are booked.

I have too much true work to see anybody and everybody. If they sincerely want to make an offering (and not a bargain) let them make it and I shall see afterwards. This month July, and August also, I am very busy—it might be for September only.

July 1964

*

Reverend Mother,

I am sure that X is trying to disturb Y and me

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inwardly and outwardly too. He thinks that either I have persuaded Y to remain here or that some of your “ministers” have kept us here. Therefore he writes that he has been cheated by me and I have made a fraud against him. Mother, am I guilty of this?

No.

Be peaceful and confident. The reactions of men reveal their nature.

2 May 1965

*

Sweet Mother,

Since long I am marking that there is a part of me (I think it is emotional) which seeks affection from You and when it does not get it from You, it tries to satisfy its so-called need from human beings. Sometimes an idea passes that I will not be able to have union with You due to such weaknesses. I feel terribly miserable and weep bitterly and pray, “O my beloved Mother, whatever may be my weaknesses and stupidities, do not leave me. I resolve to undergo whatever is necessary, but I want to be completely Yours. Do not spare me. I do not wish to have anything from anybody but from You alone.

My Sweet One, why this conflict and how to overcome it? What attitude should I have in such circumstances? What do You want me to do to be completely Yours? Please guide me.

Do not worry. I am with you.

24 September 1966

*

My Sweet Mother,

Please help me out from all stupidity, bad feelings and all sorts of ignorance. I want to love you

Personal Letters

most sincerely, and grow beautiful. Make my aspiration strong, firm and everlasting.

My Sweet Mother, please pull me out from all dust; clean me thoroughly. I want to remain always with you, and be like you, beautiful and sweet.

Good.

Be sincere in your aspiration and all will be well.

Blessings

13 July 1967

*

Mother,

My problems are specific and separate. I was told that Mother does not give any oral answers but she gives written answers. I shall be quite happy if I get only written answers. But as the problems are specific and separate, unless I get at least written answers my problems will not be solved. The questions are as follows:

(1) Will my daughter-in-law, about whom I have written, give up her connection with her lover? I shall welcome her in my family because my son is a very weak-minded person who can never manage the affairs of the family.

(2) Will my son's daughter, who is reading in Class Eleventh and stands first or second, be under her mother's control, which means she will be lost to the family? Otherwise I can take her to Delhi and give her the best possible education.

(3) My third son's wife is a London Ph.D. But she is extremely mean-minded. Her entire interest is with her father's family. Is there any chance of my third son having a child by her?

(4) I have got only one grandson—one issue by my eldest son—who is a brilliant boy. Will my eldest

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son have any more children?

(5) Is there any chance of Tibet being freed from the shackles of China? The takeover of Tibet was the mistake of Pandit Nehru who believed China. Now Pakistan is being wedded to U.S.A.

Sorry, but I am not a fortune-teller.¹

24 October 1967

*

My sweet Mother,

I am afraid to disturb you, but to whom shall I tell, Mother? For a month I am not sleeping properly at night. Some people are telling me indirectly that I have to go out to Auroville and get married. Is it a fact Mother?

I am very afraid and troubled. I do not want to leave Thy Feet. I do not want to make mistakes again. Pardon me. Protect me. Without You my life will be absolutely miserable.

Be quiet and regain confidence. You need not leave me nor get married. Do quietly some work for me and you will regain peace and confidence.

With my blessings

6 April 1969

*

Mother Divine,

I am beginning to feel that it is not the work, but the person behind the work who is being prepared through the work that seems to be important. Is it a true understanding? It seems to me that as far as the external work is concerned, any work can be useful if it helps to manifest the Godhead within or to remake

¹ The Mother's reply was written in large red letters with a thick felt pen.

Personal Letters

oneself in the image of the Divine.

However, though there may not be any real personal necessity to choose one work rather than another, is there no meaning behind one's temperamental preferences, one's natural aptitudes and abilities as far as the choice of one's work is concerned? Must not one choose the work according to the law of one's nature?

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.

All the rest is mental distractions.

Blessings

4 August 1969

*

Sweet Mother,

Fresh and burning messages just shoot up in me and want to break forth to the world outside. But the problem is: I simply cannot decide how to contact the vast formidable unheeding world, swept by a storm of sterile ideas, and transmit all these messages which can show the Light.

Mother, if I am an instrument for acting on the nation's soul and being the vehicle of the Force, let me be used to my fullest soul capacity. I need concentration, purity and a vast calm inside. Most of all, I feel that I must be absolutely plastic, in order to respond like an infinitely delicate and powerful musical instrument to the touches of Him who plays it. Let me fulfil the Divine's intention.

What you need you will have by Sri Aurobindo's grace.

Blessings

18 July 1970

*

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Divine Mother,

*I implore you to illumine and put a living faith in
this dark area of 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

*

Ma

*I have lived in this room in Cocotiers House for
about 25 years. The room was made sacred by the
touch of Thy divine feet. I would feel your presence
here. Now I have been asked to shift to Dupleix
House. I pray to Thee to bless me so that I may feel
your living presence there also.*

I have lived in the Dupleix house for a long time.² So you may
feel my presence there also.

Love and blessings

24 February 1971

*

Sweet Mother,

*I have observed that as soon as my being seems
to progress on an even keel, there is a movement of
vanity and self-indulgence. I try to correct myself, but
the outer life throws me off my feet whenever I try to
do it. I find that throughout my life I have an obsti-
nate desire to do certain things. The first is to serve
people. The second is to write and express all that I
have felt inwardly. The third is to attain to a higher
state of consciousness so that I may live in the Truth*

² The Mother lived in Dupleix House for nine months, from June
1914 to February 1915.

Personal Letters

*and by the Truth alone.*³

This is all right and can be done without changing the frame of life.

16 May 1972

*

C, my dear child,

You are meant to do Yoga and you will do it; in fact, you are already doing it. Didn't I tell you the last time I saw you that you had changed a lot, had progressed a lot, and that I saw a light growing in you? You are not incapable, far from it.

In any case, you may be certain that you are meant for union with the Divine and that you will attain it.

With my blessings

*

(Telegram, with the Mother's telegram reply)

PRANAM MOTHER'S CENTRES WORK INCREASING RAPIDLY
HERE PURCHASING BUNGALOW AND LAND NEAR KERSEONG
CHEAPLY ON MOTHER'S NAME. RUPEES FIVE THOUSAND
IMMEDIATELY NEEDED BY TWO. CARE GEETA RESTAURANT
ROOM THREE BEECHWOOD HOUSE DARJEELING. J UNWELL
CRAVING FOR MOTHER TO BLESS US.

Cannot purchase bungalow land must not do things in my name without my previous written consent.

Blessing to J

³ The Mother marked the final sentence with a bar in the margin and then wrote her reply.

Part Twelve

Practical Affairs

Food and Cooking

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.

1930s

*

Nobody except those in charge of the cooking must enter the kitchen.

People are *not* asked to give their suggestions.

1930s

*

I find the cooking too spicy. In this hot season plain and *green* vegetables are more wholesome.

1930s

*

P told me that nowadays the food tastes bland, though he said nothing positively against it. But as far as I know, others find my preparations tasty. Have you had any information from other inmates about

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this and what is your impression? Should I use a little more quantity of spices and other ingredients?

No, nobody complained to me and I cannot understand why P said such a thing to you, when to me he said that the cooking was all right.

15 September 1932

*

I am told that there have been insects in the split peas from the time we bought them. Yet we have been eating them merrily all this while, so why not finish the lot? After all, these insects are harmless.

If it were possible to give a first boil to the peas in order that the insects may appear—have then the insects taken away and after that finish the cooking; it seems to me the best way of dealing with them.

16 September 1932

*

Split peas will be used as per your instructions, only I think it would be better to finish them quickly.

We cannot cook more often than we do but more can be used each time.

In the lentils, a great many insects were found today. If you approve, it would be better to split them and turn them into dal.

Will it make them free from insects? It is not certain while once split they lose most of their power of preservation. It seems that when washing these lentils all the insects come to the surface and are easy to clean away.

17 September 1932

*

Food and Cooking

Some people eat very little rice or no rice at all. But on days when vegetables are added to the rice, they like to take the full quota of rice. So my estimate is that we shall need seven and a half kilos of rice for the purpose.

7½ kgs are all right for *broken rice*, but with this one, especially that the vegetables add to the quantity, I think 6½ will be sufficient.

28 September 1932

*

Nolini

I have promised D that you would give him a sweet each time that he works quite well.

Here is a box containing some sweets for him. Do not give more than one sweet a day. When the box is empty you will return it.

18 October 1933

*

Hand-shelling of groundnuts cost Rs 2.13 per bag. Mill-charge of Rs 8 for shelling a bag is expected. I intend to try first two bags at the mill; if breakage is not more, then 12 bags. The mill is about four miles from here.

Hand-shelling is *much better*.

29 November 1954

*

I am planning to organise a transport service that will collect all fruits and vegetables from the various gardens and centralise them in a place of distribution.

For that I need to know exactly at what time the products of your garden will be ready for transport (in baskets, boxes or

Supplement to Volume 15: Words of the Mother—II

bags). Your answer must be clear, precise and definite—because when the service is organised each one will be bound by his declaration to prevent all confusion and delay.

22 August 1955

Housing

A notice for all the taps—in English and in Tamil—to this effect: strength is not to be used in handling the taps—stop turning as soon as the water stops.

Early 1930s

*

To enquiries about how much is to be paid to the Asram for food and lodging, nobody must answer except Nolini or Amrita. All other informations are bound to be unreliable.

26 February 1933

*

It is better if there is no music in R's house after meditation because it disturbs the sleep of K and S. As they work hard all day they need to go to sleep early.

1930s

*

I am told that you would be very pleased if I went to stay in Sadhana House. If it is so, I will be glad to go. I only want to know that it is your wish. I have no trouble of any kind in this house where I presently live because I am sure that I am here as per your wish. So, Mother, please write some Divine words to me so that I can go with your blessings.

Because of the war conditions, K offered to me that you should go and live with her. I accepted with pleasure and find that it is a very good thing to do.

My love and blessings

20 June 1940

*

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We have two servants in the house—one works for four hours, the other for seven. But for most part my mother keeps them busy. I don't get along with my mother; I am not on talking terms with her. Neither servant gets enough time to do my room, since I leave the house quite early. I have spoken to K who says he can give me a servant for two hours—an hour in the morning and an hour in the afternoon. I pray for your sanction.

It seems to me that 3 servants for 4 people is really unreasonable!

21 January 1955

*

Sweet Mother,

A boy and two girls here don't agree that I should be Castellini's manager. They always want to quarrel with me. They say to everyone that I never look nicely after the house.

But, Mother I try my best to look nicely after the house.

I cannot make those three persons satisfied. I always try my best.

So, Mother, do I have to give up the charge of the house?

Certainly *not*, on the contrary you must continue to work steadily. Do always the very best you can, as correctly and carefully as you can, without preference nor partiality—and do not mind what others say. I am satisfied with your work in Castellini and appreciate your good will.

With my blessings

c. 1956

*

Housing

At the New Guest House, the dining room and verandah need to be painted.

I first want to find somebody who will do it properly. Otherwise it is of no use.

9 July 1962

*

At the New Guest House, G proposes raising our rates for boarding and lodging. The cost of food materials has gone up. The quality of food served has tremendously improved and won the appreciation of most foreign guests, but all this costs more. Our present rates are Rs. 16 per day downstairs and Rs. 18 upstairs. G proposes to make it Rs. 18 down and Rs. 20 upstairs.

For different reasons we do not have as many guests as before. The few that come want quality food and service and do not mind paying more: and they say so. If mother approves, we can have the new rates from now on.

You can try. But if G keeps cheerful and good humoured this is the most important.

Blessings

December 1963

*

U is much upset due to blandishments from the Russian T, who threatens to write to Mother every now and then. Both the parties stay in Arya House.

Why is U upset? She need not mind.

I have also come in for my share of threatening because I discouraged T from expecting special cooking from the New Guest House. We are supplying to her what

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we prepare for all Europeans.

Let her threaten, what does it matter?

February 1964

*

A bad eye prevented me from reading—hence the delay.

To this loan I could have agreed—but why borrow? It is not at all necessary. Let us pay the rent until you are able to do so yourself—and... *do not worry*—the matter is not worth a single night's sleep. Each room of the Guest House must have *two keys*—one given to the occupant of the room—one kept locked up in the office, so that the room can be opened for cleaning if need be.

*

You say that you want to leave your house and be lodged elsewhere. But to leave a house where everything has been made to meet your requirements and is one of the very best houses of Pondicherry, would be a most unreasonable and meaningless action, so I cannot help you in that in any way.

Moreover, all decisions taken in excitement and passion are wrong. Cool down and then you will be able to see what you have to do.

*

I have been very scrupulous in my use of things, taking particular care not to turn anything taken for work to my personal use. But it seemed to me that beyond a certain limit there may be an exception to this rule (using the top of an almirah for personal use when the almirah had been taken for purposes of work). But also I have a very strong sense of guilt—and the question still comes to my mind as to what is precisely the right thing to do from the strict standpoint of truth.

Housing

Does it mean equivocation or misuse of things?

No, not at all. What you have done is quite all right and the sense of guilt must be coming from a troublesome vital “censor”, to whom you need not listen.

With blessings

Plants and Gardening

The garden of Bakery House is badly handled and spoilt by the dealings of the Building Department workers. Yet you know how strongly I object to such treatment and always asked that the greatest care should be taken to protect the life of plants—a life which is, I dare say, quite as respectable as human and animal life.

Consequently, I expect that *all precautions* will be taken to repair the damage already done and avoid all further damage.

I cannot bear that the passage in a garden should look like a devastating cyclone.

1930s

*

I hear that you have put vegetables in the front garden and that at the cost of some jasmine plants! Is it true? It seems to me incredible as we had given you the Aroumé gardens on one condition, that the front garden would be exclusively reserved for flowers and decorative plants like crotons, etc. and the vegetables must be put in the back garden only. If you have put vegetables in the front garden you must remove them at once and plant back the decorative jasmine plants. You cannot meddle with the garden like that without my express permission and if you go on doing like that according to all your fancies and in contradiction with my express orders I will be obliged to take the garden away from you.

On the 31st I intend to visit that house and expect to find everything according to my orders.

21 December 1933

*

The courtyard of Aroumé needs to be watered. As you have 3 watering cans, you can lend one of them for that work, on

Plants and Gardening

condition the can is returned to you daily as soon as the work is finished.

18 June 1934

*

You can have the 20 baskets of manure provided you send your man to the manure ground to prepare it and to bring it to Aroumé. The wheel barrow will be provided by the G.S. [Garden Service].

20 June 1938

*

It is not now that the report was made about this manuring of the fruit trees. On the contrary those who are there now said that they did not know if the trees were manured or not. It is at the time of P that I was told that heaps of manure were put on the coconut trees and even two had died of the shock. I know that *many plants* in other gardens have died of *too much manuring*, and it is my own experience that *too much* is worse than not enough. That is why I answered as I did. But, of course, I have no objection to a reasonable amount of manure for those trees which have been given nothing up till now. You might revise your list accordingly and send it once more to me for approval.

I do not care at all about the “atmosphere” that P or others can create about somebody and it is not on these things that I form my opinion.

Blessings

9 January 1939

*

R wants to give thirteen flowering plants, including six roses, to the Aroumé. May I take them?

You can take them provided it will not crowd the Aroumé garden, because the manager is always complaining that you

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put too many plants, bushes, trees, etc. there and too near the house. So you must not do it again.

My blessings

7 June 1940

*

I am not aware of having ever given you the permission to use the *bathroom* for garden purposes. I spoke only of the *tap* which is outside the bathroom in a house; it is for the general use of the inmates of the house and I cannot allow one of them to prevent the others from using it freely. All I can do to give you satisfaction is to put one or two drums which will be filled with water exclusively reserved for the use of the other inmates when you are mobilising the use of the outside tap. This water must be kept *clean* and under no pretext whatever used *for garden purposes*. I expect that once this arrangement is made there will be no further trouble or disturbance about this water affair.

Under the above stated conditions you can use the outside tap between 9.15 and 11.30 a.m.

With my love and blessings

19 June 1941

*

Dear Mother,

I have been doing a lot of roof pot-gardening for Y and lately it has been increasing and expanding. I will soon have 300 or more pots on the roof. I thought it might be wise to go into some detail on this work to get your approval or disapproval before it goes too far.

Today Y mentioned that you once ordered roof gardening stopped over B's house. This comment stimulated me to write to you before I get too involved in this work.

Plants and Gardening

Should I go on with this work (taking care to avoid damage from water to the house)? Is this the Lord's will?

Here the roofs are not built in such a way to be used as gardens. So the pots on the roof are dangerous and the results may be catastrophic. So I must ask you to stop it. Can you not have in the garden a place of your choice where you could do your gardening without danger?

*

As a rule plants suffer if they are kept shut up in a room.

Animals

(The following note presumably refers to the Mother's collection of envelopes with pictures of animals such as tigers pasted on the front. In the 1930s Nolini was the person who delivered the Mother's letters to people.)

Nolini

I had such a nice collection of tigers, panthers, etc. that I decided to send them to everybody. *It has no symbolic meaning.* It is only for the sake of the beauty of the beasts. To prevent all misunderstanding, it will be better to inform, when distributing the letters, that each one had a similar beast.

16 September 1933

*

Mother,

The black dog at Cazanove is frequently biting men. It has already bitten many persons for which we have paid money. We have sent the dog to the veterinary hospital for examination. The dog has become very dangerous.

Put a muzzle on the dog's mouth.

10 October 1954

*

Sweet Mother,

N told me that at times he can give us rice bits for our bullocks—we can feed them rice bits instead of ragi which we have to buy. We pray Mother's sanction for rice bits.

No—ragi is *much better*. The rice bits can be given to poultry.

20 January 1955

Library Books

Nolini

This book can be kept in a corner of the Library, but *not issued for reading*.

Early 1930s

*

This book is for the Library but must not be issued. Keep it in such a way that it does not attract the attention of the reader.

Early 1930s

*

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 a too big 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,

For my studies can I borrow books from our Library from time to time?

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You can borrow the books if you take good care of them and follow the rules of the Library.

Blessings

12 March 1964

*

Mother dear:

*May I have your permission to take the book
The Puppet Theatre by Jan Bussell, to show to G
for making hand-puppets for gifts to the children for
Christmas?*

Yes, on loan and with care.

26 November 1964

*

Sweet Mother,

*May I borrow books from the Library to read
at home? I need them for studying English and other
subjects.*

If M agrees and if you take scrupulous care.

23 December 1964

General

(Regarding the Mother's conversations with a small group of disciples between 1929 and 1931)

It is not by chance and haphazardly that those who are present at the conversations on Sundays have been chosen, and it is not by chance and haphazardly that no others have been chosen.

c. 1929–1931

*

To R with blessings from Sri Aurobindo and the Mother

Your letters have just reached and I have been very happy to receive detailed news from you and to hear that your health is improving. But you must be patient and get it *quite all right*. The aching of the back must completely disappear and the sadness go to never come again. This is *very important*, for you know that if the possibility of the struggle remains, as soon as you reach here it becomes worse. So you must get *completely cured* and once for all be free from such a possibility.

I do not know what A tells you about money, but I know that where money is concerned people have easily very dirty thoughts. Moreover I do not understand why you refuse to spend. The pension that will come to you is your own and you are free to spend. The same with S also. So both you and she will be able to buy, with the money you will receive, the things which you require.

But to make more sure that you will miss nothing, I shall send tomorrow to A the Rs. 200 which remain on the money you have brought back from Hyderabad—the rest has been spent for your journey, etc.

I am very pleased to hear that A is treating you well; do not worry and think of “luxury”, etc. Make yourself comfortable

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and do all what is necessary to be completely cured. The more you will be quiet and contented the quicker it will be done. Give my love to S and keep for you the best love of your Mummy for ever.

3 March 1930

*

Nolini —

For Pranam this morning prepare a chair in the second verandah and if S comes, make her sit there. Don't let her sit on the floor even if she insists to do it, she might find it difficult to rise. You must tell her also that I do not want her to kneel for the blessing but just to bend her head in front of me.

27 February 1932

*

A question of hygiene: Is it hygienically permissible to put on a pair of shorts for two days consecutively without a wash? Or is it essential that it should be washed daily?

I do not think it is *essential*; it may be more agreeable and clean on very hot days if you perspire much, but I don't suppose hygiene has much to do with it.

In Europe, when the weather is not hot, people often keep their underwear (the clothes which touch the skin) six or seven days without washing them, and they would be very astonished if they were told that it is unhygienic.

You see that this kind of truth is not the same all over the world! So the best is to do as you like when you are personally concerned and not to listen to what others may say.

16 April 1932

*

General

Silence is required during the music.

10 July 1932

*

Who told you that what you were doing was a breach of discipline? I see no harm in your having some few vessels washed by the boy (is he not doing similar things for others?) and if you give him a few annas for it, I do not think there can be much objection to it. The only thing to be seen (and I suppose that is why the rule had been made – if there is any) is that he should not neglect the general work in order to give more time to one individual. But in the present case I do not see how it could be.

So I am returning the five rupees that you have sent—and giving you the permission to continue what you were doing.

(You can show this note if necessary.)

8 August 1932

*

Nolini,

Tomorrow B will come for pranam. You will have to find a place for him. He will be in European clothes and may find it difficult to sit on the floor. Perhaps a bit of mat on one of the last steps, would do.

You will tell him also that he can rise and make his pranam whenever he likes.

21 August 1932

*

Nolini, will you inform B, R and S that I am not sending back their “cahiers” of “grammaire” [grammar notebooks] because the flying ants did not let me work.

2 October 1933

*

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Nolini—

People are increasing for the pranam. I think a notice (not to take too much time) has become necessary, if I am not to remain downstairs till 10.30!

21 November 1933

*

Nolini

It is better to inform people, especially women, that today and tomorrow—because of the election—they should not be out after 8 P.M.

Early 1930s

*

Nolini

Tomorrow you will put up a notice to this effect, that during the garland distribution in the afternoon, people *must not* crowd and stand on the staircase.

Early 1930s

*

Nolini

Yesterday you did not return the rubber band.

Early 1930s

*

Nolini

rubber bands?!

Yesterday you forgot it.

Early 1930s

*

Nolini

Say to R that when he receives a letter from Sri Aurobindo and finds it difficult to read, it is to you that he must show it

General

and to nobody else.

Early 1930s

*

S forgot to give the telegram in time yesterday; now we are obliged to send it today. You will pay what is needed. (S ought to pay!!)

Early 1930s

*

All dutiable articles must be declared without exception.

Early 1930s

*

It is Cello (and not Chello!). Why do you massacre this poor Italian word!

Early 1930s

*

Champaklal,

I have lost my eraser (in the Salon); look for it carefully when you sweep.

1930s

*

Is there any chance of seeing again the glasses I have given for repair?

1930s

*

Today at 12. Saries will be distributed to all the permanent occupants of the Ashram.

They will be given from one to four saries according to their need. Those who have, during this year, got some saries

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from outside, will be entitled only to one.

1930s

*

My Mother,

For the hair I am using oil. Ma, the hair, being long, is sticking out and so much oil is necessary. I thought of cutting it a little short. I was hesitating to write to Thee about such a petty thing, but afterwards I felt disturbed for not informing Thee and knowing Thy will.

There is no harm in your cutting your hair if you find it more convenient. But I do not quite understand how long hair uses more oil. The oil must not be put on the hair, but rubbed on the scalp only.

13 June 1935

*

My dear Ma,

I beg to point out two concrete cases, for I do not understand how such things happen.

The first one is this: a gentleman named J was devoted to Anandamayi Ma and he died after some time. One day a photo of Anandamayi Ma was taken by one of her devotees. It was found that the dead J was standing behind Anandamayi Ma and he was recognised by all; the figure was shadowy yet distinct.

The second case is this: a gentleman married again after the death of his first wife. After his marriage a photo was taken with his new wife; it was found that his first wife was standing behind them; this figure was also very clear.

I have seen both the photographs myself.

I have seen myself several photographs of the kind. Some films

General

are so sensitive that they can register form in the supraphysical.

My blessings

13 September 1939

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My dear child,

Do not be so upset; it is neither grave nor even serious. Besides, now everything is all right.

I know that you have worked hard and very well for this exhibition, and I fully appreciate your effort and goodwill.

With my tenderness and my blessings

2 February 1956

*

Sweet Mother,

We intend to make the Lord's Samadhi canopy—white satin cloth with a painting on it. We have already got cloth from Africa for that and have given it to A for stitching. But A says that there will be some sort of shade over the Samadhi; in that case, the canopy will not be used regularly.

Mother, we shall be extremely grateful and happy to do the Lord's Samadhi Canopy. We are ready to do it even if it will be used for a day only—on 21st February 1968. What is Your wish? We pray for Your Guidance.

Do it—it will always be used—even if it is for one day only.

Blessings

6 December 1967

*

Douce Mère,

On 11th June, the first anniversary of Corner House, we invited D and R, but they refused in spite of my personal request to them, on the grounds that they do not go to any functions.

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*Now on the 19th June, D's birthday, R asks me
and the other Corner House members and staff to go
to the Dining Room for lunch.*

We pray for Mother's guidance.

A good occasion to be broad-minded—go.

With love and blessings

17 June 1968

Note on the Texts

This volume consists of short written statements of the Mother arranged by subject, with a few exceptions as noted below. The statements here supplement other statements of the same kind that have been published in four volumes of the Collected Works of the Mother: Volume 12, *On Education*, and Volumes 13, 14 and 15, *Words of the Mother—I, II and III*. Some of these statements are messages, others are private notes, but most are letters written to sadhaks of the Ashram.

When the Mother wrote many letters to someone, they have been arranged by person and published in chronological order as that person's "correspondence". When she wrote only a few letters to someone, they have been arranged according to subject and published (as here) as "words" of the Mother.

In a few cases, the statements here have already been published in some form in the Mother's Collected Works. They appear again in this volume either because the text here are more accurate or complete, or because the question or comment of the sadhak has been found and it provides the context of the Mother's reply.

In a few cases, the Mother wrote two or three versions of the same idea, but did not indicate which version she preferred. In such cases, though the wording of the different versions is almost the same, all of them have been published.

The majority of these statements—slightly more than half—were written in English; the rest were written in French and appear here in translation. In writing essays and reflections, the Mother usually wrote in French, her native language. But in writing public messages and in replying to letters, she often wrote in English for the benefit of those who do not know French.

The reader should note that most of these statements

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were written to particular individuals at a particular time and in a particular context. Many are of general import and apply to everyone, though not necessarily equally to everyone. Others are bound by person, time or context; the advice in them, therefore, may not apply to everyone or may not apply at all.

