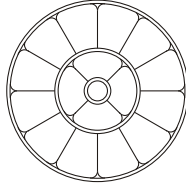


THE MOTHER

Words of the Mother - I

Words of the Mother – I



The Mother

Words of the Mother

I

Sri Aurobindo Ashram, Pondicherry

VOLUME 13
COLLECTED WORKS OF THE MOTHER

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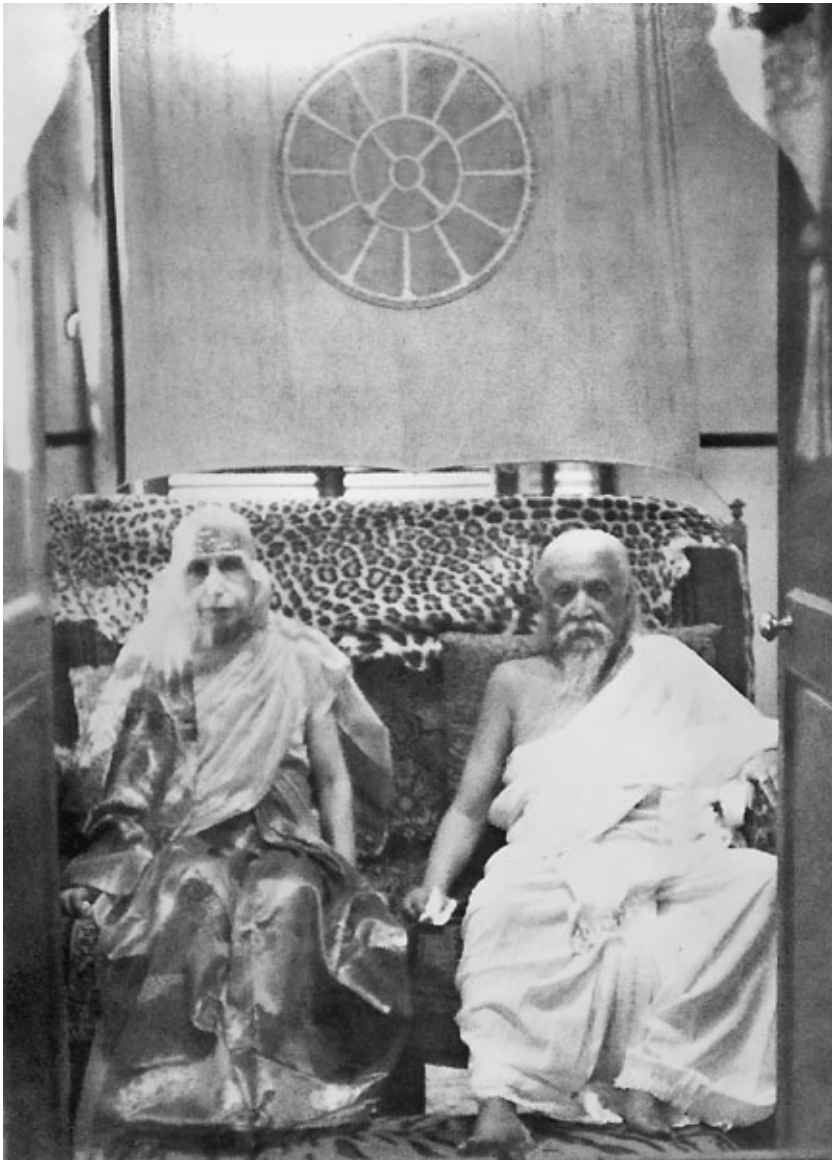
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The Mother and Sri Aurobindo
Darshan Day, 24 April 1950

Publisher's Note

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

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

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

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

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Words of the Mother

I



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

A stylized signature or flourish.

Part One

Sri Aurobindo

Sri Aurobindo

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

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

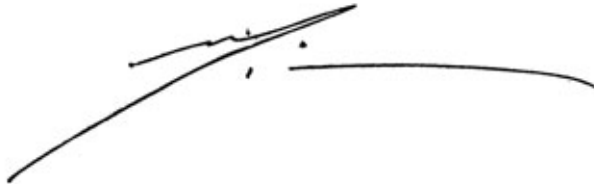
O Lord, Divine Builder of this marvel, my heart overflows with joy and gratitude when I think of it, and my hope has no bounds.

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

30 March 1914

*

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



Words of the Mother – I

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

14 February 1961

*

(Message for broadcast by All India Radio, Tiruchirappalli)

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

15 August 1964

*

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

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

15 August 1964

*

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

*

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

22 February 1967

*

Sri Aurobindo

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

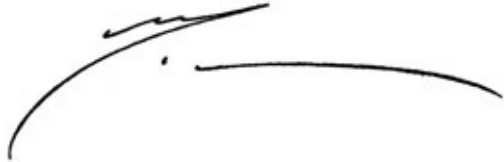
Sri Aurobindo is the Future advancing towards its realisation.

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

2 April 1967

Mahasamadhi

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



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

7 December 1950

*

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

8 December 1950

*

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

9 December 1950

*

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

14 December 1950

*

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

15 December 1950

*

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

Words of the Mother – I

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

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

26 December 1950

*

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

1950

*

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

1 January 1951

*

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

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

18 January 1951

*

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

Mahasamadhi

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

11 April 1952

*

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

12 April 1953

Eternal Presence

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

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

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

1957

*

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

*

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

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

23 January 1960

*

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

Blessings
/.

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

Words of the Mother – I

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

28 August 1962

*

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

1 February 1963

*

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

13 August 1964

*

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

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

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

*

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

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

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

5 December 1967

*

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

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

21 December 1969

*

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

*

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

Centenary

(Message for broadcast by All India Radio, Pondicherry)

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

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

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

15 August 1971

*

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

Aspire and be sincere and obstinate in your endeavour.

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

Make an effort to progress in understanding.

14 September 1971

*

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

26 September 1971

*

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

29 September 1971

*

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

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

November 1972

*

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

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

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

27 November 1971

*

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

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

6 December 1971

*

Words of the Mother – I

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

21 December 1971

*

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

24 December 1971

*

1972 BONNE ANNÉE

This year is consecrated to Sri Aurobindo.

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

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

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

31 December 1971

*

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

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

BONNE ANNÉE

1 January 1972

*

Centenary

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

1 January 1972

*

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

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

2 January 1972

*

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

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

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

30 January 1972

*

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

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

1 April 1972

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

Let us prepare
for it in all sincerity
and eagerness.



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

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

Let us prepare for it in all sincerity and eagerness.

20 June 1972

*

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

July 1972

*

Sri Aurobindo shows us the way towards a glorious future.

August 1972

*

(Darshan Message)

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

15 August 1972

*

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

Let us prepare for it in all sincerity and eagerness.

15 August 1972

*

Man is the creation of yesterday.

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

15 August 1972

*

Words of the Mother – I

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

15 August 1972

*

15-8-72

One more step towards Eternity.

Work and Teaching

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

*

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

*

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

*

We have faith in Sri Aurobindo.

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

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

Words of the Mother – I

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

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

*

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

10 October 1954

*

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

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

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

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

21 February 1957

*

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

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

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

Work and Teaching

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

And I am just trying to fulfil that action.

1961

*

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

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

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

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

March 1970

*

(About a problem)

One should read Sri Aurobindo and know the answer.

19 October 1972

*

Words of the Mother – I

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

25 October 1972

*

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

*

Read Sri Aurobindo and follow his discipline.

*

Savitri
the supreme revelation
of Sri Aurobindo's
vision

*

(*About Savitri*)

1) The daily record of the spiritual experiences of the individual who has written.

2) A complete system of yoga which can serve as a guide for those who want to follow the integral sadhana.

3) The yoga of the Earth in its ascension towards the Divine.

4) The experiences of the Divine Mother in her effort to adapt herself to the body she has taken and the ignorance and the falsity of the earth upon which she has incarnated.

*

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

The importance of
Savitri is immense

Its subject is universal.
Its revelation is prophetic

The time spent in its
atmosphere is not wasted.

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

10-2-67.

Words of the Mother – I

The importance of *Savitri* is immense.

Its subject is universal. Its revelation is prophetic.

The time spent in its atmosphere is not wasted.

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

10 February 1967

General

What is the Divine?

The Divine is what you adore in Sri Aurobindo.

28 March 1932

*

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

*

You must feel that Sri Aurobindo is looking at you.

*

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

3 June 1939

*

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

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

*

Words of the Mother – I

(Message for the Durga Puja of 1957)

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

30 September 1957

*

SRI AUROBINDO'S SYMBOL



The descending triangle represents Sat-Chit-Ananda.

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

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

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

A stylized, flowing signature or flourish, possibly representing the Mother's name or a personal mark.

The descending triangle represents Sat-Chit-Ananda.

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

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

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

4 April 1958

*

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

10 January 1959

*

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

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

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

11 June 1960

*

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

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

Words of the Mother – I

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

17 August 1960

*

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

12 January 1961

*

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

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

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

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

21 May 1970

*

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

Be perfectly sincere and He will answer your call.

July 1970

*

How should we be on Sri Aurobindo's birthday?

Sincere and progressive.

*

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

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

*

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

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

*

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

Sri Aurobindo and the Mother

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

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

White lotus — symbol of the Divine Consciousness.

2 February 1930

*

Our Love is an eternal Truth.

7 April 1934

*

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

6 May 1957

*

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

4 March 1958

*

*mothersriarobindo
is my refuge*

When in your heart and
thought you will make
no difference between Sri Aurobindo
and me, when to think of Sri Aurobindo
will be to think of me and
to think of me will mean
to think of Sri Aurobindo inevitably,
when to see one will mean
inevitably to see the other, like
one and the same Person, —

then you will know that you
begin to be open to the supramental
force and consciousness.



Part Two

The Mother

The Mother

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



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

*

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

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

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

The Eternal Transcendent forbids me.

1912

*

Words of the Mother—I

Myself and My Creed

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

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

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

Japan, February 1920

Written in Japan - February 1920.

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

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

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

Myself

*

How I Became Conscious of My Mission

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

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

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

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

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

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

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

Pondicherry, 1920

Words of the Mother – I

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

20 June 1931

*

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

7 March 1932

*

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

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

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

8 March 1932

*

The Mother

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

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

And yet Thou hast promised me the Victory...

*

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

27 March 1936

*

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

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

23 October 1937

*

Words of the Mother – I

I wish

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

Outer Life

A DECLARATION

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

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

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

15 August 1954

*

Divine Mother,

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

Words of the Mother—I

Yes.

If they ask nationality, you put *Indian*.

12 April 1955

*

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

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

14 February 1968

*

21-2-68

*The reminiscences will
be short.*

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



The reminiscences will be short.

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

21 February 1968

*

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

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



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

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

*

Words of the Mother—I

While looking at the Samadhi:

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

*

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

Work and Teaching

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

14 December 1932

*

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

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

11 May 1934

*

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

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

*

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

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

Time will reveal how far earth has benefited through it.

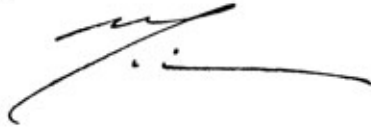
24 May 1951

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Time will reveal how far earth has benefited through it.

24.5.51.



*

An objective reply to a letter

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

And if it is not so, my physical existence can be interesting¹ only to those who have faith and who, with the help of this faith, can, through me, enter into contact with the Supreme Consciousness.

¹ A different draft has "useful".

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

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

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

7 November 1951

*

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

23 January 1952

*

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

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

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

Words of the Mother – I

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

31 March 1953

*

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

5 May 1953

*

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

24 September 1953

*

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

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

25 September 1953

*

There is *justice ineluctable*.

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

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

26 April 1955

*

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

*

29 February 1956

During the Common Meditation on Wednesday

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

Words of the Mother – I

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

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

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

1956

*

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

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

25 September 1957

*

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

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

27 September 1957

*

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

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

Work and Teaching

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

August 1966

*

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

*

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

Consciousness.

27 December 1967

*

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

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

*

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

Sadhana of the Body

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

*

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

21 September 1951

*

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

2 August 1952

*

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

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

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

3 October 1952

*

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

20 September 1953

*

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

14 January 1954

*

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

10 May 1954

*

Words of the Mother—I

The body repeats constantly and with a poignant sincerity: “What am I to demand anything whatsoever from anyone at all? Left to myself I am nothing, I know nothing, I can do nothing. Unless the truth penetrates into me and directs me, I am incapable of taking even the minutest decision and of knowing what is the best thing to do and to live even in the most insignificant circumstance. Shall I ever be¹ capable of being transformed to the point of becoming What I ought to be and of manifesting What wants to manifest upon earth?” But why does this answer always come from the depths, from You, Lord, with an indisputable certitude: “If you cannot do it, no other body upon earth can do it.” There is but one conclusion: I shall persist in my effort, without giving in, I shall persist until death or until victory.

8 September 1954

*

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

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

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

¹ *Alternative:* Am I truly.

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

*

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

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

21 October 1955

*

O divine Light, supramental Reality:

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

16 January 1958

*

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

3 October 1958

*

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

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

17 February 1961

*

Words of the Mother – I

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

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

January 1963

*

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

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

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

25 January 1963

*

To each and every one of my children

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

16 July 1972

*

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

*

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

Blessings

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

*

My child,

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

*

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

23 April 1934

*

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

21 October 1935

*

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

22 October 1935

*

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

*

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

Blessings

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

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

21 January 1960

General

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

28 June 1931

*

I feel inclined to reply:

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

16 May 1932

*

(About 24 April 1920)

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

24 April 1937

*

“Who are you?” asks the adverse force.

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

25 March 1952

*

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

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

29 June 1953

*

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

*

MOTHER'S SYMBOL



The central circle represents the Divine Consciousness.

The four petals represent the four powers of the Mother.

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

The central circle represents the Divine Consciousness.

The four petals represent the four powers of the Mother.

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

*

Words of the Mother—I

The central circle represents the Supreme Mother, the Mahashakti.

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

1955

*

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

*

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

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

9 December 1972

*

How to learn to receive a solution for problems?

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

17 February 1973

*

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

5 March 1973

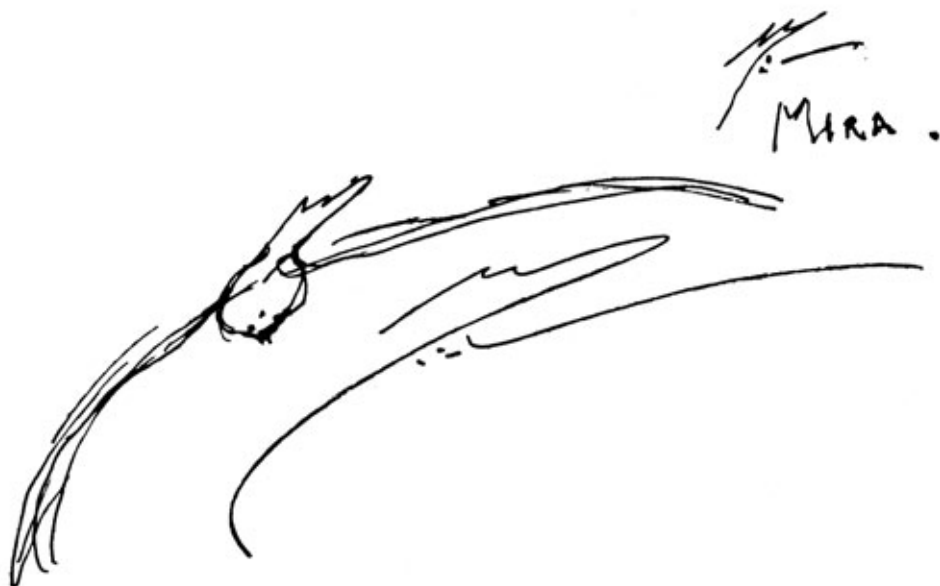
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Why do you want me to say something?

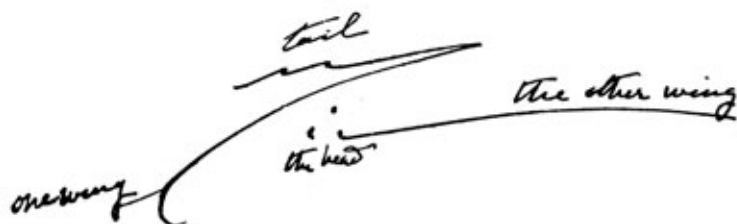
In silence is the greatest power.

General

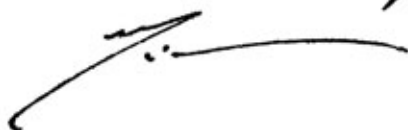
MOTHER'S SIGNATURE



*



The bird of Grace messenger from the
Supreme



Relations with Others

“I AM WITH YOU”

Mother gives always to each one the love he needs.

11 January 1933

*

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

2 September 1935

*

Open your heart and you will find me already there.

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

1 October 1935

*

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

11 February 1938

*

All souls who aspire are always under my direct care.

27 December 1957

*

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

26 March 1971

*

Relations with Others

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

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

5 June 1971

*

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

I am always with you inwardly.
Blessings.

19 May 1971

*

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

*

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

*

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

*

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

*

Words of the Mother – I

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

*

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

14 June 1932

*

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

My help and protection are always with you.

17 June 1935

*

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

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

*

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

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

*

Be very quiet and you will feel my help.

*

Relations with Others

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

21 September 1945

*

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

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

5 October 1955

*

My dear boy,

All this talk of leaving you is mere nonsense.

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

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

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

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

*

My very dear boy,

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

Words of the Mother – I

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

*

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

*

My dearest little child,

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

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

*

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

*

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

*

Relations with Others

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

*

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

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

*

My dear little child,

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

*

Always with you in a growing light and peace.

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

*

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

21 November 1962

*

Words of the Mother – I

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

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

One is limited by time and space only materially.

3 January 1968

*

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

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

*

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

*

Please think of me now and then.

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

Love and blessings.

1970

*

“I AM WITH YOU”

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

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

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

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

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

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

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

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

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

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

Words of the Mother—I

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

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

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

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

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

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

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

Words of the Mother—I

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

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

*

“TO BE NEAR ME”

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

*

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

*

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

*

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

*

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

—

again

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

*

PHYSICAL NEARNESS

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

*

You must remove two falsehoods from your mind.

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

Words of the Mother – I

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

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

*

The Mother's retirement¹ has posed a question of great importance for us. Is it going to widen the physical distance that was already existing between her and most Ashramites? And can the affairs of the Ashram be managed without her constant guidance? Do not the true interests of the sadhaks suffer during her retirement? Will she take the same usual care of us as she did before?

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

22 May 1962

*

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

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

Relations with Others

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

21 December 1964

*

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

*

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

1 May 1968

*

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

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

*

Is a physical contact with you indispensable ?

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

Words of the Mother – I

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

September 1971

*

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

14 December 1972

*

ROLE AS GUIDE

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

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

12 January 1932

*

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

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

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

17 July 1932

*

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

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

11 June 1954

*

Words of the Mother – I

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

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

*

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

*

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

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

*

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

19 September 1961

*

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

But as you put the question, I shall answer.

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

*

How do you conceive of my relation with you?

Are you not the son of the universal Mother?

25 July 1970

*

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

*

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

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

*

Words of the Mother—I

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

*

“DO AS YOU LIKE”

I want only what You think best.

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

17 January 1933

*

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

29 March 1933

*

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

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

26 July 1939

*

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

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

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

18 June 1942

*

Why do I feel so much fear?

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

13 February 1954

*

Words of the Mother—I

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

1 December 1961

*

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

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

8 October 1966

*

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

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

24 October 1967

*

“I AM NOT DISPLEASED”

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

Nobody has told anything against you to me.

24 December 1931

*

Relations with Others

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

14 January 1933

*

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

15 January 1937

*

I felt that you were not quite satisfied with me.

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

My love and blessings.

25 February 1942

*

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

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

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

Words of the Mother – I

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

Blessings.

11 January 1944

*

Mother,

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

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

With my love and blessings.

5 September 1945

*

My dear Mother,

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

My dear child,

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

Relations with Others

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

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

With my love and blessings.

22 September 1947

*

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

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

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

With my love and blessing.

5 November 1947

*

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

23 March 1954

*

Words of the Mother – I

WAY OF WORKING

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

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

12 May 1934

*

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

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

19 July 1942

*

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

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

16 November 1950

*

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

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

*

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

*

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

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

*

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

*

Words of the Mother – I

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

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

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

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

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

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

29 July 1961

*

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

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

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

*

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

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

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

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

Words of the Mother – I

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

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

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

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

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

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

*

RUMOURS

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

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

Words of the Mother – I

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

*

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

29 December 1931

*

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

8 October 1940

*

My dear child,

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

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

18 January 1962

*

Little child of mine,

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

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

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

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

With all my love and blessings.

27 October 1963

*

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

15 July 1967

*

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

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

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

*

Words of the Mother—I

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

*

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

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

*

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

*

A great misunderstanding has taken place.

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

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

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

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

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

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

*

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

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

*

REMONSTRANCES

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

18 June 1964

*

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

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

*

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

*

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

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

Words of the Mother – I

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

*

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

5 June 1949

*

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

13 May 1955

*

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

12 June 1955

*

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

As I am expecting nothing I cannot answer the question.

*

X says, "It depends upon the Mother."

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

20 August 1961

*

How can I give wise advice to foolish people?

*

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

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

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

*

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

*

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

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

*

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

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

*

Words of the Mother – I

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

*

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

*

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

*

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

Part Three

Sri Aurobindo Ashram

Sri Aurobindo Ashram

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

In 1914 the Mother¹ came from France (with Paul Richard) and Sri Aurobindo began to edit the *Arya*, which continued up to January 1920.

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

*

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

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

17 April 1967

*

The 21st February is the Mother's¹ birthday.

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

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

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

The 15th August is Sri Aurobindo's birthday.

¹ Here, Mother is writing about herself in the third person.

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

1938

*

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

life of contemplation and meditation. Each one must devote at least one third of his time to a useful work.

All activities are represented in the Ashram and each one chooses the work most congenial to his nature, but must do it in a spirit of service and unselfishness, keeping always in view the aim of integral transformation.

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

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

Words of the Mother – I

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

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

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

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

24 September 1953

*

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

30 October 1954

*

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

*

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

July 1956

*

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

*

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

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

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

January 1961

*

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

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

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

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

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

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

Words of the Mother – I

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

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

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

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

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

13 June 1964

*

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

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

11 June 1967

*

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

19 March 1973

Conditions for Admission

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

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

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

20 November 1948

*

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

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

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

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

Words of the Mother – I

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

30 March 1960

*

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

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

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

29 July 1960

*

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

25 August 1962

*

First indispensable condition
to be admitted in the Ashram

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

12 June 1965

*

Conditions for Admission

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

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

Sincerity, faithfulness, modesty and gratitude.

*

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

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

28 December 1966

*

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

June 1971

*

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

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

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

*

Words of the Mother – I

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

Proper Conduct

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

*

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

*

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

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

*

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

*

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

*

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

January 1929

*

Words of the Mother—I

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

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

7 January 1938

*

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

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

*

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

*

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

25 April 1958

*

Proper Conduct

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

*

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

28 January 1960

*

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

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

3 February 1965

*

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

*

(About a fight between two Ashramites)

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

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

*

Words of the Mother – I

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

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

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

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

*

Sexual relations are forbidden in the Ashram.

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

12 June 1971

*

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

No Politics

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

*

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

With love and blessings.

24 February 1939

*

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

3 June 1939

*

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

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

25 June 1940

*

Words of the Mother – I

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

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

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

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

“But it is not right and charitable!”

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

“Then why do you support one against another?”

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

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

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

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

4 July 1940

*

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

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

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

25 May 1941

*

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

Words of the Mother—I

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

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

11 February 1946

*

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

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

With my love and blessings.

14 February 1946

*

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

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

1 April 1946

*

A DECLARATION

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

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

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

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

25 April 1954

*

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

Words of the Mother – I

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

31 January 1955

*

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

25 June 1955

*

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

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

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

*

A Declaration

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

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

This said, our position is clear.

We do not fight against any creed, any religion.

We do not fight against any form of government.

We do not fight against any social class.

We do not fight against any nation or civilisation.

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

No Politics

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

16 February 1965

*

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

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

1965

*

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

26 March 1971

Comfort and Happiness

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

14 April 1936

*

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

*

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

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

*

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

*

Comfort and Happiness

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

*

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

13 January 1947

*

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

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

1 October 1959

*

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

2 October 1959

*

Words of the Mother – I

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

30 September 1960

*

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

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

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

19 August 1967

*

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

12 May 1969

*

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

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

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

Coming to the Ashram

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

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

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

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

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

Be assured of our unfailing help and protection.

3 February 1931

*

Words of the Mother – I

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

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

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

My blessings are always with you.

*

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

25 June 1932

*

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

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

Coming to the Ashram

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

24 April 1939

*

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

Our love and blessings.

16 January 1940

*

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

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

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

10 June 1949

*

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

Words of the Mother – I

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

24 February 1941

*

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

Our help will be with you and our blessings.

24 February 1941

*

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

6 June 1954

*

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

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

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

Coming to the Ashram

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

5 February 1955

*

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

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

20 February 1955

*

My dear children,

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

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

Let the blessings of the Grace be always with you.

3 June 1957

*

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

Words of the Mother—I

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

1 August 1959

*

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

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

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

*

Mother,

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

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

24 March 1966

*

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

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

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

Coming to the Ashram

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

*

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

*

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

Leaving the Ashram

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

Blessings.

25 February 1939

*

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

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

3 May 1939

*

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

4 May 1939

*

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

30 May 1939

*

Leaving the Ashram

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

My blessings.

5 May 1941

*

Mother,

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

With Pranam.

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

With my love and blessings.

24 December 1940

*

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

With my love and blessings.

*

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

Words of the Mother – I

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

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

30 November 1943

*

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

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

22 December 1943

*

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

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

24 June 1958

*

I have received and read your letter.

It might be better to clear up a few points.

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

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

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

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

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

7 October 1959

*

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

5 September 1964

*

Divine Mother,

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

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

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

30 May 1966

*

Words of the Mother – I

My dear child,

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

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

With love and blessings.

13 December 1966

*

The path is not an easy one.

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

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

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

Blessings.

3 July 1968

*

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

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

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

*

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

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

*

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

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

*

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

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

This advice is the best help I can give you.

*

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

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

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

Words of the Mother – I

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

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

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

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

*

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

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

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

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

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

visible, and recognised even by the most sceptical.

*

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

My blessings are and will always be with you.

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

*

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

Relations with Persons Outside the Ashram

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

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

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

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

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

26 January 1962

*

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

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

22 July 1968

*

Relations with Persons Outside the Ashram

My dear child,

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

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

With our love and blessings.

*

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

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

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

*

Sri Aurobindo says:

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

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

*

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

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

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

*

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

Words of the Mother—I

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

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

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

22 October 1965

*

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

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

(Question to Sri Aurobindo)

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

¹ Sri Aurobindo, *Letters on Yoga*, SABCL, Vol. 23, p. 851.

Relations with Persons Outside the Ashram

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

(Reply of Sri Aurobindo)

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

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

22 October 1933

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

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

17 April 1969

*

² Sri Aurobindo, *Letters on Yoga*, SABCL, Vol. 23, p. 851.

Words of the Mother—I

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

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

How to prepare ourselves for it?

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

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

Finance and Economy

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

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

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

*

A friend wishes to collect money for you. He says he will be very much helped if you write for him a statement about approaching people for monetary help.

I am not in the habit of writing for money from anybody. If people do not feel that it is for them a great opportunity and Grace to be able to give their money for the Divine cause, *tant pis pour eux!*¹ Money is needed for the work — money is bound to come; as for *who* will have the privilege of giving it, that remains to be seen.

24 April 1938

*

¹ So much the worse for them!

Words of the Mother – I

The money is not mine, the money belongs to the Ashram and the Ashram does not lend money. Also it cannot favour so particularly someone, especially when this person has not been too faithful to the Ashram.

20 April 1951

*

I have received your letters and answered inwardly, confident that you are capable of receiving these intimate communications.

But I feel something must be added to what I wrote to you already.

There is no question of going to people and collecting funds. The thing to be done is to find one man, or one financial group, or one foundation that is in a position to dispose of the total amount needed and is ready to go into this adventure and to run the risk for the sake of doing something new and worthwhile.

Such a man or such people exist. There is only to make the two poles meet.

*

You should not ask their help for collecting such a small amount as fifty thousand or a lakh of rupees. You must approach them with dignity and the sense of the importance of your mission. Never forget that this work is not an ordinary superficial one, but a work of the spirit and that it is sure to be done. It is not a charity that we are asking from these people, it is an opportunity that is given to them to come closer to their soul.

Before starting the work, call me and I shall be there. My strength is always with you.

17 December 1952

*

You must know that what you will have to coordinate in its most material and exterior form, is not merely an industry or a group of industries, nor a department in an administration,

nor a service in a state, but a small world in miniature containing potentially all the possibilities of a human collectivity, plus new and yet unknown potentialities (possibilities) still latent and waiting for manifestation.

You will find already an embryo of organisation which has for its centre of coordination the symbol of the Divine Presence representing the One Supreme Master of the Universe. For here all works are dedicated to the Lord, the One who is all and contains all. And all works are done not for a personal profit but as an offering of love, for here the only power we can dispose of is the power of love; and I am there simply as a symbol and a messenger to guide and unite the efforts.

Practically, if we were a little less short of funds, many difficulties would be wiped off.

We have to be careful about every expenditure and because of that many useful things are not done.

So, if you could find one person or more who might be interested in the enterprise, rather the adventure — for it is nothing short of the creation of a new world — and if they were ready to help financially, by gift or loan it would enable us to move more promptly and completely in our endeavour.

This is the situation in brief. If you want more details, they can be given.

*

It is a great mistake to believe that I would agree to the unselfish movement of some people only to satisfy the demands of those who remain selfish and full of desires. The time of egoistic greed is over; each one will have to share in the effort towards economy.

22 June 1940

*

In view of the present circumstances in India where the difficulties of supplies and transport (especially of food supplies) have

Words of the Mother – I

not diminished with the end of the war, I am obliged to request the inmates to be extremely careful to avoid all waste of any kind especially of food-stuff. So many people are lacking the most indispensable requirements of life.

1945 or 1946

*

The Ashram is having financial difficulty, yet people ask for their pound of flesh. As students we used to fast for helping those who were victims of an earthquake or flood.

Unhappily (?) the present difficulty is neither a flood nor a famine, nor a war, nor an earthquake nor a conflagration or any of those things which move the human sentiments and make them dominate for a while the material desires named “needs”.

Money difficulties generally make people dry and even bitter, if not rebellious. And I know of some people who are on the verge of losing their *faith* because I do not have all the money I need!

*

When money is missing it must be replaced by an immense effort of goodwill and organisation. It is that effort that I am asking for, a triumph over Tamas and lazy indifference.

I do not want anybody to give up but I want everyone to surpass himself.

*

X no longer works for the Ashram; like so many others he lives in the Ashram and works for himself.

It is just that that is leading the Ashram to financial ruin.

*

X plucks coconuts from our trees. This time when he wanted to pluck, I told him the very fine ones I want to keep for visitors and Ashram children, and not to pluck them.

People in the Ashram receive all they truly need. I do not approve of any distribution of fruits and flowers to the visitors. It is only an encouragement to greed and desire and indiscipline. And if each one goes on doing what he thinks best, the whole organisation will end in a chaos.

15 May 1954

*

If business cannot be done with the true attitude of consecration to the Divine, then business will be stopped and banned from the Ashram as politics are banned for the same reason.

So unless the consciousness of the sadhaks recovers from this sad condition of confusion and pettiness, I shall find myself under the necessity of forbidding all commercial activities as it will be proved that they cannot be done in the true spirit.

27 May 1955

Organisation and Work

“[For the Ashram] there has never been, at any time, a mental plan, a fixed programme or an organisation decided beforehand. The whole thing has taken birth, grown and developed as a living being by a movement of consciousness (Chit-tapas) constantly maintained, increased and fortified.”

Sri Aurobindo (22 August 1939)

That is to say, the movement of consciousness has never ceased at any moment. It is not that a “movement of creation” was started and then stopped and then again started — constantly the consciousness is recreating, so to say, continues its creation; it is not a thing which has been done and which grows out of what has been done. It *continues* to be like this. The consciousness is at work constantly, and not as a continuation of what was before, but as a result of what it sees at each instant. In mental movement, there is the consequence of what has been done before — it is not that, it is the consciousness seeing *constantly* what is to be done. It is extremely important to understand, because it is like this that it continues to work, for everything. It is not at all a “formation” whose growth must be looked after: the consciousness at each second follows — it follows its own movement.... That permits everything; it is just that which permits miracles, reversals, etc.; it permits everything. It is just the opposite of human creations. And it has been like that, it continues to be like that and it will always be like that as long as I am there.¹

*

¹ Tape-recorded.

Statistics and calculations are purely mental and here all mental rules are eventually contradicted by the working of the higher force.

*

I am very fond of proper organisation — if those who organise want sincerely to do it — I require only clear and precise information. When this is given and there is sufficient trust in the Organising Power it is sufficient. The rest will be done.

*

(About bad service in an Ashram department)

The bad service comes always when the proper *consciousness* is lacking at the head.

A clear and precise vision of what is to be done and a steady, calm and firm will to have it done are the essential conditions for an organisation to be run properly. And as a general rule, never ask from others the virtues you do not possess yourself. I have a strong feeling that in X department the supervision is not what it ought to be.

*

(A sadhak did not want to work more than two hours a day. His supervisor wrote to Mother:)

I told him that I was not demanding anything; I work as much as I can, for it is in the service of my dear Mother. I cannot insist on anyone else doing the same; only I am informing Mother about what we do.

You replied very well, but obviously it is difficult to give conscientiousness to someone who has none and to put heart into someone who is lazy.

3 May 1935

*

Words of the Mother—I

Those around me are not working as well as they used to.

The way out? It is to take it coolly, not to mind and to go on with the work quietly... expecting that better days will come...

*

There is an all-round deterioration of work and workers.

Yes, the disorder is general. The only help is *faith*.

*

It is not that there is a dearth of people without work in the Ashram; but those who are without work are certainly so because they do not like to work; and for that disease it is very difficult to find a remedy — it is called laziness...

*

When human passions guide the work, I can only stand apart as a witness. I am politely informed of what is decided — never asked for what is to be done.

I cannot give orders because if orders were disobeyed, it would automatically lead to a catastrophe.

So there is nothing else to do than to wait patiently for the passions to cool down and... hope for the best.

Perhaps some people may wake up to the necessity of working hard.

*

There are too many conflicting opinions and feelings for me to give an order.

*

Now times are difficult for everybody. There is war and everybody suffers.

Those who have the immense privilege of being here quiet and in safety must at least show their gratitude by discarding all petty quarrels and silly grievances.

Everyone must do his or her work conscientiously and earnestly, and overcome all obscure selfish movements.

27 September 1939

*

I know at the present moment cooperation and coordination are essential for the Ashram; I try my best but fail miserably. Perhaps it is the same story with every one of us.

Do not take it as a personal affair. Disharmony and confusion are spread all over the world because of the resistance of the falsehood to the action of the Truth. Here as the action of the Truth is more conscious and concentrated, the resistance is exasperated. And in this great turmoil most of the individuals are moved like puppets by the forces in the conflict.

*

As for the conditions in the Ashram, it is as you say and probably worse. I shall say like Sri Aurobindo: unless the *consciousness* changes nothing can really be done.

You will interfere — and it is good as an example and a demonstration — but the next day it will become worse.

We cannot even call down the Truth to manifest. The falsehood is so widely and deeply spread that the result would be a wholesale destruction. Yet the Grace is infinite, it may find out a way.

*

Words of the Mother—I

Sri Aurobindo says that he wishes to make an endeavour to set things right by yogic means rather than by steps of an exterior kind; but for this it is necessary that things should go on for some time as they are at present. For that your cooperation will be necessary and he is sure that he can count on your goodwill to make the necessary effort towards that end.

*

It remains absolutely true that I am mostly busy with something I consider more important than exterior organisation — for the moment — and that is why I expect each one to do his duty to the best of his capacity and with his eyes fixed upon the magnitude of the Divine's work which will surely help him in his personal difficulties.

Times are hard for everybody and in everything — but it is surely to teach us to overcome our limitations.

*

(For some time Mother was supposed to have retired from day-to-day work.)

This is very interesting but not unexpected. Since I have “retired”, each one seems to do according to his own ideas without correlation with the others and — under the pretext of not disturbing me — without consulting or even informing me!

Although by my own means I know more or less what is going on, I simply smile and do not interfere. Each one must learn by experience.

I am waiting for the day when order will conquer disorder and harmony be the master of confusion. I am behind all effort in this direction.

*

Needless to say that my force and help is intensely with all those who, along with me, are fighting this state of affairs. And all I

ask of them is to be confident and to endure. The Truth shall triumph. *Bon courage!*

*

I am blaming nothing, nor anybody and know that each one does the best he can. It is evident that the job is very difficult. But are we not here to conquer difficulties?

*

To do properly the work of the Ashram one must be strong and plastic enough to know how to utilise the inexhaustible Energy which is backing you all.

I expect everybody here to rise to the height of the needs.

If we are not able to do even that much, how can we hope to be ready for the descent of the Light of Truth when it will come to manifest upon earth?...

*

When I give work to someone it is not only for the sake of the work but also as the best means to advance on the path of Yoga. When I gave you this work, I was quite aware of your difficulties and shortcomings, but at the same time I knew that if you opened yourself to my help and force you would be able to surmount these obstacles and at the same time to increase your consciousness and open yourself to the Divine's Grace.

Now it is time for you to make a real progress and to check your outbursts of temper whenever your will is contradicted. If you want to please me — and I have no doubt of that — you will sincerely try to collaborate with X and to carry on with him the work.

I do not want anyone of you two to be the boss of the other — I want you both to feel as brothers, children of the same Mother, working sincerely and courageously for the sake of her love.

Words of the Mother – I

I hope you will agree to this and I assure you that my love and blessings will always be with you in this endeavour.

19 January 1945

*

Here is exactly what I said to X: “I give you the responsibility of the enterprise, the organisation and the carrying on of it. The plans and projects will have to be shown to me for my sanction. For the execution, I shall ask Y, whose enthusiasm I appreciate, to work with you according to the instructions you will give him and to fully collaborate, having in view that it is Sri Aurobindo’s and my work, and to do his utmost to make it a success.”

To yourself I say:

Let the work start and be fully organised.

I have no intention of giving posts and positions before something is done and each one proves by acts what he is capable of doing.

It is by the efficiency and the quality of the work that I will judge the workers.

And it is only afterwards that titles can be given.

Never forget that here it is for the *perfection of the work* that we are striving, not for the satisfaction of the ego.

*

I do not give positions to the sadhaks — I give them work; and to all I give an equal opportunity. It is those who prove to be most capable and most sincere, honest and faithful that have the biggest amount of work and the greatest responsibility.

Whatever the external circumstances, they are, without exception, the objective projection of what is inside yourself. When in your work you find something giving trouble outside, look within and you will find in yourself the corresponding difficulty.

Change yourself and the circumstances will change.

26 June 1954

*

I am glad that through experience you have become conscious of the fact that I am with you.

This is the true relation between us, much more than a superficial contact.

1) Here, at the Ashram, our aim is to express a higher Truth, not to follow the ordinary human conventionalities.

I do not give to these official documents any undue importance. They are mere necessities in the present condition of the world, but do not correspond to any deep reality.

2) In the actualities of life the power of a man does not depend on an official title, but on the force and the light of his inner consciousness.

*

I have read your letters and am well satisfied with the confidence you have in your capacity to do the work. It is true that you have the capacity, but you will agree that there is a difference between having the capacity and having the knowledge; and to have the knowledge of a work it must be learned.

So you must first learn from those who know and the best way of learning is to see them do. When you will know and have proved your thoroughness, steadiness and faithfulness in doing the work, then I will entrust you with the full responsibility and give you the entire management of the work.

*

There are honest people but they do not have the capacity to work. There are capable people but they are not honest in their work. When I find someone both honest and capable he becomes very precious.

8 August 1955

*

Here every work represents something of the universe. When a new work is started here, new problems of the world come in.

Words of the Mother—I

That is why I do not invite new problems, but if they come I do not avoid them. I have to bring down the highest consciousness; for that I must organise below and tackle all the problems.

17 August 1955

*

Formerly I used to keep control over everything. Nothing would be done without my first knowing and approving of it. Afterwards I adopted a different mode of acting. I withdrew from all the details and kept myself at a distance, watching things from above, as it were, and sending the right inspiration to each worker in his own field.

This change was necessary for the worker's spiritual development. He has to become aware of my influence inwardly. But he can receive it only if all the workers collaborate. Without collaboration the right inspiration will not be effective. The action from above has a wide sweep: it covers all the departments and is one harmonious whole. If walls are set up in the field of work, dividing and breaking it up, the work can never be according to the spiritual Will.

So bear this in mind: no collaboration, no right working.

1 December 1957

*

There is no question at all of “position” — nor of prestige. X has a lot of knowledge and experience of the stage that we do not have. She is willing to share it with us. So the only sensible thing for us to do is to learn as much as we can and to be grateful for it.

Moreover never forget that we are working here for the Divine and that no egoistic feeling can be allowed to intervene and spoil the work.

Always present with you.

5 November 1958

*

My dear child,

X will come and see you, at my request, to make arrangements for his work in your department.

I ask you to receive him very affectionately, for he is my child just as you are, and to give him the opportunity to do some interesting work in which his capacities will be made good use of.

I would like him to feel at ease and also to feel that he is there to do *my* work.

My blessings.

2 October 1962

*

Without discipline no proper work is possible.

Without discipline no proper life is possible.

And above all, without discipline no Sadhana is possible.

Each department has necessarily a discipline and you must follow the discipline of your department.

Personal feelings, grudges and misunderstandings must never interfere with the work which is done as a service to the Divine and not for human interests.

Your service to the Divine must be scrupulously honest, disinterested and unselfish, otherwise it has no value.

25 January 1965

*

Here nobody can be an exclusive head — everyone must learn to collaborate. It is a very good discipline for vanity, self-conceit and the excessive sense of personal importance.

17 February 1968

*

In the Ashram, negligence in work is treachery.

15 March 1969

*

Words of the Mother – I

In human life the cause of all difficulties, all discords, all moral sufferings, is the presence in everyone of the ego with its desires, its likes and dislikes. Even in a disinterested work which consists in helping others, until one has learned to overcome the ego and its demands, until one can force it to keep calm and quiet in one corner, the ego reacts to everything that displeases it, starts an inner storm that rises to the surface and spoils all the work.

This work of overcoming the ego is long, slow and difficult; it demands constant alertness and sustained effort. This effort is easier for some and more difficult for others.

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

As long as I was physically present among you all, my presence was helping you to achieve this mastery over the ego and so it was not necessary for me to speak to you about it individually very often.

But now this effort must become the basis of each individual's existence, more especially for those of you who have a responsible position and have to take care of others. The leaders must always set the example, the leaders must always practise the virtues they demand from those who are in their care; they must be understanding, patient, enduring, full of sympathy and warm and friendly goodwill, not out of egoism to win friends for themselves, but out of generosity to be able to understand and help others.

To forget oneself, one's own likings and preferences, is indispensable in order to be a true leader.

That is what I am asking of you now, so that you can face your responsibilities as you should. And then you will find that where you used to feel disorder and disunity, they have vanished, and harmony, peace and joy have taken their place.

You know that I love you and that I am always with you to

sustain you, help you and show you the way.
Blessings.

26 August 1969

*

You seem to forget that by the fact that you are living in the Ashram, it is neither for yourself nor for a boss that you are working, but for the Divine. Your life must be entirely consecrated to the Divine Work and cannot be governed by petty human considerations.

28 May 1970

*

Whatever is done here, must be done in a spirit of complete collaboration with one single aim in view — the service of the Divine.

*

A community life must necessarily have a discipline in order that the weaker may not be maltreated by the stronger; and this discipline ought to be respected by all those who wish to live in that community.

But for the community to be happy it is necessary that this discipline should be determined by someone or by those who have the greatest broadness of mind and, if possible, by him or by those who are conscious of the Divine Presence and are surrendered to that.

For the earth to be happy, power should be in the hands of those alone who are conscious of the Divine Will. But this is impossible at the moment because the number of those who are *truly* conscious of the Divine Will is negligible and these have necessarily no ambition.

To tell the truth, when the hour comes for this realisation, this will come about quite naturally.

Words of the Mother – I

The duty of each one is to prepare oneself for that as completely as one can.

18 February 1972

*

I agree that the gate condition is rather distressing. But to write down instructions is very difficult because of all the details that would have to be mentioned.

*

To the gate-keepers and inmates of the Library House

I have repeatedly said that the “soup verandah” must be kept neat and tidy, free from all personal objects (cups, tumblers, flasks, shoes and sandals, etc.) straying all over the place. It is the most unbecoming sight to give to the visitors entering through the Ashram gate.

I expect not to have to repeat it another time, and that this order will be carried out scrupulously.

6 June 1932

*

Gate Duty

The Mother considers the duty of the gate-keeper very important and of great responsibility. This duty should be performed with care and vigilance.

Visitors and those coming for inquiry or business should be received with due courtesy, if required offered a seat, and given the necessary information or possible assistance. No distinction should be made between persons.

For any out-of-the-ordinary inquiry, the secretary should be approached.

It will be within the right of the gate-keeper to request people waiting in the gate area without purpose or gathering

in groups, to leave the place. He also should not enter into long conversations with other members of the Ashram, nor should he indulge himself in writing, reading or doing anything else than to concentrate on his duty.

No unauthorised person should be allowed to go into the Ashram compound without permission.

Servants are expected not to touch the filter. They should take water from the cycle-house. In case of need the inmates should accompany the servants.

The gate area should be kept quiet and tidy.

The gate should not be left in charge of any other than those appointed for the work.§

25 September 1952

*

The Mother wants that the people responsible for receiving the visitors should always be very polite and gentle in their behaviour towards them. High and low, young and old, whether they are well-dressed or ill-clad, all should always be received properly with benevolence and good behaviour. It is not necessary that the better dressed people may be more fit for being received well in this Ashram. It should not be that we give more care to the people with a motor car than to an ordinary man looking like a beggar. We must never forget that they are as much human as we are and we have no right to think that we are at the top of the scale.

And our politeness should not be merely an outer form, stiff politeness, so to say. It must be something coming from within. Whatever may be the difficulties and whatever may be the circumstances — Mother fully knows even to the minutest detail the circumstances, when we lose our temper and get irritated in our work, and knowing that fully well she says — whatever may be the circumstances, rudeness or curt behaviour is never permissible.

Words of the Mother – I

There are difficulties in our way, but Mother says that as a rule our difficulties and our troubles are always such that we do have the capacity of overcoming them. If we can remain at our best we shall always be able to tackle the situation without losing control. Remember, each time we lose control of ourselves, each time we get angry or we have to use the outer means of keeping discipline, it means that at that moment we have fallen low and we could not rise up to the situation. In everything, in every way, it boils down to one rule—always endeavour to make progress, try to be your true self. Even if you have not been able to do it today you must be able to do it tomorrow. But the full effect must be there. Never forget in your action that you are representing the Ashram. People will judge the Ashram from your behaviour. Even if you have to say No, even if you have to reject somebody's request, you can do it with all politeness and courtesy. Try to help each one. Even if others are rude to you, it is not a reason for you to do likewise. If you behave in the same way as the outsiders do, then what is the fun of your being here. §

9 May 1957

Paid Workers

You should be very polite with those who depend upon you for their living. If you ill-treat them, they feel very much but cannot reply to you as man to man for fear of losing their job.

There may be some dignity in being rough with your superiors, but with those who depend on you, the true dignity is to be very courteous.

23 June 1932

*

The shoe-maker would like a raise. He requests me to ask you for 10 rupees instead of 8, as he has to support a family of three.

Family considerations do not interest me at all. The salary should depend on the work of the worker, on his ability, his regularity, not on the number of people he has to feed. For if we took these circumstances into consideration, it would no longer be paid work but charity, and as I have said very often, we are not a relief committee. As a general rule I have not increased the salary of the workers and servants this year, but if this boy works very well and if you are satisfied with his behaviour, I can give him 9 rupees instead of 8, to begin with.

30 August 1932

*

When the workmen come to fetch their *billas*¹ do not detain them unduly.

After a day's work they need to go home for rest.

4 February 1933

*

¹ Work-tokens.

Words of the Mother – I

A servant is not a convict and must be allowed some amount of liberty and free movement.

*

I am sure that servants behave according to the way they are treated.

10 March 1935

*

It is very bad to constantly rebuke servants — the less you scold them, the better it is. When X asks you to scold them you must refuse to do so and tell him that I have forbidden you to do it.

As for your co-workers, each one must be left free to do according to his own feelings.

My love and blessings.

16 May 1940

*

If you are sure that the servants are robbing, it proves that they are not properly supervised and you will have to look to it more carefully.

19 July 1940

*

I told you already my point of view about the number of workmen. The more they are, the less they do. I do not approve of 14 men for the vegetables. The work can be done and well done with much less.

1 November 1943

*

My dear child,

X will have told you my decision about Y. I had to take it, in spite of your “objection”, because this man only asked to be given another work in the Ashram; he neither threatened nor

Paid Workers

asked for more wages. He is a good worker and it would be a pity to lose him. This you can easily understand if you get over the first egoistic reactions to this affair; and surely you cannot accept the feeling of being “insulted” which is quite unyogic.

I hope that after reading this you will recover and come to a truer view of this very small and unimportant event.

With my love and blessings.

13 October 1944

*

You can take him as daily labourer at annas 10 per day, but I refuse to pay overtime; you will have to see that he finishes his work in time. Our experience is constant that when the workmen are paid overtime they do practically nothing during the working hours and so manage to have regularly overtime pay at a very high rate.

1 February 1945

*

Today after a break of several years owing to the tragic events which have disrupted the world, we resume our established custom of distributing cloth at New Year.

Unfortunately circumstances are still very difficult, almost worse than during the war, and do not allow me to do what I would have liked. The clothes I shall distribute today are all I could obtain, and even that was extremely difficult. I will only add that I hope that next year it will be better.

1 January 1946

*

DECLARATION TO THE WORKERS OF SRI AUROBINDO ASHRAM

It is my desire to explain to the workers the special relationship that exists between them and me as compared with the ordinary relationship between employer and employees. It is also

Words of the Mother – I

my desire that having understood this special relationship the workers should always keep this understanding before them in all their deliberations and in all the joint demands which they make to me.

This special relationship is as follows:

(a) The work in the Ashram is not done for profit, as is well known. Therefore during the war when things became expensive and difficult for everyone, it became so for me too, without my income increasing in any way by the fact of the same circumstances. Industrial and commercial concerns made more profits and so could easily increase the wages, but here in the Ashram only the expenses went on increasing. In spite of this, in view of the difficulties of the workers I gave them regular increments and dearness allowances.

(b) There have been times when there was no work for some workers, but unlike business firms I have never dismissed workers but have always endeavoured to find some other work for them to do. It has always been my policy not to send away, for want of work, workers who have served faithfully. I could have easily done so and could have even closed down all the works without any serious hardship to the Ashram. But by doing so I would have only increased the general misery which is already so great, and that I did not want to do.

(c) There are a good number of workers who have worked for me for many long years and have served me with devotion and faithfulness and who besides considering me as their employer have also looked to me as their protector, of them and their families.

(d) On the whole the workers of the Ashram have so far worked more or less as members of a family with me as their head, and this special relationship has no doubt brought benefit to many of them. I would like to preserve this relationship and make it the foundation for all my dealings with the workers.

With these points in view, it is suggested that the workers of the Ashram should form a separate syndicate of their own,

since they stand with regard to their employer in a different position from other workers, as has already been explained. This syndicate might be affiliated to the general body of workers, but would maintain its own line of action and conduct.

It is further suggested that this syndicate of Ashram workers should elect a committee which represents the various shades of opinion among the workers. This committee would receive and consider the demands put forward by the workers and, having deliberated and arrived at a decision that it considers just and reasonable, would present it to me for action through their president. I will receive with goodwill and sympathy all requests of this kind and will act for the best according to the reasonableness of the demand.

In these times of struggle and conflict and misery and suffering I offer to all who wish to work under me, with me, the possibility of a reciprocal understanding and a fruitful and beneficial collaboration.

5 March 1946

*

What I said to the workers on April 21st, 1952:

It was unnecessary for you to assemble here and take all this trouble for nothing. But since you are here I have some things to tell you.

First, you are demanding your cloths. I have never said that you would not receive them. But it is difficult to get hold of them and it takes time. They are on the way now and when they arrive you will be informed.

As for an increase in your wages, I have already answered you, and I repeat, I have overstepped the limits of my present resources and I cannot add to my expenditure in any way. So if I increase the wages of some of you, I shall be obliged to dismiss some others in order to compensate. It remains to be seen which is stronger: your individual egoism or your collective egoism.

Words of the Mother – I

Do you want to increase your own earnings at the expense of the livelihood of some of your fellow-workers?

You complain that you live in misery; and I tell you that you live in misery because you waste your money on drinking and smoking and because you waste your energy in sexual excess. All these — alcohol, tobacco and sexual excess — ruin your health.

Money does not bring happiness. The Sannyasi who possesses nothing and usually eats only one meal a day is perfectly happy if he is sincere. Whereas a rich man may be thoroughly unhappy if he has ruined his health by all sorts of excess and over-indulgence.

I repeat, it is not money that makes a man happy, but rather an inner balance of energy, good health and good feelings. Stop drinking, smoking and over-indulging, stop hating and envying, and then you will no longer lament your lot, you will no longer feel that the world is full of misery.

April 1952

*

TO THE EMPLOYEES OF SRI AUROBINDO ASHRAM

What I wish to do for you.

I shall tell you how I view the solution of your problems, both individual and collective, and what is the truth of the relation between us.

But for the working out of the programme I am going to place before you, two essential conditions are necessary. First, I must have the financial means to execute my plan; secondly, you must show a minimum of sincerity, honesty and goodwill in your attitude towards me and towards your work. You have most unfortunately the habit of trying to deceive me. Bad advisers have taught you that that is the best thing to do in your relation with your employer. It may be that when the employer himself seeks to deceive you and exploit you, this attitude on your part is legitimate. But in regard to me it is a foolishness

and a blunder; first of all, because you cannot deceive me and your deceit becomes immediately obvious and takes away from me all desire to come to your aid, and secondly because I am not a “boss” and I do not seek to exploit you.

All my effort is towards realising in the world as much truth as actual circumstances will allow; and with the increase of truth, the welfare and happiness of all will necessarily increase.

Differences of caste and class have no truth for me; all that counts is individual value. My aim is to create a big family in which it will be possible for each one to fully develop his capacities and express them. Each one will have his place and occupation in accordance with his capacities and in a relation of goodwill and brotherhood.

As a consequence of such a family organisation there will be no need of remuneration or wages. Work should not be a means of earning one's livelihood; its purpose should be twofold: first to develop one's nature and capacity for action, and, secondly, in proportion to one's physical means and moral and intellectual aptitude, to give service to the family to which one belongs and to whose welfare it is but proper to contribute, as it is proper for the family to provide for the real needs of each of its members.

To give a concrete form to this ideal under the present conditions of life, my idea is to build a kind of city accommodating at the outset about two thousand persons. It will be built according to the most modern plans, meeting all the most up-to-date requirements of hygiene and public health. It will have not only residential houses, but also gardens and sportsgrounds for physical culture. Each family will be lodged in a separate house; bachelors will be grouped according to their occupations and affinities.

Nothing necessary for life will be forgotten. Kitchens equipped in the most modern hygienic way will supply equally to all simple and healthy food, assuring the energy necessary for the proper maintenance of the body. They will function on a co-operative basis of work in common and of collaboration.

Words of the Mother – I

In the matter of education, what is necessary is to arrange for the moral and intellectual instruction and development of all, children and adults: various schools, technical instruction in different vocations, classes for music and dance, a cinema hall where educational films will be shown, a lecture hall, a library, a reading room, varied physical education, a sportsground and so on.

Each one can choose the kind of activity that is most suitable to his nature and will receive the required training. Even small gardens will be provided where those who like cultivation can grow flowers, fruits and vegetables.

In the matter of health, there will be regular medical visits, a hospital, a dispensary, a nursing home for the segregation of contagious cases. A department of hygiene will have the exclusive function of inspecting all public and private buildings to see that the most rigorous rules of cleanliness are observed everywhere and by all. As natural adjuncts to this department public baths and common laundries will be put at the disposal of everyone.

Finally, big stores will be set up where one can find all the small “extras” which give life variety and pleasantness and which one will get against “coupons” that will be given in recompense for especially notable achievement in work or conduct.

I shall not give a long description of the organisation and the working of the institution, although everything in it to the smallest details has already been foreseen.

It goes without saying that for admission to live in this ideal place the essential conditions that need to be fulfilled are good character, good conduct, honest, regular and efficient work and a general goodwill.

10 July 1954

*

Do you know the story of the hen that laid golden eggs? There was once a peasant whose entire fortune consisted of one hen; but this was a wonderful hen. Every other day she gave him a

golden egg. Now this peasant in his stupid and greedy ignorance imagined that the hen's body must be full of gold, and that if he opened it up he would find a great treasure. So he slit her open — and found nothing. Thus he lost both the hen and the eggs.

This story shows us that ignorant and stupid greed is sure to lead to ruin. So learn a lesson from it and understand that if you demand from me what is beyond my means, and if I were so foolish as to yield to you, I should go straight to my ruin and the result would be that all the work would be stopped and you would be out of work and would therefore have no wages at all, and no way to earn your living.

18 March 1955

*

To increase the salary of some will mean to deprive others of their livelihood.

*

Be careful about the various reports of the workers — they are always biased. Each one speaks always with his preferences (likes and dislikes) and twists things.

*

How to remove the distrust from our workers?

Can you make the blind see?

The whole of humanity — with very few exceptions — distrusts the Divine and yet His Grace is most active.

*

The Employer to the Employee

Nothing lasting can be established without a basis of trust. And this trust must be mutual.

Words of the Mother – I

You must be convinced that it is not only my good that I am aiming at, but also yours. And on my side I must know and feel that you are here not merely to profit but also to serve.

There is no welfare of the whole without the welfare of each part. There is no harmonious growth of the whole without the progress of each one of its parts.

If you feel you are being exploited, I also will feel that you are trying to exploit me. And if you fear you are being deceived, I also will feel that you are trying to deceive me.

It is only in straightforwardness, sincerity and confidence that human society can progress.

*

(About the treatment of servants)

Don't be indulgent, don't be severe.

They should know that you see everything, but you should not scold them.

2 July 1968

General

X might be told that apart from the superficiality and shallowness of his reasons for not coming for Pranam, there are others, much more advanced in Sadhana than he is, who do come. What about these?

He is always trying to prove that he is far superior to all the other sadhaks. That is the root of his mistake.

May 1932

*

I am happy at your resolution and I hope you will keep to it. I was going to write to you that you must choose between seeing me and drink — for I would not see you if you went on drinking — but I am glad to hear that you have made the resolution already.

11 October 1935

*

A great store of light, Ananda, knowledge and power seems to be above the head about to descend into me. Ideas are coming to me that I have to continue my silence for some indefinite period, that I have not to mix or talk with any person and that I have not to go out of my room or the house except on the Darshan and the Pranam days.

Sri Aurobindo says that you must on no account omit your coming to meditation every evening. I entirely agree that this attendance is absolutely necessary.

16 December 1940

*

Words of the Mother – I

It is vanity and selfishness that prevent the sadhaks from taking the teaching in a good spirit.

10 May 1944

*

Utter SILENCE must be observed in the room.

Whoever pronounces a word in the presence of Sri Aurobindo will have to leave the place immediately.

*

Spirit of service has gone away from this place.

16 May 1954

*

There is nobody here, even among the best, who is ready to give up all his habits, conveniences and preferences to win the final victory, even if he has to break his neck on the way.

*

It is your attitude that must change — because nothing is *personal*, all belongs to the Divine and is meant for collective use if necessary — and as a concrete illustration of this, I must ask you to leave your present quarters and to go to a new house where you are given some lodging. I advise you to take this decision as a manifestation of the *Grace*.

16 April 1958

*

*X says he does not know anyone who can do the work.
He wishes to send out a notice informing the exhibitors
that the exhibition will not be held.*

I am very sorry about it.

It is a *defeat* of the will, much more than of the circumstances and it throws discredit on the Ashram.

14 February 1963

*

(About A. B. Purani, a disciple who passed away on 11 December 1965)

Purani

His higher intellectual part has gone to Sri Aurobindo and united with him.

His psychic is with me, and he is very happy and in peace.
His vital is still helping those who seek his help.

5 March 1966

*

(About Pavitra [Philippe Barbier Saint-Hilaire], a disciple who passed away on 16 May 1969)

It was very interesting, the experience I had that night. Nothing like it I ever had in my life. It was the night before the day he passed away. The time was nine o'clock. I felt he was withdrawing, withdrawing in an extraordinary manner. He was coming out of himself and gathering and pouring himself into me. He was coming out consciously and deliberately with the full force of a concentrated will. He continued to do so steadily, ceaselessly for hours. It ended at about one o'clock, I looked at the time.

There was no slackness or interruption or stop at any moment. It was throughout the same steady continuous flow, without a break, without a diminution in the strength. Such a concentrated undiminishing stream it was. The process continued until he was wholly within me as though he was pumping and exhausting all he was in the body till the last drop. I say it was wonderful — I never experienced such a thing. The flow stopped when there was very little left in the body: I let the body remain as long as it was needed for the work to continue, till long, quite long after the doctors declared it dead.

As he was in life, he could not have done the thing, I did not expect it of him, it must have been some past life of his that

Words of the Mother – I

was at work and did the thing. Not many Yogis, not even the greatest among them could do such a thing. There he is within here, quite wakeful, looking in a rather amused way at what you people are doing. He is merged in me wholly, that is dwelling within me, not dissolved: he has his personality intact. Amrita is different. He is there outside, one of you, one among you people moving about. At times, of course, when he wants to take rest and repose he comes and lodges here. A remarkable story. A great and very difficult thing Pavitra has done.§

25 May 1969

*

It is not my intention to oblige you to wear mill-cloth if you do not want to.

All I said was that I have only mill-cloth to give.

When one becomes free in mind and heart, one's way of looking at all these things changes entirely. But until the freedom has come, there is no compulsion.

It is by allowing bad thoughts and doubts to approach you that you have come out of the protection.

*

(Message for the recipients of the essential material items distributed by "Prosperity")

To sell the things received from Prosperity is an insult to the Divine and will bear its spiritual consequences.

June 1971

*

To each one here, power, light and strength are given as much as he can take and even more. It is given for transforming you. But when you take all that and use it for your personal ends and for so-called human love, it is dishonesty, it is robbery and it is crime of the first order.§

*

You must use everything for the purpose for which it is given, otherwise you commit a crime. I am not speaking merely of physical things. All the inner things that I am giving you all the time, all the strength, light, energy and life that are being poured into you all the time, are meant for the service of the Divine, for the sake of transforming you. If you use them for any other purpose, you are a robber and your crime is the worst possible.§

*

When I report to you about the doings of others, does it mean that I complain against them and is it right to do that?

It all depends upon your attitude. If you report a matter with a spirit of vengeance against someone or to show your superiority or with any other personal motive, then it is absolutely wrong and you should not do that. But the true way is that you should be like a mirror and reflect faithfully whatever you see. Don't give your personal colouring and be quite dispassionate. If there is something wrong in the mirror itself, then I can correct it. But you must try to make sure that your mirror does not distort the picture.§

*

Of course it is bad to complain against anybody. But what X thinks is not correct. If you always remained in meditation, then and then only could you say that you see no evil, hear no evil and speak no evil. But when you are in the field of work, you have to give me the information. Don't sit down to judge. Be like a mirror and give the correct image of what you see. It is possible your mirror may be defective, but that is my business and I shall see to it. You have to do your best, to give a correct image according to your light.§

Part Four

Auroville

Aims and Principles

*Benedictions
to
Auroville*



Auroville wants to be a
universal town where men
and women of all countries
are able to live in peace
and progressive harmony,
above all creeds, all politics
and all nationalities.

The purpose of Auroville
is to realise human unity.

8-9-65.



Words of the Mother – I

Auroville wants to be a universal town where men and women of all countries are able to live in peace and progressive harmony, above all creeds, all politics and all nationalities.

The purpose of Auroville is to realise human unity.

8 September 1965

*

1. Who has taken the initiative for the construction of Auroville?

The Supreme Lord.

2. Who participates in the financing of Auroville?

The Supreme Lord.

3. If one wants to live in Auroville, what does it imply for oneself?

To try to attain the Supreme Perfection.

4. Must one be a student of yoga in order to live in Auroville?

All life is yoga. Therefore one cannot live without practising the supreme yoga.

5. What will be the Ashram's role in Auroville?

Whatever the Supreme Lord wants it to be.

6. Will there be camping-grounds in Auroville?

All things are as they should be, when they should be.

7. *Will family life continue in Auroville?*

If one has not gone beyond that.

8. *Can one retain one's religion in Auroville?*

If one has not gone beyond that.

9. *Can one be an atheist in Auroville?*

If one has not gone beyond that.

10. *Will there be a social life in Auroville?*

If one has not gone beyond that.

11. *Will there be compulsory community activities in Auroville?*

Nothing is compulsory.

12. *Will money be used in Auroville?*

No, Auroville will have money relations only with the outside world.

13. *How will work be organised and distributed in Auroville?*

“Money would no longer be the sovereign lord; individual worth would have a far greater importance than that of material wealth and social standing. There, work would not be a way to earn one's living but a way to express oneself and to develop one's

Words of the Mother – I

capacities and possibilities while being of service to the community as a whole, which, for its own part, would provide for each individual's subsistence and sphere of action.”¹

14. What will be the relations between the inhabitants of Auroville and the outside world?

Each person is allowed full freedom. The external relations of residents in Auroville will be established for each one according to his personal aspiration and his activities within Auroville.

15. Who will own the land and buildings of Auroville?

The Supreme Lord.

16. What languages will be used for teaching?

All the spoken languages of the earth.

17. What will be the means of transport in Auroville?

We do not know.§

1965²

*

Auroville is going well and is becoming more and more real, but its realisation does not proceed in the usual human way and it is more visible to the inner consciousness than to the outer eye.§

January 1966

*

¹ Extract from “A Dream”, an essay by the Mother.

² Mother answered these questions orally in 1965. When she read the notation on 8 October 1969, she changed answers 12 and 17 to read as printed here.

Aims and Principles

You say that Auroville is a dream. Yes, it is a “dream” of the Lord and generally these “dreams” turn out to be *true* — much more true than the human so-called realities!

20 May 1966

*

Humanity is not the last rung of the terrestrial creation. Evolution continues and man will be surpassed. It is for each individual to know whether he wants to participate in the advent of this new species.

For those who are satisfied with the world as it is, Auroville obviously has no reason to exist.

August 1966

*

We would like to make Auroville the cradle of the Superman.

1966

*

Auroville should be at the service of Truth, beyond all social, political and religious convictions.

Auroville is the effort towards peace, in sincerity and Truth.

20 September 1966

*

Auroville is an attempt towards world peace, friendship, fraternity, unity.§

20 September 1966

*

As long as you are *for* some and *against* others, you are necessarily *outside the Truth*.

You should constantly keep good will and love in your heart and let them pour out on all with tranquillity and equality.

16 December 1966

*

Words of the Mother – I

Auroville: At last a place where one will be able to think only of the future.

January 1967

*

(Message to be carved in stone and placed in or beside a lotus pond at Promesse.)

Auroville is the shelter built for all those who want to hasten towards a future of Knowledge, Peace and Unity.

16 March 1967

*

Conditions for living in Auroville

From the psychological point of view, the required conditions are:

(1) To be convinced of the essential unity of mankind and to have the will to collaborate for the material realisation of that unity;

(2) To have the will to collaborate in all that furthers future realisations.

The material conditions will be worked out as the realisation proceeds.

19 June 1967

*

The aims of Auroville
An effective human unity
Peace upon earth

*

Auroville the City
at the service of Truth

28 February 1968

*

(Message for the Inauguration of Auroville)

28.2.68.

*Greetings from Auroville
to all men of good will*

*Are invited to Auroville all
those who thirst for progress
and aspire to a higher
and truer life.*



Greetings from Auroville to all men of good will.

Are invited to Auroville all those who thirst for progress
and aspire to a higher and truer life.

28 February 1968

*

AUROVILLE CHARTER

1) Auroville belongs to nobody in particular. Auroville belongs to humanity as a whole.

But to live in Auroville one must be the willing servitor of the Divine Consciousness.

2) Auroville will be the place of an unending education, of constant progress, and a youth that never ages.

3) Auroville wants to be the bridge between the past and the future.

Taking advantage of all discoveries from without and from within, Auroville will boldly spring towards future realisations.

4) Auroville will be a site of material and spiritual researches for a living embodiment of an actual human unity.

28 February 1968

28. 2. 68

Charte d'Auroville

1) Auroville n'appartient à personne en particulier. Auroville appartient à toute l'humanité dans son ensemble.

Mais pour séjourner à Auroville, il faut être le serviteur volontaire de la Conscience Divine

*

2) Auroville sera le lieu de l'éducation perpétuelle, du

progrès constant et d'une
jeunesse qui ne vieillit point.

*

3) Auroville veut être le pont
entre le passé et l'avenir.

Profitant de toutes les découvertes
extérieures et intérieures,
elle veut hardiment s'élancer
vers les réalisations futures.

*

4) Auroville sera le lieu des
recherches matérielles et spirituelles
pour donner un corps vivant
à une unité humaine concrète.



*

At last a place where one will be able to think only of progressing
and transcending oneself.

Words of the Mother – I

At last a place where one will be able to live in peace, without conflicts and without rivalries of nations, religions and ambitions.

At last a place where nothing will have the right to impose itself as the exclusive truth.

February 1968

*

What is the difference between the Ashram and Auroville?

The Ashram will retain its true role of pioneer, inspirer and guide.

Auroville is the attempt towards collective realisation.

June 1968

*

It is true that to live in Auroville a great progress of consciousness has to be made.

But the moment has come when this progress is possible.

With all my love.

June 1968

*

(Message for the recipients of the essential material items distributed by Auroville Prosperity)

Auroville is meant not for the satisfaction of desires but for the growth of the true consciousness.

16 June 1968

*

Any sincere attempt to bring peace and unity among men is welcome in Auroville.

20 July 1968

*

Aims and Principles

The push towards the future is to be ready to give up all gains, moral and material, in order to acquire what the future can give us.

Very few are like that, there are many who would like to have what the Future is bringing, but they are not ready to give up what they have in order to acquire the new wealth.

5 August 1968

*

It is not for comfort and satisfaction of desires that one comes to Auroville; it is for the growth of consciousness and consecration to the Truth that has to be realised.

Unselfishness is the first need to participate in the creation of Auroville.

5 November 1968

*

Divine Mother,

How dependent is the building of Auroville upon man's acceptance of spirituality?

The opposition between spirituality and material life, the division between the two has no sense for me as, in truth, life and the spirit are one and it is in and by the physical work that the highest Spirit must be manifested.

19 April 1968

*

Divine Mother,

Is there any reason why in Auroville we should have to compromise with the truth out of a feeling of expediency or material gain?

The very fact of living and acting is a compromise because the world is not yet living under the law of Truth.

7 June 1968

*

Words of the Mother – I

Auroville

No big creation is possible without discipline —
individual discipline,
group discipline,
discipline towards the Divine.

16 September 1968

*

(About the organisation of work)

The important thing is the execution which is to be carried out
without ever losing sight of the ideal we want to realise.

December 1968

*

Sweet Mother,

*There will be a general meeting tomorrow to try and
see whether it is possible for all of us to agree on a course
of action.*

*Nobody speaks the same language; all the individ-
uals are very different and do not submit to a common
discipline of action. I would like to receive some clear
written answers from you so as to know what to say —
something which would be the Truth and could help to
dispel the confusion.*

*Does the construction of Auroville require a work-
ing-method, organisation and coordination?*

Discipline is necessary for life. To live, the body itself is subject
in all its functions to a rigorous discipline. Any relaxation of this
discipline causes illness.

*What should be the nature of this organisation, in the
present and in the future?*

Aims and Principles

Organisation is a discipline of action, but for Auroville we aspire to go beyond arbitrary and artificial organisation.

We want an organisation which is the expression of a higher consciousness working to manifest the truth of the future.

Until this group consciousness appears, and until we can work collectively in the true and right way, what should we do?

A hierarchical organisation grouped around the most enlightened centre and submitting to a collective discipline.

Must we use organisational methods which have proved effective but which are based on human logic and the use of machines?

This is a makeshift which we should submit to only very provisionally.

Must one allow individual initiative to manifest freely and inspiration and intuition to be the moving force behind personal action, and should one reject all ideas not felt as good by the interested party?

In order to be workable, this requires all workers of Auroville to be yogis conscious of the Divine Truth.

Has the time come to wish for, to set up, to try for a general organisation, or should one wait for the right attitude and men?

An organisation is needed for the work to be done — but the organisation itself must be flexible and progressive.

If to wait is the solution, is it nevertheless necessary to

Words of the Mother – I

define organisational principles and to avoid uncontrollable disorder?

All those who wish to live and work at Auroville must have an integral goodwill, a constant aspiration to know the Truth and to submit to it, enough plasticity to confront the exigencies of work and an endless will to progress so as to move forward towards the ultimate Truth.

And, finally, a word of advice: be more concerned with your own faults than with those of others. If each one worked seriously at his own self-perfection, the perfection of the whole would follow automatically.§

6 February 1969

*

Auroville
The city the earth
needs.

22 February 1969

*

(Message for the first anniversary of Auroville)

Let Light, peace and joy be with all those who live in Auroville and work for its realisation.

Blessings.

28 February 1969

*

(Message for the first anniversary of Auroville)

Freedom is possible only in union with the Divine.

To unite with the Divine one must have conquered in oneself the very possibility of desire.

28 February 1969

*

Aims and Principles

The freedom we want to realise in Auroville is not licence — each one doing what he pleases without concern for the well-being of the organisation of the whole.

1969

*

Is it the Divine Will that Auroville should be born, or else does the Divine look upon the attempt to build Auroville as an experiment?

The conception of Auroville is purely divine and has preceded its execution by many years.

Naturally, in the details of the execution the human consciousness intervenes.

17 April 1969

*

How can people having different values live and work together in harmony?

The solution is to go deep within oneself and find the place where all the differences combine to constitute the essential and eternal Unity.

4 May 1969

*

To Aurovilians

To establish in Auroville the harmonious atmosphere which, by definition, ought to reign there, the first step is for each one to look within himself for the cause of friction and misunderstanding.

For these causes are *always* on both sides and before demanding anything from others, each one should first strive to eliminate them from himself.

4 July 1969

*

Words of the Mother – I

Every good Aurovilian should strive to free himself from all desires, all preferences and all repulsions.

Equality in the face of all circumstances is the chief aim to be attained in order to live in Auroville.

*

Quarrels are altogether contrary to the spirit of Auroville.

*

Earth needs

a place where men can live away from all national rivalries, social conventions, self-contradictory moralities and contending religions;

a place where human beings, freed from all slavery to the past, can devote themselves wholly to the discovery and practice of the Divine Consciousness that is seeking to manifest.

Auroville wants to be this place and offers itself to all who aspire to live the Truth of tomorrow.

20 September 1969

*

Auroville is the ideal place for those who want to know the joy and liberation of no longer having any personal possessions.

18 September 1969

*

Peace through human unity:

Unity through uniformity is an absurdity.

Unity must be realised through the union of the many.

Each one is part of the unity; each one is indispensable to the whole.

October 1969

*

*Will a day come when there will be no more poor people
and no more suffering in the world?*

That is absolutely certain for all those who understand Sri Aurobindo's teaching and have faith in him.

It is with the intention of creating a place where this could come about that we want to establish Auroville.

But for this realisation to be possible, each one of us must make an effort to transform himself; for most of the sufferings of men are the result of their own mistakes, both physical and moral.

8 November 1969

*

*How can you believe that in Auroville there will be no
more suffering so long as the people who come to live
there are men from the same world, born with the same
weaknesses and faults?*

I have never thought that there would no more be suffering in Auroville, because men, as they are, love suffering and call it to them even while they curse it.

But we shall try to teach them to truly love peace and to try to practise equality.

What I meant was involuntary poverty and begging.

Life in Auroville will be organised in such a way that this does not exist — and if beggars come from outside, either they will have to go away or they will be given shelter and taught the joy of work.

9 November 1969

*

*What is the fundamental difference between the ideal of
the Ashram and the ideal of Auroville?*

There is no fundamental difference in the attitude towards the future and the service of the Divine.

Words of the Mother – I

But the people in the Ashram are considered to have consecrated their lives to Yoga (except, of course, the students who are here only for their studies and who are not expected to have made their choice in life).

Whereas in Auroville simply the good will to make a collective experiment for the progress of humanity is sufficient to gain admittance.

10 November 1969

*

(Written for a UNESCO committee)

The task of giving a concrete form to Sri Aurobindo's vision was entrusted to the Mother. The creation of a new world, a new humanity, a new society expressing and embodying the new consciousness is the work she has undertaken. By the very nature of things, it is a collective ideal that calls for a collective effort so that it may be realised in the terms of an integral human perfection.

The Ashram founded and built by the Mother was the first step towards the accomplishment of this goal. The project of Auroville is the next step, more exterior, which seeks to widen the base of this attempt to establish harmony between soul and body, spirit and nature, heaven and earth, in the collective life of mankind.³

1969

*

I have always considered the Ashram and Auroville to be parts of an integral whole. I cannot see them as different entities. How then was a difference made by you, Mother? Or is it that I am wrong somewhere? To me

³ When Mother reread this text in 1972, she added the words "more exterior" in the last sentence.

Aims and Principles

it seems that there is a great need for a move towards integration in our outlook.

The Ashram is the central consciousness, Auroville is one of the outward expressions. In both places equally the work is done for the Divine.

The people who live in the Ashram have their own work and most of them are too busy to give time to Auroville.

Each one must be busy with his own work; this is essential for a proper organisation.

*

Auroville aspires for union.

1970

*

To all those who want to live for the future:

A physical work is as indispensable to the balance of the body as food.

To eat without working causes a serious imbalance.

February 1970

*

You must all agree.

That is *the only way* to do good work.

2 April 1970

*

For everyone to agree each one must rise to the summit of his consciousness; it is on the heights that harmony is created.

April 1970

*

Words of the Mother – I

Auroville and the Religions

We want the Truth.

For most men, it is what they want that they label truth.

The Aurovilians must want the Truth whatever it may be.

Auroville is for those who want to live a life essentially divine but who renounce all religions whether they be ancient, modern, new or future.

It is only in experience that there can be knowledge of the Truth.

No one ought to speak of the Divine unless he has had experience of the Divine.

Get experience of the Divine, then alone will you have the right to speak of it.

The objective study of religions will be a part of the historical study of the development of human consciousness.

Religions make up part of the history of mankind and it is in this guise that they will be studied at Auroville—not as beliefs to which one ought or ought not to adhere, but as part of a process in the development of human consciousness which should lead man towards his superior realisation.

PROGRAMME

Research through experience of the

Supreme Truth

A life divine

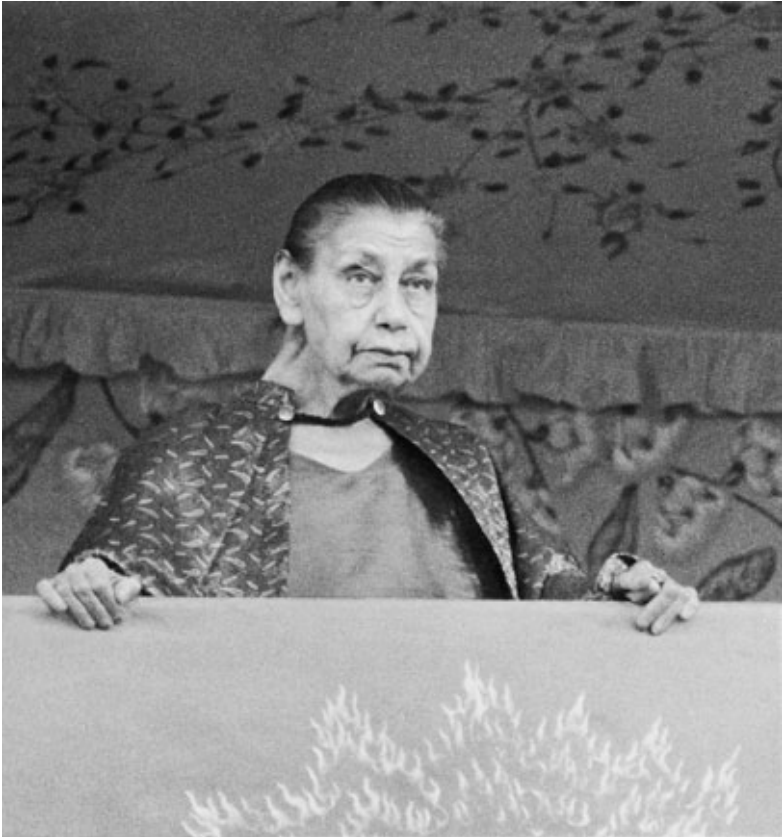
but

NO RELIGIONS

Our research will not be a search effected by mystic means. It is in life itself that we wish to find the Divine. And it is through this discovery that life can really be transformed.

2 May 1970

*



The Mother on 29 February 1968

The notion of religion is most often linked to the search for God. Should religion be understood in this context only? As a matter of fact, are there not nowadays other forms of religion?

We give the name of religion to any concept of the world or the universe which is presented as the exclusive Truth in which one must have an absolute faith, generally because this Truth is declared to be the result of a revelation.

Most religions affirm the existence of a God and the rules to be followed to obey Him, but there are some Godless religions, such as socio-political organisations which, in the name of an Ideal or the State, claim the same right to be obeyed.

To seek Truth freely and to approach it freely along his own lines is a man's right. But each one should know that his discovery is good for him alone and it is not to be imposed on others.

13 May 1970

*

At Auroville nothing belongs to anyone in particular. All is collective property. To be utilised with my blessings for the welfare of all.

14 May 1970

*

To Be a True Aurovilian

1. The first necessity is the inner discovery in order to know what one truly is behind social, moral, cultural, racial and hereditary appearances.

At the centre there is a being free, vast and knowing, who awaits our discovery and who ought to become the active centre of our being and our life in Auroville.

2. One lives in Auroville in order to be free from moral and

Words of the Mother – I

social conventions; but this freedom must not be a new slavery to the ego, to its desires and ambitions.

The fulfilment of one's desires bars the way to the inner discovery which can only be achieved in the peace and transparency of perfect disinterestedness.

3. The Aurovilian should lose the sense of personal possession. For our passage in the material world, what is indispensable to our life and to our action is put at our disposal according to the place we must occupy.

The more we are consciously in contact with our inner being, the more are the exact means given to us.

4. Work, even manual work, is something indispensable for the inner discovery. If one does not work, if one does not put his consciousness into matter, the latter will never develop. To let the consciousness organise a bit of matter by means of one's body is very good. To establish order around oneself helps to bring order within oneself.

One should organise one's life not according to outer and artificial rules, but according to an organised inner consciousness, for if one lets life go on without subjecting it to the control of the higher consciousness, it becomes fickle and inexpressive. It is to waste one's time in the sense that matter remains without any conscious utilisation.

5. The whole earth must prepare itself for the advent of the new species, and Auroville wants to work consciously to hasten this advent.

6. Little by little it will be revealed to us what this new species must be, and meanwhile the best course is to consecrate oneself entirely to the Divine.

13 June 1970

*

In Auroville "all is collective property." Does this mean that everything can be used by everyone? Or should things be given only to those who treat them well?

Aims and Principles

I have also noticed that delicate pieces of equipment become attached to one person and do not work well if they are lent to others.

All this implies a consciousness which is not very widespread on earth.

This does not mean that things should be given to people who do not know how to use them.

What is needed to administer Auroville is a consciousness free from all conventions and conscious of the supramental Truth. I am still waiting for someone like that. Each one must do his best to achieve that.

15 July 1970

*

(Some temporary visitors claimed the right to intervene in the organisation of Auroville. In this regard Mother wrote:)

To the inhabitants of Auroville

Only those who have resolved to stay in Auroville for good have the right to intervene in its organisation.

22 January 1971

*

All that I have to say for Auroville henceforth shall be put in writing and signed by me.

15 February 1971

*

“Should Auroville have any more new committees?” The Mother does not agree to any new committees for Auroville. She says: “More committees, more useless talk.”

Blessings.

17 February 1971

*

Words of the Mother – I

Several among us have passed or are passing through a period of mental disequilibrium and incoherence. What attitude should we take towards those who are in this state? What should we do and not do to avoid passing through these crises?

Calm, peace, tranquillity always, and always to speak as little as possible and to act only when it is necessary. To avoid unconsciousness as much as possible.

17 February 1971

*

True spirituality lies in the service of the divine work.

To refuse to work for all is only a demonstration of selfishness, and has no spiritual value.

The first thing to do to be able to live in Auroville is to consent to free oneself from one's ego.

24 February 1971

*

(Message for the third anniversary of Auroville)

To all Aurovilians

My blessings for the progress and the growth of the collective and individual consciousness.

28 February 1971

*

To be an Aurovilian one must at least belong to the enlightened portion of humanity and aspire for the higher consciousness which will govern the species of tomorrow.

Always higher and always better, — beyond egoistic limitations.

February 1971

*

Aims and Principles

Auroville is not a work of charity. A night spent in Aspiration is equivalent to a day's work.

February 1971

*

One does not live in Auroville to be comfortable but to grow in consciousness and to serve the Divine.

1 March 1971

*

Is it to satisfy little personal needs that you have come to Auroville?

That was really not necessary. The ordinary world is there for that.

One comes to Auroville to realise a divine life which wants to manifest on earth.

Each one should make an effort in this direction and not remain hypnotised by the so-called "needs" which are nothing but personal fancies.

Look upward and forward, strive to surmount the animal human nature. Make the resolution and you will see that you are helped on the way.

3 March 1971

*

To work for Auroville is to hasten the advent of a more harmonious Future.

27 March 1971

*

In our smallest action we can serve the Divine if we have the right attitude.

15 April 1971

*

It is in work done as an offering to the Divine that the consciousness develops best.

Words of the Mother – I

Indolence and inaction result in *tamas* which is a fall into inconscience and the very opposite of progress and light.

To surmount one's ego and to live only in the service of the Divine, that is the ideal and the shortest way to acquire the true Consciousness.

27 April 1971

*

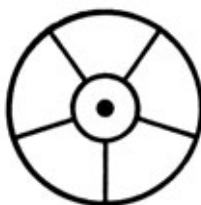
I disapprove totally of violence. Each act of violence is a step back on the path leading to the goal to which we aspire.

The Divine is everywhere and always supremely conscious. Nothing must ever be done that cannot be done before the Divine.

6 May 1971

*

SYMBOL OF AUROVILLE



The dot at the centre represents Unity, the Supreme; the inner circle represents the creation, the conception of the City; the petals represent the power of expression, realisation. §

16 August 1971

*

Each thing in its place and there will be a place for everything.

26 August 1971

*

Aims and Principles

To say “it is impossible to include this thing”, simply means that its true place has not been found.

26 August 1971

*

All fancies are vital movements and most undesirable.

Liberty does not mean to follow one's desires but, on the contrary, to be free from them.

27 August 1971

*

For each problem there is a solution that can give satisfaction to everybody; but for finding this ideal solution each one must want it instead of meeting the others with the will to enforce one's own preference.

Enlarge your consciousness and aspire for the satisfaction of all.

28 August 1971

*

Auroville must not lie. Everyone who aspires to be an Aurovilian must make the resolution never to tell a lie.

28 August 1971

*

You see only *your side* of the question, but if you want to widen your consciousness it would be better to look from all sides impartially. Later you will discover that this attitude has great advantages.

17 September 1971

*

Widen your consciousness to the dimension of the earth and you will have a place for everything.

20 September 1971

*

Words of the Mother – I

The ideal of the Aurovilians must be to become egoless — not at all to satisfy their ego.

If they follow the old human way of selfish claim, how can they hope the world to change?

23 October 1971

*

For those in Auroville who want to be true servitors, is Sunday a holiday?

In the beginning the organisation of the week was conceived in this way: six days of work for the collectivity to which the individual belonged; the seventh day of the week was reserved for the inner quest for the Divine and the offering of one's being to the divine will. This is the only meaning and the only true reason for the so-called Sunday rest.

Needless to say, sincerity is the essential condition for realisation; all insincerity is a degradation.

25 October 1971

*

Each one has good reasons to support his own opinion, and I am no expert to judge between them.

But from the spiritual point of view I know that with true goodwill all opinions can be harmonised in a more comprehensive and truer solution. This is what I expect from the workers of Auroville. Not that some give way to others, but that on the contrary all should combine their efforts to achieve a more comprehensive and perfect result.

The ideal of Auroville demands this progress — don't you want to make it?

Blessings.

14 November 1971

*

Aims and Principles

The only true freedom is the one obtained by union with the Divine.

One can unite with the Divine only by mastering one's ego.

1971

*

Auroville wants to be the first realisation of human unity based on the teaching of Sri Aurobindo, where men of all countries would be at home.

January 1972

*

MESSAGE FOR UNESCO

Auroville is meant to hasten the advent of the supramental Reality upon earth.

The help of all those who find the world is not as it ought to be is welcome.

Each one must know if he wants to associate with an old world ready for death, or to work for a new and better world preparing to be born.

1 February 1972

*

Many in Auroville say that an organised working is not desirable in Auroville; they are for spontaneous working.

Spontaneous work can be done only by a man of genius.

Is there anyone claiming to be a genius?...

Blessings.

3 July 1972

*

Words of the Mother – I

To follow all the impulses of the lower nature is surely not the supramental way and has no place here.

What we want is to hasten the advent of the supramental, not at all to fall into the ugly condition of a humanity full of desires and low impulses.

10 July 1972

*

So long as we go on telling lies, we go on pushing the happy Future far from us.

13 July 1972

*

Auroville wants to shelter people happy to be in Auroville. Those who are dissatisfied ought to return to the world where they can do what they want and where there is place for everybody.

2 October 1972

*

For those who have been taken into Auroville on a wrong statement of theirs, there is only one solution: it is to cure in themselves all falsehood, that is to say, all that contradicts in their consciousness the Presence of the Divine.

22 October 1972

*

The true spirit of Auroville is *collaboration* and must be more and more so.

True collaboration paves the way to divinity.

22 October 1972

*

Aims and Principles

*(Three possible forms of greeting for those Aurovilians
who wish to use them)*

Au service de la Vérité
At the service of Truth
Truth

30 October 1972

*

Harmony
Good will
Discipline
Truth

I can work with you only if you do not say a lie and are at the service of Truth.

31 October 1972

*

Before dying, falsehood rises in full swing.

Still people understand only the lesson of catastrophe. Will it have to come before they open their eyes to the Truth?

I ask an effort from all so that it has not to be.

It is only the Truth that can save us, truth in words, truth in action, truth in will, truth in feelings. It is a choice between serving the Truth or being destroyed.

26 November 1972

*

Auroville has been created for a progressive superhumanity, not for an infra-humanity governed by its instincts and dominated by its desires. Those who belong to the infra-humanity, the animal humanity, have no place here.

Auroville is for those who aspire for the supramental and make an effort to reach there.

1 December 1972

*

Words of the Mother – I

(About a cyclone on the night of 5 December 1972)

It is a warning that nature is giving, that those who do not have the true spirit of Auroville will have to change or to go if they do not want to change.

7 December 1972

*

Everybody has to progress and become more sincere.

Auroville has been created not for the satisfaction of the egos and their greeds, but for the creation of a new world, the supramental, expressing the divine perfection.

12 December 1972

*

Auroville has been created for a superhumanity, for those who want to surmount their ego and renounce all desire, to prepare themselves for receiving the supermind. They alone are true Aurovilians.

Those who want to obey their ego and satisfy all their desires belong to a subhumanity and have no place here. They must return to the world which is their true place.

18 December 1972

*

To all those who are telling lies

By the simple fact that you are telling lies you prove that you do not wish to be true Aurovilians.

If you wish to remain in Auroville you must stop lying.

19 December 1972

*

To be a true Aurovilian one must *never lie*.

28 December 1972

*

*Is Auroville the only solution to the misery of mankind
and the disorders of society?*

Not the only solution. It is a centre of transformation, a small nucleus of men who are transforming themselves and setting an example to the world. This is what Auroville hopes to be. As long as egoism and bad will exist in the world, a general transformation is impossible.

28 December 1972

*

What political organisation do you want for Auroville?

An amusing definition occurs to me: a divine anarchy. But the world will not understand. Men must become conscious of their psychic being and organise themselves spontaneously, without fixed rules and laws — that is the ideal.

For this, one must be in contact with one's psychic being, one must be guided by it and the ego's authority and influence must disappear.§

28 December 1972

*

Auroville has been created for those who want to progress, *their own* progress.

This is written for each one; each one is concerned with himself first.

28 December 1972

*

As long as they have desires, they are not true Aurovilians.

Let them not play with words: there is a world of difference between desires and aspiration. Every sincere person knows this. And above all let them not mistake *their ego and their desires* for the Divine. It is because they deceive themselves that they make this confusion.

Words of the Mother – I

They must be conscious of the divine presence in themselves, and for that, the ego must be silenced and desires must disappear.§

28 December 1972

*

Jesus is one of the many forms which the Divine has assumed to enter into relationship with the earth. But there are and there will be many others; and the children of Auroville should replace the exclusiveness of one religion by the wide faith of knowledge.

1972

*

There is only one solution for falsehood: it is to cure in ourselves all that contradicts in our consciousness the presence of the Divine.

31 December 1972

*

It is not what you do but the spirit in which you do it that makes Karmayoga.§

5 February 1973

*

Auroville is not a place for politics; no politics must be done in Auroville and in the offices of Auroville.

15 February 1973

*

Auroville will become what it must be:

Only if and when the people living there will *stop lying*.

18 March 1973

*

27 3 73.

Auroville is created to
realise the ideal of Sri Anandamayi
who taught us the Karma
yoga. Auroville is for those who
want to do the yoga of work

To live in Auroville
means to do the yoga
of work. So all aurovillians
must take up a work and
do it as yoga.
blessings

—

Words of the Mother – I

When you say “I want to serve the Divine”, do you believe the All-Knowing does not know that it is a lie?

18 March 1973

*

Auroville is created to realise the ideal of Sri Aurobindo who taught us the Karma Yoga. Auroville is for those who want to do the Yoga of work.

To live in Auroville means to do the Yoga of work. So all Aurovilians must take up a work and do it as Yoga.

27 March 1973

Matrimandir

The Matrimandir wants to be the symbol of the Divine's answer to man's aspiration for perfection.

Union with the Divine manifesting in a progressive human unity.

14 August 1970

*

The Matrimandir wants to be the symbol of the Universal Mother according to Sri Aurobindo's teaching.

*

The Matrimandir will be the soul of Auroville.

The sooner the soul is there, the better it will be for everybody and especially for the Aurovilians.

15 November 1970

*

For the construction of the Matrimandir, will only Aurovilians do the work or will there also be hired workers and other people of goodwill?

It is preferable that the work be organised without paid labour so that it is sure to continue in all circumstances.

16 February 1971

*

(Message for the laying of the Matrimandir foundation-stone)

Let the Matrimandir be the living symbol of Auroville's aspiration for the Divine.

21 February 1971

Words of the Mother—I

Let the Matrimandir
be the living symbol of Auroville's
aspiration for the
Divine



*

(Message for the beginning of work upon the Matrimandir)

The fraternity of collaboration.

The aspiration towards Unity in joy and Light.

Blessings.

14 March 1971

*

As we are in a period of construction, it is imperative that the Aurovilians who live at the Centre work on the construction of the Matrimandir.

Those who do not want to work on the Matrimandir should not live at the Centre.

10 April 1971

*

Matrimandir

The Matrimandir is directly under the influence of the Divine and certainly He arranges things better than we could do ourselves.

October 1971

*

There is only one Matrimandir, the Matrimandir of Auroville.
The others must have another name.

5 October 1971

*

The safety and strength of the construction should come before personal questions.

I count upon you to see that everything is done harmoniously.

20 October 1971

*

Can you give some general ideas about the way in which you want the Matrimandir to be built, so that we shall have no more doubts and may build with light and confident hearts?

Strength, safety, durability, harmonious balance.

The foundations are especially important and should be done by experts.

There is room for everyone of goodwill, and for those who in all sincerity and simplicity want to offer their work, there is enough to keep them usefully occupied.

3 November 1971

*

(Message for the beginning of construction of the four foundation pillars which support the Matrimandir sphere)

Words of the Mother – I

Let Auroville be the symbol of a progressive Unity.

And the best way to realise this is a unity of aspiration towards the Divine Perfection in work and in feeling, in a consecration of the entire life.

21 February 1972

*

(Significance of the four pillars)

North	Mahakali	East	Mahalakshmi
South	Maheshwari	West	Mahasaraswati

*

(Significance of the twelve underground rooms which will radiate from the Matrimandir foundation)

Sincerity, Humility, Gratitude, Perseverance, Aspiration, Receptivity, Progress, Courage, Goodness, Generosity, Equality, Peace.

July 1972

*

(Significance of the twelve gardens surrounding the Matrimandir)

Existence, Consciousness, Bliss, Light, Life, Power, Wealth, Utility, Progress, Youth, Harmony, Perfection.

*

(Message for the concreting of the Matrimandir foundation floor)

Let us all work with a growing sincerity for the manifestation of the Divine Truth.

3 May 1972

*

Matrimandir

*(Message for the Matrimandir workers on the first day
of Sri Aurobindo's birth centenary)*

Goodwill and peace to all.

15 August 1972

Community Affairs

GENERAL

Auromodèle is an attempt and an experiment. As it develops the organisation will be modified according to the need.

Every organisation should remain supple and flexible so as to progress constantly and modify itself when the need arises.

12 February 1963

*

Mother,

May I write in answer to X's letter that any copy for a brochure or pamphlet written either in America or at the Ashram regarding the American Pavilion [to be built in Auroville] must first be approved by you?

Nothing on any Auroville project can be published without my approval.

Blessings.

22 March 1966

*

Dear Mother,

Our vegetable crop has been attacked by insects. While we are studying non-poisonous means of control, and until we have enough information to handle this problem, we thought of carefully using some insecticides. May we have permission to do this and your protection in handling them?

A mild and harmless protector is often more effective than a poisonous one.

1 April 1966

*

It seems to me that the very land of Auroville aspires. Is it true, Sweet Mother?

Yes, the land itself has a consciousness, even though this consciousness is not intellectualised and cannot express itself.

21 March 1968

*

(Message for the Auroville Liaison Office, established to raise funds and screen persons interested in visiting or living in Auroville)

To be at the head of the Liaison Office one must feel absolutely equal towards all and every nation.

A complete sincerity is required in this attitude.

April 1968

*

Divine Mother,

Do you want me to personally interview the people who come here to work for Auroville before we send their pictures to you?

Yes.

20 June 1968

*

Divine Mother,

Last Sunday several of the Ashram younger children unexpectedly went out on the Auroville lorry and spent the whole morning in Auroville. There were several adults along, including X, Y, Z and myself, to look after them.

Should we encourage the children to go out to Auroville on Sundays if we properly supervise them, or not?

Words of the Mother – I

Yes, they can go if it is well organised.
Blessings.

28 June 1968

*

Divine Mother,

1. Do we need a Personnel Department in Auroville?

No.

2. Should it be a part of the Liaison Office?

Do not multiply departments, titles and names. It complicates life uselessly.

28 June 1968

*

(Message for the laying of the foundation-stone of Auro-food Private Limited)

We shall work for a better tomorrow.

14 August 1968

*

(About Peace — the Matrimandir Workers Camp and its surrounding area)

I should like this whole place to be called “Peace”, and that peace, actual peace should reign there, not only between the occupants but with the whole of Auroville, present and future.

29 December 1968

*

It seems that there is more opposition to the Divine’s work at Peace than other places in Auroville. Is this true? Is there an occult reason for this?

Be confident and peaceful yourself.
That is contagious.
My blessings are with you.

1969

*

(Message for the inauguration of the Auroville block-making unit)

To do always our best in all sincerity.
To be always our best in all sincerity.

23 June 1969

*

(Message for Auroson's House, Certitude community)

A New House for a New Consciousness.
Blessings.

25 June 1969

*

Auromodèle is being built to make a concrete experiment and to learn how to live in Auroville.

18 August 1969

*

Divine Mother,

I want to help build Auroville. I feel that the most practical way for me to help would be to go back to America and work for Auroville. Is this your will?

My will is that you do some useful, practical and effective work in America or here according to your feeling.

With love and blessings.

31 December 1969

*

Words of the Mother – I

What is the purpose of life in Auroville in general and Auromodèle in particular? Is it to serve the community or to be a true servitor of the Divine Consciousness?

The purpose of life in Auromodèle is to learn to live in Auroville, to make all the experiments necessary for learning to live in Auroville.

We want to find a way for the community to live for the Divine.

Each individual has his own way but the group community should find a way to suit everyone.

22 May 1970

*

(About interviewing the residents of an Auroville community on various subjects)

It would perhaps be better to ask people who, by a serious practice of yoga, have had at least a glimpse of the Higher Wisdom.

1970

*

Divine Mother,

What caused me to get sick this last time in Auroville? Will I be able to live in Auroville again?

Don't think too much of yourself.

Love and blessings.

29 November 1970

*

(Message for the inauguration of Aspiration School)

A sincere will to know and to progress.

15 December 1970

*

Community Affairs

(Languages to be studied at Aspiration School)

- (1) Tamil
- (2) French
- (3) Simplified Sanskrit to replace Hindi as the language of India
- (4) English as the international language.

15 December 1970

*

(Message for the Auroville office in Pondicherry)

1971
A Sweet Year

2 January 1971

*

(Message for the Gazette Aurovilienne)

We would wish that this Gazette be the messenger of the future and of the progress to be realised for humanity.

January 1971

*

(Someone received a bill for food and transport between Pondicherry and Aspiration School in Auroville. She wrote to Mother, who replied:)

The education is free. But naturally the transport and food must be paid for. §

6 February 1971

*

(Someone asked whether chemical fertilisers and pesticides should be used in Auroville.)

Words of the Mother – I

NO, NO, NO.

Auroville should not fall back into old errors which belong to a past that is trying to revive.

March 1971

*

Cultivation without chemical fertilisers and dangerous insecticides is advisable.

1971

*

(Messages for the inauguration of Last School, near Aspiration)

The future belongs to those who want to progress.

Blessings to those whose motto is: “Always better.”

In the physical the Divine manifests as Beauty.

6 October 1971

*

(Message for the flower-nursery “Beauty”)

Flowers are the prayers of the vegetal world.

The plants offer their beauty to the Supreme.

5 November 1971

*

(Significance of the garden surrounding the banyan tree at the geographical centre of Auroville)

Unity.

*

Divine Mother,

About Mahalakshmi, Sri Aurobindo has said: "If she finds herself in men's hearts surrounded with selfishness and hatred and jealousy and malignance and envy and strife, if treachery and greed and ingratitude are mixed in the sacred chalice, if grossness of passion and unrefined desire degrade devotion, in such hearts the gracious and beautiful Goddess will not linger. A divine disgust seizes upon her and she withdraws, for she is not one who insists or strives...."

In fear that you may do this, and with sorrow that we have caused you pain, we, at Aspiration, ask your forgiveness. Many of us, many times, have promised to change; many of us again do so promise now. We pray for the grace. With our love.

My love and blessings are always with you for progress and transformation.¹

12 April 1972

*

Beloved Mother,

In the practical contact with the "outside" world I am often confronted with the decision how far I can comply with their forms and conditions and how strictly I should insist on the total newness of our attempts in Auroville.

A word from you would bring more light into my engagement with the world outside of Auroville.

At the service of the Divine in full receptivity and sincerity.
Blessings.

2 January 1973

*

¹ When writing her reply, Mother said that this letter should be framed and kept in the place of meditation.

Words of the Mother – I

SOCIAL REGULATIONS

(Someone asked about proper arrangements for the birth of an Auroville child. Mother advised that only the doctor and the father should be present, and added:)

The most important thing is to be quiet, in a peaceful atmosphere so that the Force can work without disturbance.§

1967

*

... Of course the whole idea of marriage is amusing because I consider the thing childish.

You know in Auroville there will be no marriages. If a man and a woman love each other and want to live together they may do so without any ceremony. If they want to separate they can also do so freely. Why should people be compelled to stay together when they have ceased to love each other?

A lot of crimes would be prevented if people were free in this respect. They would not have to hide things from one another or even commit crimes to be separated. Of course, if they truly love each other they will continue to live together always naturally, without being forced to do so by any law. That is why this ceremony and ritual of marriage is so childish.

Children born in Auroville will have no family name. They will have just the first name.§

15 June 1968

(Mother suggested that the following letter of hers about marriage be published with the statement above.)

To unite your physical lives, your material interests, to become partners in order to face together the difficulties and successes, the defeats and victories of life — that is the very foundation of marriage, but you already know that it is not enough.

To be united in your sensations, to have the same aesthetic tastes and enjoyments, to be moved in common by the same things, one through the other and one for the other — that is good, that is necessary, but it is not enough.

To be one in your deeper feelings, to keep a mutual affection and tenderness that never vary in spite of all the blows of life and can withstand every weariness and irritation and disappointment, to be always and on every occasion happy, extremely happy, to be together, to find in every circumstance tranquillity, peace and joy in each other — that is good, that is very good, that is indispensable, but it is not enough.

To unite your minds, to harmonise your thoughts and make them complementary, to share your intellectual preoccupations and discoveries; in short, to make your sphere of mental activity identical through a widening and enrichment acquired by both at once — that is good, that is absolutely necessary, but it is not enough.

Beyond all that, in the depths, at the centre, at the summit of the being, there is a Supreme Truth of being, an Eternal Light, independent of all the circumstances of birth, country, environment, education; That is the origin, cause and master of our spiritual development; it is That which gives a permanent direction to our lives; it is That which determines our destinies; it is in the consciousness of That that you must unite. To be one in aspiration and ascension, to move forward at the same pace on the same spiritual path, that is the secret of a lasting union.

March 1933

*

At Aspiration (Auroville)

They want to have a meditation at the same time and with the same programme as the Ashram. The necessary information should be given to X.

*

Words of the Mother—I

Don't you think that the two collective "meditations" that we are trying to have in Aspiration — on Thursday and Sunday at the same hours as the Ashram — are the minimum of inner discipline that our Aspiration should give to itself?

These rare moments of silence and the effort to concentrate together — if not to meditate — are they not an opportunity to receive your force and to open ourselves a little more to you and to Sri Aurobindo, helping to form our collective soul?

Without any wish to impose anything on anybody from outside, is not this elementary discipline, however, necessary in the beginning?

Concentrating together is indeed a very good thing and helps you to become conscious. But it cannot be imposed. I advise you and them to organise this moment of silence daily for all those who want to participate, but without imposing anything on the others. It is not compulsory but it is good.

13 November 1970

*

Auroville

Smoking must not become a public menace.

Those who cannot do without smoking may do it in a room expressly set aside for the purpose.

1971

*

Children below fifteen years will see only educational films.§

Care should be taken in selecting films to be shown in Auroville.§

All that encourages the lower movements and actions must be avoided.

25 February 1972

*

The residents of Auroville can lodge their friends if they contribute towards their expenses. The stay should be temporary, for a few days.

Not more than a week.

27 February 1971

*

Drugs are prohibited in Auroville.

If there are any who take them, they do it deceitfully.

The ideal Aurovilian, eager to become conscious of the Divine Consciousness, takes neither tobacco, nor alcohol, nor drugs.

February 1971

*

Three years ago, you said:

“I have been asked what the rules are for life in Auroville.

“Thank God, as yet there are none.

“As long as there are none, there is hope.”

In July, again you were telling the young people of Aspiration, “I do not want to make rules for Auroville as I did for the Ashram.” But recently you wrote, “Drugs are prohibited in Auroville.” Has there been a change in your vision of Auroville?

Perhaps Aurovilians have not attained the level of consciousness that is expected of them.

4 March 1971

*

Is it true, Mother, that though you do not want drugs to be taken at Aspiration, you tolerate them on the other hand at the Centre or in other parts of Auroville?

This is a lie.

Words of the Mother – I

I have said, *no drugs in Auroville*, and I do not go back on my word.

Is it true that essentially you are not against the experience?

This so-called experience warps the development and damages the consciousness; on the pathway to the Divine it is a fall into the rut.

This is clear, I think.

15 April 1971

*

Matrimandir Workers Camp Kitchen and Dining Room

These are meant primarily for Matrimandir workers and should be kept clean and used cleanly. One should not smoke here and should learn to eat in quietude.

In this country cleanliness is *indispensable* to avoid typhoid.

1 June 1971

*

(Message for the Matrimandir Workers Kitchen)

An absolute cleanliness is *indispensable* in this country and climate to avoid illness. Great precautions must be taken.

1971

*

Sexual activities bind man to the animal and they will be completely transformed in the future.

Those who want to work for the future and prepare themselves to live it, would do well not to be hypnotised by this

Community Affairs

subject which animalises the consciousness. Above all, do not associate it with love in your thought, for they really have nothing to do with each other.

23 November 1971

*

We are always too attracted by animals, and it is more interesting to look to the future than towards the past.

As far as I am concerned, a zoo does not interest me. We already tend to be too attached to animality rather than supermentality.§

31 August 1972

*

To take pleasure in dirt and disorder is a sure sign of a nature which rejects its psychic being and wants nothing to do with it.

21 October 1972

*

Cleanliness is the first indispensable step towards the supramental manifestation.

21 January 1973

*

RELATIONS WITH LOCAL VILLAGERS

Mother Divine,

A few points on which Thy divine guidance is required.

There is resistance from the villagers in selling their lands. This may be because we have done nothing to integrate them with Auroville. They feel it is a foreign imposition on them which will do them no good but will drive them from their hearths and homes.

Words of the Mother – I

Should we not demonstrate to them our real intentions by providing them with facilities such as a dispensary, a school, clean drinking water, etc.? This would be money well spent if it is done with love and humility and not as charity.

This is indispensable.

April 1969

*

(Someone working at the Community Workers Kitchen near Aspiration wrote:)

Some would like to continue giving food to the workers, others feel that even if funds were available they could be utilised better elsewhere. Please give us your guidance.

Once you have started giving food to the *workmen*, you cannot stop doing so, otherwise you would lose their confidence. This is imperative — show it to the others.

Blessings to all.

4 April 1969

*

(After the departure of the supervisor of the Community Workers Kitchen, someone wrote:)

The feeding of the Auroville workers has never been interrupted and I personally will manage it, till a new arrangement can be found.

Very good.

It would give all of us strength and the awareness of unity if this programme of giving a free midday meal to all Auroville workers received a message from you.

Goodwill for all and goodwill from all is the basis of peace and harmony.

Blessings.

13 August 1969

*

Those who are in contact with the villagers should not forget that these people are worth as much as they are, that they know as much, that they think and feel as well as they do. They should therefore never have an attitude of ridiculous superiority.

They are at home and you are the visitors.§

September or October 1969

*

To the inhabitants of Aspiration:

A relationship that is not only cordial but friendly with the inhabitants of the neighbouring village is absolutely indispensable. For the realisation of Auroville the first step is to establish a true human fraternity — any shortcoming in this regard is a grave mistake which can compromise the whole work.

My blessings are with all sincere effort towards harmony.

23 November 1969

*

In connection with the integration programme of the families from the village, which started on 7 August 1970, we pray for your guidance in the following:

(1) Whether they are to be treated as Aurovilians in all matters.

Yes.

(2) Whether regular Prosperity should be issued to them.

Yes.

Words of the Mother – I

(3) Whether all Prosperity items can be taken from Auroville Prosperity.

All that they choose to take.

(4) Whether any guiding principles should be laid down for them on joining Auroville. If yes, the Mother may kindly enlighten us.

Certainly it would be good if somebody was intelligent enough to do it and do it well.

(5) Whether any particular amount for food should be fixed per person per day; if yes, whether Rs. 2.50 per adult and Rs. 2.00 per child will be all right.

There must be a period of at least one month during which they are given what they ask. Afterwards we shall see what may be done reasonably.

10 September 1970

*

As we intend to serve a better type of food than the villagers usually take, is it advisable to allow those who are willing to take food from the Community Kitchen on payment at a reasonable rate?

Yes — at cost price.
Blessings.

November 1970

*

From the spiritual point of view, India is the foremost country in the world. Her mission is to set the example of spirituality. Sri Aurobindo came on earth to teach this to the world.

This fact is so obvious that a simple and ignorant peasant here is, in his heart, closer to the Divine than the intellectuals of Europe.

All those who want to become Aurovilians must know this and behave accordingly; otherwise they are unworthy of being Aurovilians.

8 February 1972

*

(Someone offered to help to clean Last School)

It is all right. But while putting things in order, be very careful not to offend the people from the Tamil village. It has been very difficult for us to win their confidence and nothing should be done which could make them lose this new-born confidence which is of capital importance.

Take with you someone who knows and speaks Tamil fluently so that you can talk with them and explain things to them.

They are your brothers in spirit — this should never be forgotten.

July 1972

Finance

To find the necessary funds for Auroville one could proceed in the following manner: Find in every country a very wealthy person who would be the centre for collecting funds for Auroville.

Advantages: Such a person would carry weight, would be an example for the others and would never give the impression of begging.

In principle this way is all right. But in practice, and to avoid all possibility of failure (because failure would have a deplorable effect), we must wait for an indication from circumstances of which I will be immediately informed. And then I will give the signal to go ahead.

November 1965

*

Mother,

Will X play a part in helping to organise the American Pavilion, and if so may she start fundraising in America immediately for this?

I never gave her this work officially.

But if she brings money so much the better.

22 March 1966

*

Divine Mother,

Do you wish us to try and raise large amounts of money for both the Ashram and the Auroville Project, in America?

If it is at all possible for you it would be extremely helpful and in conformity with the Truth of things.

30 May 1966

*

(About certain individuals and groups willing to aid Auroville's development)

They may not practise themselves, but if they do not know about yoga, how can they understand the purpose of Auroville?

19 June 1967

*

(A donor to Auroville specified:)

I want my money to be used exclusively for conquering the causes of our sufferings and miseries.

It is for this that we all work here, but not in the artificial manner of philanthropists who work on the exterior effects only.

We want to eliminate for good the *cause* of suffering by divinising matter through the integral transformation.

28 December 1967

*

Firstly, is there something specific being done which is impeding the flow of money to Auroville?

It is the lack of push towards the future that impedes the flow of money.

Secondly, is there something specific which should be done to increase the flow of money to Auroville?

A confident certitude in the inevitable future can break this resistance.

17 May 1968

*

Words of the Mother – I

Divine Mother,

Given the present state of Auroville's finances, should we approach either of the following people for donations: [names given].

It is not this kind of people who can give to Auroville what it needs.

17 May 1968

*

Divine Mother,

Firstly, what is the role of the United States with regard to the building of the new world?

The work of U.S.A. is to provide the financial help needed to prepare the earth for the new creation.

Secondly, what must the people of the United States do in order to begin to be able to fulfil this role?

Become aware of those, individual or organisation, capable of bringing about this transformation and give them the necessary money.

9 June 1968

*

Has the time come to attempt approaching the big finance around the world?

If so, then we have to create a compact and cohesive management structure, which will be able to handle such finance and be answerable for its proper utilisation. Only after this is done can we approach international organisations and expect favourable response. Has this Thy approval?

All right. Blessings.

April 1969

*

(Someone trying to raise funds for Auroville requested detailed information about plans for development. When his letter was shown to Mother, she wrote:)

All these questions prove that you expect Auroville to be a continuation of all that has been done up to now.

Auroville wants to be a new creation expressing a new consciousness in a new way and according to new methods.

18 August 1969

*

To raise funds for Auromodèle, what shall we do?

The more you chase funds the less you get. What you should do is to inform people about Auroville. That is important.§

November 1969

*

It is only when people feel that it is their good fortune to help Auroville grow that the funds will come abundantly.

December 1969

*

The lands for Auroville are to be bought and can be bought — the money is needed.

Will you help?

May 1970

*

You know our need.

Will you not be the man who helps?

*

Words of the Mother – I

(Message for raising funds for Matrimandir)

Give your money to the Divine work and you will be richer than you would be by keeping it.

1971

Early Talks

June 1965

Have you heard of Auroville?

For a long time, I had a plan of the “ideal town”, but that was during Sri Aurobindo’s lifetime, with Sri Aurobindo living at the centre. Afterwards, I was no longer interested. Then the idea of Auroville — I gave the name Auroville — was taken up again, but from the other end: instead of the formation having to find the place, it was the place — near the lake — which gave birth to the formation, and until now I took only a very minor interest in it, for I had received nothing directly. Then our little A took it into her head to have a house there, by the lake, and to have a house for me next to hers, and to offer it to me. And she wrote me all her dreams: one or two sentences suddenly stirred an old, old memory of something which had tried to manifest — a creation — when I was very young and which had again started trying to manifest at the very beginning of the century, when I was with Théon. Then all that was forgotten. It came back with this letter; all at once, I had my plan for Auroville. Now I have my overall plan, I am waiting for B to draw the detailed plans, for I had said from the beginning: “B will be the architect”, and I wrote to B. When he came here last year, he went to see Chandigarh, the town built by Le Corbusier, up there in the Punjab, and he was not very happy. It seems quite ordinary to me — I know nothing about it, I haven’t seen it, I only saw some photographs which were horrible. And while he was speaking to me, I could see that he felt, “Oh, if only I had a town to build!...” So I wrote to him: “If you want, I have a town to build.” He is happy. He is coming. When he comes, I shall show him my plan and he will build the town. My plan is very simple.

Words of the Mother—I

The place is up there, on the Madras road, on top of the hill. (*Mother takes a paper and begins to draw.*) We have here — naturally, it is not like that in Nature, we shall have to adapt ourselves; it is like that up there on the ideal plane — here, a central point. This central point is a park which I saw when I was very young — perhaps the most beautiful thing in the world from the point of view of physical, material Nature — a park with water and trees, like all parks, and flowers, but not many; flowers in the form of creepers, palms and ferns, all varieties of palms; water, if possible running water, and possibly a small cascade. From the practical point of view, it would be very good: at the far end, outside the park, we could build reservoirs which would be used to supply water to the residents.

So in this park, I saw the “Pavilion of Love”. But I dislike this word, for man has turned it into something grotesque; I am speaking of the principle of Divine Love. But that has changed: it will be “The Pavilion of the Mother” — but not this (*Mother points to herself*) — the Mother, the true Mother, the principle of the Mother. I say “Mother” because Sri Aurobindo used that word, otherwise I would have put something else, I would have put “creative principle” or “principle of realisation” or — I do not know.... It will be a small building, not a big one, with only a meditation room downstairs, but with columns and probably a circular shape. I say probably, because I am leaving that for B to decide. Upstairs, the first floor will be a room and the roof will be a covered terrace. You know the ancient Indo-Moghul miniatures, with palaces where there are terraces with small roofs supported by columns? You know those old miniatures? Hundreds of them have come into my hands.... But this pavilion is very, very beautiful, a small pavilion like this, with a roof on a terrace, and low walls with couches against them to sit on, to meditate in the open air in the evening, at night. And below, downstairs, at ground-level, a meditation room, simply — something quite bare. There would probably be at the far end something which would be a living light, perhaps the symbol in

living light, a constant light. Otherwise, a very peaceful, very silent place.

Nearby, there would be a small dwelling, a small dwelling which would nevertheless have three floors, but not large-sized, and that would be the house of A, who would serve as a guardian. She would be the guardian of the pavilion. She wrote me a very nice letter but she did not understand all that, of course.

That is the centre.

All around, there is a circular road which separates the park from the rest of the town. There would probably be a gateway — in fact there must be one — in the park. A gateway with the guardian of the gate. The guardian of the gate is a new girl who has come from Africa, who wrote me a letter telling me that she wanted to be the guardian of Auroville in order to let only the “servants of Truth” enter (*Mother laughs*). It is a very nice plan. So I shall probably put her there as guardian of the park, with a small house on the road at the entrance.

But the interesting thing is that around this central point, there are four big sections, like four big petals (*Mother draws*), but the corners of the petals are rounded and there are small intermediate zones — four big sections and four zones.... Naturally that is only in the air; on the ground, it will be an approximation.

We have four big sections: the cultural section, to the North, that is to say, towards Madras; to the East, the industrial section; to the South, the international section; and to the West, that is to say, towards the lake, the residential section.

To make myself clear: the residential section, where there will be the houses of the people who have already subscribed and of all the others who are coming in large numbers to have a plot in Auroville. That will be next to the lake.

The international section: we have already approached a certain number of ambassadors and countries for each one to have its pavilion — a pavilion from every country. It was an old idea. Some have already accepted, so it is on the way.

Words of the Mother—I

Each pavilion has its own garden with, as far as possible, a representation of the plants and products of the country which it represents. If they have enough money and enough space, they can also have a sort of small museum or permanent exhibition of the country's achievements. The buildings should be constructed according to the architecture of each country—it should be like a document of information. Then, depending on the money they wish to spend, they could also have accommodation for students, conference-rooms, etc., a cuisine of the country, a restaurant of the country—they could have all kinds of developments.

Then the industrial section. Already many people, including the Government of Madras—the Madras Government is loaning money—want to start industries, which will be on a special basis. This industrial section is to the East and it is very big, there is plenty of space; it will go down towards the sea. In fact, to the North of Pondicherry there is quite a large area which is totally uninhabited and uncultivated; it is by the sea, going up the coast towards the North. So this industrial section would go down towards the sea, and if possible there would be a kind of wharf—not exactly a port but a place where boats could come alongside; and all these industries, with the inland transportation they need, would have a possibility to export directly. And there, there would be a big hotel—B has already made a plan for it; we wanted to build the hotel here, on the site of the “Messageries Maritimes”, but after having said yes, the owner said no; it is very good, it will be better over there—a big hotel to receive visitors from outside. Already quite a number of industries have registered for this section; I do not know if there will be enough room, but we shall manage.

Then, to the North—that is where there is the most space, of course—towards Madras, the cultural section. There, an auditorium—the auditorium which I have dreamt of building for a long time; plans had already been made—an auditorium

with a concert-hall and a grand organ, the best of its kind to-day. It seems they are making wonderful things. I want a grand organ. There will also be a stage with wings — a rotating stage, etc., the best of its kind. So, a magnificent auditorium, there. There will be a library, there will be a museum with all sorts of exhibitions — not inside the auditorium: in addition to it there will be a film-studio, a film-school; there will be a gliding club. Already we almost have authorisation from the Government, and the promise, so it is already well on the way. Then towards Madras, where there is plenty of space, a stadium. We want this stadium to be the most modern and the most perfect possible, with the idea — it is an idea I have had for a long time — that twelve years — the Olympic Games take place every four years — twelve years from 1968 — in '68 the Olympiads are taking place in Mexico — twelve years later we would hold the Olympic Games in India, there. So we need space.

Between these sections, there are intermediate zones, four intermediate zones: one for public services, post office, etc.; one zone for transport, railway station and possibly an aerodrome; one zone for food — that one would be near the lake and would include dairies, poultry farms, orchards, cultivated lands, etc.; it would spread and include the Lake Estate: what they wanted to do separately would be within the framework of Auroville. Then a fourth zone. I have said: public services, transport, food, and the fourth zone: shops. We do not need many shops, but a few are necessary in order to obtain what we do not produce. They are like districts, you see.

And you will be there at the centre?

A hopes so (*Mother laughs*). I did not say no, I did not say yes; I told her, "The Lord will decide." It depends on my state of health. A removal, no — I am here because of the Samadhi, I shall stay here, that is quite sure. But I can go there on a visit; it is not so far, it takes five minutes by car. But A wants to be quiet,

Words of the Mother – I

silent, aloof, and that is quite possible in her park, surrounded by a road, with someone to stop people from coming in; one can stay very quiet — but if I am there, that is the end of it! There would be collective meditations, etc. That is to say that if I get a sign, first the physical sign, then the inner command to go out, I shall drive there and spend an hour, in the afternoon — I can do that now and then. We still have time because, before everything is ready, it will take years.

That is to say that the disciples will stay here?

Ah! The Ashram stays here — the Ashram stays here, I stay here, that is understood. Auroville is...

A satellite.

Yes, it is the contact with the outside world. The centre on my drawing is a symbolic centre.

But that is what A expects: she wants a house where she would be all alone next to a house where I would be all alone. The second part is a dream, because myself all alone.... You only have to see what is happening! It is true, isn't it? So it does not go with the "all alone". Solitude must be found within, it is the only way. But as far as living is concerned, I shall certainly not go and live there, because the Samadhi is here; but I could go there to visit. For example, I could go there for an inauguration or for certain ceremonies. We shall see. It will be years from now.

In short, Auroville is more for outside?

Oh yes! It is a town! Consequently, it is the whole contact with outside. An attempt to realise on earth a more ideal life.

In the old formation which I had made, there had to be a hill and a river. There had to be a hill, because Sri Aurobindo's

house was on top of the hill. But Sri Aurobindo was there at the centre. It was arranged according to the plan of my symbol, that is to say, a point in the middle, with Sri Aurobindo and all that concerned Sri Aurobindo's life, and four big petals — which were not the same as on this drawing, it was something else — and twelve all around, the town itself; and around that, there were the residences of the disciples; you know my symbol: instead of lines, there are bands; well, the last circular band formed the area for the disciples' residences, and each one had his own house and garden — a small house and a garden for each one. There was some means of transport, I wasn't sure if it was individual transport or collective transport — like those small open tramcars in the mountains, you know — going in all directions to take the disciples back towards the centre of the town. And around all that, there was a wall, with a gateway and guardians at the gate, and one could not enter without authorisation. There was no money — within the walls, no money; at the various entrances, there were banks or counters of some sort, where people could deposit their money and receive tickets in exchange, with which they could obtain lodging, food, this, that. But no money — the tickets were only for visitors, who could not enter without a permit. It was a tremendous organisation.... No money, I did not want any money.

Look! In my plan I forgot one thing. I wanted to build a housing estate for workers, but the housing estate was to be part of the industrial section, perhaps an extension along the edge of the industrial section.

Outside the walls, in my first formation, on one side there was an industrial town, and on the other, fields, farms, etc., to supply the town. But that represented a real country — not a big country, but a country. Now it is much reduced. It is no longer my symbol; there are only four zones and there are no walls. And there will be money. You see, the other formation was truly an ideal endeavour.... But I counted on many years before trying to start. At that time I thought twenty-four years. But now it is

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much more modest, it is a transitional attempt, and it is much more realisable. The other plan was... I almost had the land; it was in the time of Sir Akbar, you remember, from Hyderabad. They sent me some photographs of the State of Hyderabad and there, in those photographs, I found my ideal spot: an isolated hill, quite a big hill, and below it, a large, flowing river. I told him, “I want this place”, and he arranged the matter. Everything was arranged. They sent me the plans, the papers and everything, saying that they were giving it to the Ashram. But they laid down one condition — it was virgin forest, uncultivated land — the place was given on condition, naturally, that we would cultivate it — but the products must be utilised on the spot; for example, the crops, the wood, must be utilised on the spot, not transported; nothing could leave the State of Hyderabad. There was even C, who was a navigator, who said that he would obtain a sailing boat from England to go up the river to fetch the products and bring them to us here. Everything was very well planned! Then they set this condition. I asked if it was not possible to have it removed; then Sir Akbar died and that was the end of it, the matter was dropped. Afterwards, I was glad that it was not done because, now that Sri Aurobindo has departed, I cannot leave Pondicherry. I could only leave Pondicherry with him provided that he accepted to live in his ideal town. At that time, I had spoken of this project to D, the person who built Golconde; and he was enthusiastic, he told me, “As soon as you start to build, call me, I shall come.” I had shown him my plan; it was based on an enlargement of my symbol; he was most enthusiastic, he thought it was magnificent.

It was dropped. But the other one, which is just a small intermediate attempt, we can try.

I have no illusions that it will keep its original purity, but we shall try something.

Much depends on the financial organisation of the project?

For the time being, E is taking care of that, because he receives the money through the Sri Aurobindo Society and he bought the land. A fair amount of land has already been bought. It is going well. Naturally, the difficulty is to find enough money. But, for example, the pavilions — each country will bear the expenses for its own pavilion; the industries — each industry will provide the money for its own business; the residents — each one will give the money necessary for his land. The Government — Madras has already given us the promise — will give between sixty and eighty per cent: one part grant, that is to say, gift; one part loan, free of interest and repayable over ten years, twenty years, forty years — a long-term repayment. E knows all about it, he has already had quite a few results. But according to whether the money comes in quickly or comes in little by little, it will go more or less quickly. From the construction point of view, it will depend on B's plasticity; the details are all the same to me — only I would like this pavilion to be very beautiful. I can see it. For I have seen it, I have had the vision of it; so I shall try to make him understand what I have seen. And the park too, I have seen it — these are old visions which I had repeatedly. But that is not difficult.

The greatest difficulty is the water, because there is no river nearby, up there. But they are already trying to channel the rivers; there was even a project to channel water from the Himalayas across the whole of India: F had made a plan and had spoken about it in Delhi; they objected that it would be rather expensive, obviously! But, anyway, even without such grandiose things, something must be done to supply the water. That will be the greatest difficulty; that will take the most time. All the rest, light, power, will be done on the spot in the industrial section — but water cannot be made! The Americans have seriously thought of finding a way to use sea-water, because the earth no longer has enough drinking water for man — the water which they call “fresh”: it is ironical; the amount of water is not enough for the

Words of the Mother—I

needs of man, so they have already started chemical experiments on a large scale to transform sea-water and make it utilisable — obviously, that would be the solution to the problem.

But that already exists.

It exists, but not on a sufficiently large scale.

It does in Israel.

Do they do that in Israel? Do they use sea-water? Obviously, that would be the solution — the sea is there.

We shall see.

It would have to be brought up.

A yachting club would be rather nice?

Ah! Certainly, with the industrial section.

Near your port, there.

It will not be a “port” but, well... Yes, the visitors’ hotel with a yachting club nearby, that is an idea. I shall add that. (*Mother writes it down.*)

It will surely be a success.

Now look! A shower of letters, my child! From everywhere, from all over the world, people are writing to me: “At last! This is the project I was waiting for”, etc. A shower.

There is also a gliding club. We have already been promised an instructor and a glider. It is a promise. It will be in the industrial section, on top of the hill. Of course, the yacht club will be on the sea, not on the lake; but I had thought — because there is much talk of deepening the lake, it is almost filled up — I was thinking of a hydroplane station, there.

We can also have boating on the lake?

Not if there are hydroplanes. It is not big enough for boating. But it would be very good for a hydroplane station. But that depends: if we have an airport, it is unnecessary; if we do not have an airport.... But already, in the Lake Estate project, there was an airport. G, who has become a squadron leader, has sent me a plan for an airport too, but for small planes, whereas we want an airport which can handle a regular service to Madras, a passenger airport. There has already been much talk about it. There were discussions between Air India and another company; then they could not come to an agreement — all sorts of petty, foolish difficulties. But all that, with the growth of Auroville, will fall away quite naturally — people will be only too glad to have an airport.

No, there are two difficulties. Small sums of money we have — to be precise: what the Government can loan, what people give to have a plot — it is coming. But it takes massive sums, you know, it takes billions to build a town!

*

September 1966

Begging is not permitted in Auroville. Persons found begging on the road will be distributed as follows: children to school, the old to a home, the sick to the hospital, the healthy to work.

A school, a home, a hospital and special work areas will be arranged for this. They will not be mixed with the others, because some people may come from outside and begin to beg in the street.

There are no police. We have... we haven't found the word... a band of guards, a battalion of guards, something like the firemen in Japan, who are gymnasts and who do everything when there are accidents — anything, earthquakes — they do everything. They climb up into houses. Instead of police, there

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will be a kind of battalion of guards, who will go out regularly into the various parts of the town to see if they are needed. And if they come across people begging, they will be distributed as I said. There will be a school for the children, a home for the old, a hospital for the sick and disabled, and a place where work will be provided for all those who... There will be every possible kind of work, from sweeping to... anything, and work that is needed, they will do it, according to their abilities. This has to be organised.

A special school for the children to teach them to work, to teach them the things that are indispensable for them to be able to work.

No prison, no police.§

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30 December 1967

Mother reads a disciple's notation of comments she made about her conception of Auroville.

“Auroville will be a self-supporting township.

“All who live there will participate in its life and development.

“This participation may be passive or active.

“There will be no taxes as such but each will contribute to the collective welfare in work, kind or money.

“Sections like industries which participate actively will contribute part of their income towards the development of the township.

“Or if they produce something (like foodstuffs) useful for the citizens, they will contribute in kind to the township, which is responsible for feeding its citizens.

“No rules or laws are being framed. Things will get formulated as the underlying truth of the township

emerges and takes shape progressively. We do not anticipate.”

I thought I had said more than that because I said a good deal about it, inwardly — on the organisation, the food, etc. We are going to make experiments.

Some things are really interesting; first of all, for example, I would like each country to have its pavilion, and in the pavilion there will be the cooking of that country — that is, the Japanese will be able to eat Japanese food if they want to, etc. But in the town itself there will be food for both vegetarians and non-vegetarians, and there will also be some attempt to find the food of tomorrow.

The whole process of assimilation which makes you so heavy — it takes so much of a person's time and energy — that should be done *beforehand*, you should be given something which is immediately assimilable, like the things they are making now; for example they have vitamin pills and proteins which can be assimilated directly, nutritious elements which are found in one thing or another and which don't have much volume — a huge quantity is needed to assimilate very little. Now that they are skilful enough in chemistry, it could be simplified.

People do not like this simply because they take an intense pleasure in eating; but when you no longer take pleasure in eating, you still need nourishment without wasting your time on it. An enormous amount of time is wasted — time in eating, in digesting, and all the rest. And there, I would like an experimental kitchen, a kind of culinary laboratory for experimenting. People would go to one place or another according to their tastes and inclinations.

And they don't pay for their food, but they should offer their work or their produce: those who have fields, for example, should give the produce from their fields; those who have factories should give their products; or one gives one's labour in exchange for food.

Words of the Mother—I

That in itself eliminates much of the internal exchange of money. And for everything we would find things like this. Basically, it should be a city for study, for study and research into a way of life which is both simplified and in which the higher qualities will have *more time* to develop.

It is only a small beginning.

Mother goes through the text sentence by sentence.

“Auroville will be a self-supporting township.”

I want to insist on the fact that it will be an experiment, it is for making experiments — experiments, research, study. Auroville will be a city that will try to be, or will tend to become, or attempt to be “self-supporting”, that is to say...

Autonomous?

“Autonomous” is understood to mean some kind of independence which breaks off relations with others, and that is not what I mean.

For example, those who produce food, like Aurofood — of course, when we are 50,000 it will be difficult to provide for all the needs, but for the moment we are only a few thousand at most — well, a factory always produces far too much, so it will sell outside and receive money. Aurofood for example wants to have a special relationship with the workers — not at all the old system, something which would be an improvement on the communist system, a more balanced organisation than sovietism, that is, something which does not err too much on one side at the expense of the other.

There is one thing I wanted to say: the participation in the well-being and life of the town as a whole is not something calculated on an individual basis; that is, this individual should give so much, it is not like that. It is calculated according to

the means, the activity, the capacity for production; it is not the democratic idea which cuts everything up into equal pieces, which is an absurd machinery. It is calculated according to one's means: one who has much gives much, one who has little gives little; one who is strong works hard, one who is not strong does something else. You see, it is something truer, deeper. That is why I make no attempt to explain now, because people will start to make all kinds of complaints. All this must come about automatically, so to speak, with the growth of the city, in the true spirit. That is why this note is extremely concise.

For example, this sentence:

"All who live there will participate in its life and development."

All who live there will participate in its life and development according to their capacities and means, not mechanically — so much per unit. That's it, it must be something living and true, not a mechanical thing; and according to each one's capacities: that is, one who has material means, such as those provided by a factory, should give in proportion to its production, not so much per individual, per head.

"The participation may be passive or active."

I do not understand what "passive" means; I said it in French and it has been put into English. What could that mean, "passive"?... It would be something more like planes or different levels of consciousness.

You meant that those who are wise, who work within, do not need to...

Yes, that's it. Those who have a higher knowledge do not need to work with their hands, that is what I meant.

Words of the Mother – I

“There will be no taxes as such, but each one will contribute to the collective welfare in work, kind or money.”

So that is clear: there will be no taxes, but each one will have to contribute to the collective welfare by his work, in kind or in money. Those who have nothing but money will give money. But to tell the truth, “work” can be inner work — but one cannot say that, because people are not honest enough. The work can be an occult, completely inner work; but for that, it must be absolutely sincere and true, and with the capacity for it: no pretension. But not necessarily a physical work.

“Sections like industries which participate actively will contribute part of their income towards the development of the township; or if they produce something (like food-stuffs) that is useful to the citizens, they will contribute in kind to the township, which is responsible for feeding its citizens.”

This is what we were just saying. The industries will participate actively, they will contribute. If these industries produce articles which are not constantly needed and therefore in amounts or quantities that are too great to be used within the city but which will sell outside, they, of course, should participate with money. And I give food as an example; those who produce food will give what they produce to the town — in proportion to what they produce, of course — and the town is responsible for feeding everyone. That means that people will not need to buy food with money; but it must be earned.

It is a sort of adaptation of the communist system, but not in a spirit of levelling; according to the capacity, the position — not the psychological or intellectual, but the inner position of each one.

What is true is that materially every human being has the right — but it is not a “right”.... The organisation should be

such, should be so arranged, that the material needs of everyone are assured, not according to ideas of rights and equality, but on the basis of the minimum needs. And once that is established, each one should be free to organise his life according to — not according to his financial means, but his inner capacities.

“No rules or laws are being framed. Things will get formulated as the underlying truth of the township emerges and takes shape progressively. We do not anticipate.”

What I mean is that usually — always so far, and now more and more — men lay down mental rules according to their conceptions and ideals, and then they apply them (*Mother brings down her fist to show the world in the grip of mind*), and that is absolutely false, it is arbitrary, unreal — and the result is that things revolt or wither and disappear... It is the experience of life itself that should slowly elaborate rules which are as flexible and wide as possible, to be always progressive. Nothing should be fixed.

That is the great error of governments; they make a framework and say, “There you are, we have set this up and now we must live by it”, and so of course they crush life and prevent it from progressing. Life itself must develop more and more in a progression towards Light, Knowledge, Power, little by little establishing rules that are as general as possible, so that they can be extremely flexible and change with the need — and change as quickly as the needs and habits do.

(Silence)

The problem finally comes down to this: to replace the mental government of the intelligence by the government of a spiritualised consciousness.

*

Words of the Mother—I

February 1968

One must have an absolutely transparent sincerity. Lack of sincerity is the cause of the difficulties we meet at present. Insincerity is in all men. There are perhaps a hundred men on earth who are totally sincere. Man's very nature makes him insincere — it is very complicated, for he is constantly deceiving himself, hiding the truth from himself, making excuses for himself. Yoga is the way to become sincere in all parts of the being.

It is difficult to be sincere, but at least one can be mentally sincere; this is what can be demanded of Aurovilians. The force is there, present as never before; man's insincerity prevents it from descending, from being felt. The world lives in falsehood, all relations between men have until now been based on falsehood and deceit. Diplomatic relations between nations are based on falsehood. They claim to want peace, and meanwhile they are arming themselves. Only a transparent sincerity in man and among nations can usher in a transformed world.

Auroville is the first attempt in this experiment. A new world will be born; if men are willing to make an effort for transformation, to seek for sincerity, it is possible. From animal to man, thousands of years were needed; today, with his mind, man can will and hasten a transformation towards a man who shall be God.

This transformation by the help of the mind — by self-analysis — is a first step; afterwards, it is necessary to transform the vital impulses: that is much more difficult, and especially to transform the physical. Every cell in our bodies must become conscious. This is the work I am doing here; it will enable the conquest of death. That is another story; that will be the humanity of the future, perhaps after hundreds of years, perhaps sooner. It will depend on men, on nations.

Auroville is the first step towards this goal.§

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March 1968

About Section One of the Auroville Charter: “But to live in Auroville one must be the willing servitor of the Divine Consciousness.”

This is the big dispute at the moment about Auroville. In the Charter, I put “Divine Consciousness”, so they say, “It reminds us of God.” I said (*Mother laughs*), “It doesn’t remind *me* of God!”

So some translate it as “the highest consciousness”, others put something else. I agreed with the Russians to put “perfect Consciousness”, but it is an approximation.... And That — which cannot be named and cannot be defined — is the supreme Power. It is the Power that one finds. And the supreme Power is only an aspect: the aspect that concerns creation.§

*

10 April 1968

Apropos Auroville: on money and government.

The conflict about money is what might be called a “conflict of ownership”, but the truth is that money belongs to no one. This idea of *possessing* money has warped everything. Money should not be a “possession”: like power it is a means of action which is given to you, but you must use it according to... what we can call the “will of the Giver”, that is, in an impersonal and enlightened way. If you are a good instrument for diffusing and utilising money, then it comes to you, and it comes to you in proportion to your capacity to use it as it is meant to be used. That is the true mechanism.

The true attitude is this: money is a force intended for the work on earth, the work required to prepare the earth to receive and manifest the divine forces, and it — that is, the power of

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utilising it — must come into the hands of those who have the clearest, most comprehensive and truest vision.

To start with, the first thing (but this is elementary) is not to have the sense of possession — what does it mean, “it is mine”?... Now, I don’t quite understand. Why do people want it to belong to them? — so that they can use it as they like and do what they want with it and handle it according to their own conceptions? That’s how it is. On the other hand, yes, there are people who like to store it up somewhere... but that is a disease. To be sure of always having some, they hoard it.

But if people understood that one should be like a receiving and transmitting station and that the wider the range (just the opposite of personal), the more impersonal, comprehensive and wide it is, the more force it can hold (“force” that is translated materially: notes and coins). This power to hold is proportional to the capacity to use the money in the best way — “best” in terms of the general progress: the widest vision, the greatest understanding and the most enlightened, exact and true usage, not according to the warped needs of the ego but according to the general need of the earth for its evolution and development. That is to say, the widest vision will have the largest capacity.

Behind all wrong movements, there is a true movement; there is a joy in being able to direct, utilise, organise in such a way that there is a minimum of waste and the maximum of result. It is a very interesting vision to have. And this must be the true side in people who want to accumulate money: it is the capacity to use it on a very large scale. Then, there are those who very much like to have it and spend it; that is something else — they are generous natures, neither regulated nor organised. But the joy of being able to satisfy all *true* needs, all necessities, is good. It is like the joy of changing a sickness into health, a falsehood into truth, a suffering into joy; it is the same thing: to change an artificial and foolish need — which does not correspond to anything natural — into a possibility which becomes something quite natural. So much money is needed to do this or that or

the other, so much is needed to arrange this, to repair that, to build this, to organise that — that is good. And I understand that people like to be the channels through which the money goes exactly where it is needed. That must be the true movement in people who like to... translated into foolish egoism, who need to appropriate.

When the need to accumulate and the need to spend (which are both blind and ignorant) are combined, they can lead to a clear vision and a most efficient utilisation. That is good.

Then there comes, slowly and slowly, the possibility of putting it into practice.

But, naturally, the need is for very clear heads and for intermediaries of high integrity (!) to be able to be everywhere at the same time and do all at the same time. Then this famous question of money would be solved.

Money does not belong to anybody. Money is a collective possession which should be used only by those who have an integral, comprehensive and universal vision. I would add something to that: not only integral and comprehensive, but essentially *true* as well; a vision which can tell the difference between a use which is in accord with the universal progress, and a use which could be termed fanciful. But these are details, for even the mistakes, even, from a certain standpoint, the waste, help the general progress: these are lessons learned the hard way.

(Silence)

I always remember what X used to say (X was completely opposed to philanthropy); he used to say: Philanthropy perpetuates human misery because without human misery philanthropy would have no more reason to exist!... And you know the great philanthropist, what was his name? — during Mazarin's time; he founded the Little Sisters of Charity....

Vincent de Paul?

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That's it. Mazarin once told him: There have never been so many poor people as since you started taking care of them! (*Mother laughs.*)

Later.

I have been rethinking what I said about money. That is how life in Auroville should be organised, but I doubt whether people are ready.

That is to say that it is possible so long as they accept the guidance of a sage?

Yes. The first thing that should be accepted and recognised by everyone is that the invisible and higher power — that is, the power which belongs to a plane of consciousness that is mostly veiled, but which is within each; a consciousness which can be called anything, by any name, it does not matter, but which is integral and pure in the sense that it is not false, it is in the Truth — that this power is capable of ordering material things in a way that is truer, happier and better for everyone than any material power. That is the first point. Once people agree on that...

It is not something one can pretend to have; an individual cannot pretend to have it, either he has it or he hasn't, because (*Mother laughs*) in any circumstance of life, if it is a pretension, it will show clearly! On top of that, it does not give you any material power. There again, X once said — he was speaking of the true hierarchy, the hierarchy based on each one's power of consciousness — the individual or individuals who are at the very summit necessarily have the least needs; their material needs become less as their capacity of material vision grows. And that is very true. It is automatic and spontaneous, not the result of an effort: the wider the consciousness, the more it embraces things and realities — the less its material needs, automatically, because

they lose all their importance and value. The need for material necessities is reduced to a minimum, which will itself change with the progressive development of Matter.

And that is easily recognisable, isn't it? It is difficult to act the part.

And the second thing is the power of conviction; that is, the highest consciousness, when it is brought into contact with Matter, spontaneously has a greater power of conviction than all the intermediary planes. By mere contact, its power of conviction, that is, its power of transformation, is greater than that of all the intermediary planes. That is a fact. These two facts together make it impossible for any pretension to last long. I am looking at it from the standpoint of a collective organisation.

As soon as you come down from this supreme Height, there is all the play of the various influences (*gesture of mixture and conflict*) and that in itself is a sure sign: even a slight descent — even into the domain of higher mind, higher intelligence — and the whole conflict of influences begins. Only what is right at the very summit and is perfectly pure, has this power of spontaneous conviction. Therefore, whatever one may do instead of that is an approximation and it is not much better than democracy — that is, the system which wants to rule by the greatest number and the lowest level — I mean social democracy, the latest trend.

If there is no representative of the supreme Consciousness — that can happen, can't it? — if there isn't any, there could be instead, it could be tried, government by a few — a small number set between four and eight, something like that, four, seven, eight — who have an *intuitive* intelligence: "intuitive" is more important than intelligence — with an intuition that is manifested intellectually.

This would have its drawbacks from the practical point of view, but it would perhaps be closer to the truth than the lowest level — socialism or communism. Everything in between has proved to be incompetent: theocracy, aristocracy, democracy

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and plutocracy, all those have been a complete failure. The other one, the socialist or communist government is proving itself a failure as well.

Basically socialism and communism correspond to a kind of absence of government, because they do not have the power to govern others; they are obliged to transfer their power to someone who exercises it, like a Lenin for example, because he was a brain. All this has been tried and proved to be incompetent. The only thing that could be competent is the Truth-Consciousness, which would choose instruments and express itself through a certain number of instruments in the absence of one — “one” is not enough either, “one” would necessarily have to choose a group.

Those who have this consciousness may belong to any social class: it is not a privilege of birth, but the outcome of personal effort and development. In fact, that is an outward sign, the obvious sign of a change from the political point of view — it is no longer a matter of classes and categories nor of birth — all that is obsolete. It is the individuals who have attained a certain higher consciousness who have the right to govern — not others, regardless of their social class.

This would be the true vision.

All those who participate in the experiment should be absolutely convinced that the highest consciousness is the best judge of the most material things. What has ruined India is this idea that the higher consciousness deals with higher things and that lower things do not interest it at all, and that it understands nothing about them! That has been the ruin of India. Well, this error must be completely eradicated. It is the highest consciousness which sees most clearly — most clearly and most truly — what the needs of the most material things must be.

With that, a new type of government could be tried.

*

31 May 1969

The night before last, I spent more than three hours with Sri Aurobindo and I was showing him all that was about to come down for Auroville. It was quite interesting. There were games, there was art, there was even cooking! But all that was very symbolic. And I was explaining to him as though on a table, in front of a vast landscape. I was explaining to him the principle on which physical exercises and games were going to be organised. It was very clear, very precise, I was giving as though a demonstration, and it was as though I was showing on a smaller scale a miniature representation of what was going to be done. I was moving people and things (*gesture, as though on a chess-board*). But it was very interesting, and he was very interested: he was laying down the broad laws of organisation (I do not know how to explain). There was art and it was beautiful, it was good. And how to make the houses pleasant and pretty, upon what principle of construction. And then even the kitchen; it was so amusing, each one brought forward his invention.... This went on for three hours — three hours of the night, it is a lot! Very interesting.

Yet conditions upon earth seem to be very far from all that...

(*After some hesitation*) No... it was right there, it did not seem to be foreign to earth. It was a harmony: a conscious harmony behind things; a conscious harmony behind the physical exercises and the games; a conscious harmony behind the decoration, the art; a conscious harmony behind the food...

I mean that all this seems to be at the opposite pole of what is now upon earth.

Not...

Words of the Mother – I

No?

I saw X today and I was telling him that the whole organisation of the arts and sports, even of food and all the rest, was ready in the subtle physical — ready to come down and embody itself — and I told him, “What is needed is just a handful of earth (*gesture of cupping the hands*), a handful of earth where one could grow the plant.... One must find a handful of earth to let it grow.”

Matrimandir Talks

31 December 1969

That was the first idea: there was the Centre and the town was organised around it. Now they are doing the very opposite! They want to build the town and put the Centre in afterwards.

And the “thing” is ready to come! I have known it for a long time, it is there (*gesture upward*), it is waiting.

(*Silence*)

A's idea is an island at the centre, with water around it, running water, which will provide the whole water supply for the city; and when it has passed through the city, it will be sent to a pump-house, and from there it will go out to irrigate all the surrounding cultivated lands. So this Centre is like a small island and on it is what we called at first the “Matrimandir” — which I always see as a very big room, absolutely bare, receiving a light that comes from above, arranged in such a way that the light from above would be concentrated on one place where there would be... whatever we want to put as the centre of the city. At first, we had thought of Sri Aurobindo's symbol, but we can put whatever we want. Like that, with a ray of light striking it all the time, which turns, turns, turns... with the sun, you understand. If that is properly done, it will be very good. And then underneath, so that people can sit and meditate, or simply rest, *nothing*, nothing, except something comfortable underneath so that they can sit without getting tired, probably with some pillars, which would serve as back-rests at the same time. Something like that. And that is what I always see. And the room should be high, so that the sun can enter as a *ray*, according to the time of day, and strike the centre which will be there. If that is done, it will be very good.

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And then for the rest it is all the same to me, they can do what they want. At first they thought of making a place for me to stay, but I will never go there, so it is not worth the trouble, it is completely useless. And to look after this island it was agreed that there would be a little house for B who would like to be there simply as the guardian. And then A had arranged a whole system of bridges to link it with the other bank. And the other bank would consist entirely of gardens all around. These gardens... we thought of twelve gardens — to divide the distance into twelve, of making twelve gardens, each one centred on something, a state of consciousness, and the flowers which represent it. And then, the twelfth garden would be in the water, around — not around, but beside — the “Mandir”, with the tree, the banyan which is there. That is the centre of the city. And there, the twelve gardens around the outside would be repeated with the flowers arranged in the same way.

(Silence)

For the outside of this kind of temple, A had thought of making a big lotus. But then, this interior, this play of light, I don't know if it would be possible with a lotus shape?

If A and C could both collaborate... if they could both come together, and if one of them could always be here, one of them, now one, now the other, if one of them could always be here, with a single plan they would draw up together — it would go much faster, a hundred times faster.

This idea of the ray of sun... when I look, at once that is what I see. And a ray of sun which could come at all times — it would be arranged in such a way that it comes all the time (*gesture following the movement of the sun*). And then, something would be there, a symbol, which would be both upright so that it can be seen all around, and flat to receive the light fully. What?... And let it not become a religion, for heaven's sake!

(*Silence*)

Who could find the way to realise that? Because there is no lack of sun here.... Of course there are days when there isn't any, but after all, there are many days when there is — so that from every side, from any angle, the ray falls. It should be arranged like that. It's a question of geometry. You can speak about it to C, because if he had an idea...

That is what is needed, something, a symbol — we'll find what is needed, we'll see — of course, like an altar, but... What? Which receives the light both directly from above and from all sides.

And then, no other windows, you understand? All the rest in a sort of half-light. And that, like a light... that would be good, it could be very good. I would like someone who can feel that.

And if it were well realised, that would already be very interesting for people. It would be a concrete realisation of something.... They will begin to say that it is a religion of the sun! (*Mother laughs*) Oh, you know, I am used to *every*, every stupidity.

(*Silence*)

Of course, logically, or rather psychologically, it is a mistake to build all around and the Centre afterwards.

The idea of A, of his group, is to have industries which can bring in money for Auroville, then... That is to say that instead of being able to get it done quickly, it will take centuries.

I will speak to A about it tomorrow. I mean I will tell him to see C who has some excellent ideas — well, that he should come to an understanding with him. You see, it's very simple: we'll try to make A understand and to set up a collaboration.

For me now, things are no longer exclusive, not at all. I see very well the possibility of using the most opposite tendencies *at*

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the same time.... It is not exclusive. I do not say: “Ah! No, not that!” No, no, no. All, all together. That is what I want: to be able to create a place where all the opposites can unite.

Unless that can be done... (*gesture of turning round and round*) it goes on and on and on.

*

3 January 1970

Sweet Mother, I have told C to come, he is waiting outside.

Yes. There is an interesting thing. For a long time I had been feeling something, then we spoke about it the other day and I *saw* it. I spoke of it to A, I told him to see C and I also told him that I had *seen* what should be done. Of course he did not say No, he said Yes to everything, but I felt that he did not really intend... But, this is what happened. I saw clearly — very, very distinctly.... That is to say it was like that and it *is* still like that, it is there (*gesture indicating an eternal plane*)... the interior of this place....

It will be a kind of hall like the inside of a column. No windows. The ventilation will be artificial, with those machines (*gesture indicating an air-conditioner*) and only a roof. And the sun striking the centre. Or when there is no sun — at night and on cloudy days — an electric spotlight.

And the idea is to build right now a sort of example or model to hold about a hundred people. When the town is built and we have had the experience, we will make it into something big. But then it will be very big, to hold a thousand to two thousand people. And the second one will be built around the first: that means, the first one will not go until the second one is finished. That is the idea.

Only, so as to talk about it to C (and if possible, if I see that it is possible, to talk about it to A), I wanted to have a plan. I

will have it made, not myself, because I can't any more; I would have been able to do it at one time, but now I don't see well enough. I will have it done this afternoon, in front of me, a plan, and with this plan I will be able to explain really well. But to you I simply wanted to say what I have seen.

It will be a tower with twelve facets, each facet represents a month of the year; and up above, the roof of the tower will be like this (*gesture indicating a roof which slopes upwards from the sides to the centre*).

And then, inside, there will be twelve columns. The walls and then twelve columns. And right at the centre, on the floor, there is my symbol, and above it four of Sri Aurobindo's symbols, joined to form a square, and above that... a globe. If possible, a globe made of transparent material, and with or without light inside, but the sun should strike the globe; then according to the month, the time, it will be from here, from there, from there (*gesture indicating the movement of the sun*). You understand? There will always be an opening with a ray. Not a diffused light: a ray which strikes, which should strike. It will require some technical knowledge to be able to carry it out, and that is why I want to make a design with an engineer.

And then, there will be no windows or lights inside. It will always be in a kind of clear half-light, day and night — by day with the sun, by night with artificial light. And on the floor, nothing, just a floor like this one (*in Mother's room*). That is to say, first wood (wood or something else), then a sort of rubber foam, thick, very soft, and then a carpet. A carpet everywhere, everywhere except at the centre. And people will be able to sit everywhere. And the twelve columns are for people who need support for their backs!

And then, people will not come for a regular meditation or anything of that kind (but the inner organisation will be made afterwards): it will be a place for concentration. Not everyone will be able to come; there will be a time in the week or a time in the day (I don't know) when visitors will be allowed to come, but

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anyway, no mixture. A fixed time or a fixed day for showing people around, and the rest of time only for those who are... serious — serious, sincere, who want to learn to concentrate.

So I think that is good. It was there (*gesture upward*). I still see it when I speak of it — I *see*. As I see it, it is very beautiful, it is really very beautiful... a sort of half-light: one can see, but it is *very* tranquil. And then, very clear and very bright rays of light (the spotlight, the artificial light, must be rather golden, it must not be cold — that will depend on the spotlight) onto the symbol. A globe made of a plastic material or... I don't know.

Crystal?

If it is possible, yes. For the small temple the globe will not need to be very big; if it were as big as this (*about thirty centimetres*) it would be good. But for the big temple it will have to be big.

But how will the big temple be built? On top of the small one?

No, no, the small one will go. But the big one will be built later, and on a vast scale... the small one will go only after the big one is built. But of course, for the town to be finished, it will take about twenty years (for everything to be really in order, in its place). It is like the gardens: all the gardens which are being made are for now, but in twenty years all that will have to be on another scale; then, it must be something really... really beautiful.

And I wonder what material should be used to make this globe, the big one?... The small one, in crystal perhaps: a globe like that (*thirty centimetres*). I think that will be enough. One must be able to see the globe from every corner of the room.

It shouldn't be raised too high above the floor either?

No, Sri Aurobindo's symbol does not need to be big. It should be so big (*gesture*)...

Twenty-five, thirty centimetres?

At the most, at the very most.

That means that it will be at about eye-level?

Eye-level, yes, that's it.

And a *very* tranquil atmosphere. And *nothing*, you see — great columns... It remains to be seen whether the style of the columns should be... whether they will be round, or if they will also have twelve facets.... And *twelve* columns.

And a roof in two sections?

Yes, a roof in two sections so as to have the sun. It must be arranged in such a way that the rain cannot come in. We cannot think of having to open and close something when it rains, it is not possible. It must be arranged in such a way that the rain cannot get in. But the sun must enter as rays, not diffused. So the opening must be small. It needs an engineer who really knows his job.

And when would they start?

I would like to begin at once, as soon as we have the plans. Only, there are two questions: first the plans (we can get the workers) and then the money.... I think that it is possible with this idea of making a sort of small model (of course "small" is a manner of speaking, because to be able to hold a hundred people easily it still needs to be quite big), a small model to begin with, and then while making the small model they will learn, and the big one will be made only when the town is finished — not right now.

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I spoke about it to A, who told me the next day: “Yes, but it will take time to prepare.” I didn’t say anything about all that I’ve just told you, I only spoke of doing something. And afterwards I had the vision of this room — so I no longer need anyone to see what it should be: I know. And it requires an engineer rather than an architect, because an architect... it must be as simple as possible.

I told C what you had seen, this great empty room; it moved him very much. This great empty room was just what he saw. He understands quite well. Well, empty — that means simply a form.

But a form... Like a tower, but... (that’s why I wanted to have a sketch, to show it) twelve regular facets, and then there should be a wall, not an upright wall but something like this (*slightly inclined gesture*). I don’t know if it is possible. And inside, twelve columns. And then an arrangement must be found to catch the sun. Twelve facets in such a way that at any time of the year it can come. It needs someone who knows the job well.

The outside... I did not see the outside, I did not see it at all. I saw only the inside.

I wanted to explain to C when I had the papers. It would be easier, but since you have called him...

D goes and brings C to the room. Mother tells him:

After we decided to build this temple, I saw it, I saw it from the inside. I have just tried to describe it to E. But in a few days I will have some plans and drawings, so I will be able to explain more clearly. Because I don’t know at all how it is outside, but inside I know.

C: The outside grows from the inside.

It is a kind of tower with twelve regular facets, which represent

the twelve months of the year, and it is absolutely empty.... And it must be able to hold from a hundred to two hundred people. And then, to support the roof there will be twelve columns inside (not outside), and right at the centre, well, the object of concentration.... And with the collaboration of the sun, all the year round the sun should enter as rays: no diffusion, an arrangement must be made so that it can enter as rays. Then according to the time of day and the month of the year, the ray will turn (there will be an arrangement up above) and the ray will be directed onto the centre. At the centre there will be the symbol of Sri Aurobindo, supporting a globe. A globe which we shall try to make from something transparent like crystal or... A big globe. And then, people will be allowed in to concentrate — (*Mother laughs*) to learn to concentrate! No fixed meditations, none of all that, but they must stay there in silence, in silence and concentration.

C: It is very beautiful.

But the place is absolutely... as simple as possible. And the floor in such a way that people are comfortable, so that they don't have to think that it hurts them here or it hurts them there!

C: It is very beautiful.

And in the middle, on the floor, my symbol. At the centre of my symbol we will put, in four parts, like a square, four symbols of Sri Aurobindo, upright, supporting a transparent globe. That has been seen.

So I am going to have some small plans prepared by an engineer, simple ones, to show, and then I will show you when it is ready. So. And then we will see. The walls will probably have to be of concrete.

C: The whole structure can be in reinforced concrete.

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The roof should probably be sloping, and then at the centre there will have to be a special arrangement for the sun.

You said that the walls would be slightly sloping.

Either the walls or the roof should be sloping — whichever is the easiest to do. The walls could be made straight and the roof sloping. And the upper part of the roof resting on the twelve columns, and up above, the arrangement for the sun.

And inside, nothing; nothing but the columns. The columns, I don't know, we will have to see whether they should be made with facets (like the roof, with twelve facets) or else simply round.

C: Round.

Or simply square — it remains to be seen.

And then, on the floor, we will put something thick and soft. Here — you are comfortable as you are sitting? Yes? First there is wood, and then this kind of rubber, and on top of it a woollen carpet.

With your symbol?

Not the carpet. For the symbol, I had thought it would be better to make it out of something durable.

C: It should be in stone.

The symbol... everything will be around it, of course. The symbol will not cover it all, it will be only in the middle of the space — (*Mother laughs*) they mustn't sit on the symbol! — that, in the middle. The proportion of the symbol to the whole will have to be considered very carefully in relation to the height.

C: And the room quite large?

Oh yes, it has to be... it should be like a sort of half-light with these rays of sunlight, so that the ray can be *seen*. A ray of sunlight. Then according to the time of day, the sun will turn (with the time of day and the month of the year). And then at night, as soon as the sun disappears, spotlights are lit which will have the same effect and the same colour. And day and night the light remains there. But no windows or lamps or anything like that — nothing. Ventilation with air-conditioners (they are built into the walls, it is very easy). And silence. Inside no one speaks! (*Mother laughs*) That will be good. So, as soon as my papers are ready, I will call you and show them to you.

C: Very good.

C leaves. Mother then continues speaking with E.

I did not ask C if he had seen A because... A is completely in the “practical” atmosphere of today. It is good — it must get started!

You see, this is what I have learned: the failure of the religions. It is because they were divided. They wanted people to be religious to the exclusion of the other religions; and every branch of knowledge has been a failure because they were exclusive; and man has been a failure because he was exclusive. And what the new consciousness wants (it is on this that it insists) is: no more divisions. To be able to understand the spiritual extreme, the material extreme, and to find... to find the meeting-point, the point where... that becomes a real force.

From the practical point of view I will try to make A understand; but I have seen, it seemed to me that what is needed... A, when he is here, looks after Auromodèle, the practical side, all that. It is very necessary, it is very good; and for the building of the Centre, I would like C to do it, and so I would like C to stay

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when A is away; C should be here when A is gone, and we shall do it with C. Only I don't want either of them to feel that it is one of them against the other. They must understand that it is to complement one another. I think C will understand.

But A might take that as an encroachment on his responsibilities?

Perhaps not. I will try, I will try.

No, when I told him that it was necessary to build the Centre, that I had seen it and that it should be done, he did not object. He only told me, "But it will take time." I told him, "No, it must be done at once." And that is why I am having these sketches made by an engineer to show to him, because it is not an architect's job, it is an engineer's job, with very precise calculations for the light of the sun, very precise. It needs someone who really knows. The architect has to see that the columns are beautiful, that the walls are beautiful, that the proportions are correct — all that is very good — and then the symbol at the centre. The aspect of beauty, of course the architect should see to that, but the whole calculation aspect... And the important thing is this, the play of the sun onto the centre. Because that becomes the symbol — the symbol of the future realisation.

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10 January 1970

I have a letter from C...

I am going to see him this afternoon.

I told you that I had seen the central building of Auroville... I have a plan, would you be interested to see it? There are some rolls there.

(Mother unrolls the plan as she explains) There will be twelve facets. And, at an equal distance from the centre, twelve

columns. At the centre, on the ground, is my symbol, and at the centre of my symbol there are four of Sri Aurobindo's symbols, upright, forming a square, and on the square a translucent globe (we don't know yet in what material). And then, from the top of the roof, when the sun is shining, the sunlight will fall onto it as a ray (nowhere else, only there). When there is no sun, there will be electric spotlights which will send a ray (also a ray, not a diffused light) exactly onto it, onto this globe.

And then, there are no doors, but... going deep down, one comes up again into the temple. One goes under the wall and comes up again inside. Again it is a symbol. Everything is symbolic.

And then there is no furniture, but on the floor, like here, there is first wood, probably, then over the wood a thick "dunlop" and over it a carpet, like here. The colour is yet to be chosen. The whole place will be white. I am not sure if the symbols of Sri Aurobindo will be white... I don't think so. I did not see them white, I saw them in an indefinable colour between gold and orange, a kind of colour like that. They will be upright. They will be carved in stone. And a globe which is not transparent but translucent. And then, right at the bottom (*below the globe*), there will be a light which will be directed upwards, shining diffusely into the globe. And then, from outside, there will be rays of light falling onto the centre. And no other lights, no windows, electric ventilation. And not a single piece of furniture, nothing. A place... for trying to find one's consciousness.

Outside, it will be something like that (*Mother unrolls another plan*). We don't know if the roof will be completely pointed or... very simple, very simple. It will be able to hold about two hundred people.

So, C's letter?

"*Very Sweet Mother,*

"I saw A on Sunday. He came to my room, we had lunch together. With love, I arranged for You and for

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A some very beautiful flowers. You were with us. We talked a lot. I felt A as a brother.

“I told him that Auroville cannot start like any other town — city-planning problems, social, economic problems, all that later. The beginning ought to be ‘something else’. That is why we should begin with the Centre. This Centre must be our lever, our fixed point, the thing on which we can support ourselves to try to leap to the other side — because it is only from the other side that we can begin to understand what Auroville ought to be. And this Centre should be the form which manifests in Matter the content which You can transmit to us on all the planes (occult also). As for us, we should be only the open and sincere medium through which you can materialise that.

“And I told him that I have felt the need to approach all that by living the experience within — and all united, people of the East and West, in a wide movement of love. Because that is the only possible concrete for building ‘something else’.”

What he says is good.

“And the Centre can give us this love at once because it is love for You! I told him that practically we could begin with a moment of silence, all together, and try to make a total blank, and with everyone’s aspiration bring down the indications for the beginning into that blank. But all united and all together, especially those who are spiritually most advanced (the Indians).

“A agreed perfectly. He said really this should be done.”

(Mother nods approvingly.)

I will see C this afternoon to give him this plan. Because that is what I saw, you know. We will make it in white marble. F has said that he will fetch the marble, he knows the place.

The whole structure in white marble?

Yes, yes.

But C told me something which I feel is quite right. He said: We are going to build this Centre, we are going to put all our heart and aspiration into it, into this Centre...

Yes, yes.

And with the years it will become more and more "charged"....

Yes.

So this Centre must be the real thing. This temple should not be removed to build another, bigger one later.

I said that to reassure the people who think that something huge is needed. I said, "We will begin with this, and then we will see." You understand? I said, "This Centre should be there until the town is completely built, and afterwards we will see." Afterwards no one will want to remove it!

But he says that from the architectural point of view it is quite possible to extend the thing from the outside, without touching what has already been built.

Yes, oh, it is quite possible! You see, A told me, "And then what will we do afterwards?" I said, "Well, we will think about that later!" That's it! They don't know... they don't know that one

Words of the Mother – I

must *not think*! I didn't think about it at all, at all, at all. One day, I saw it like that, as I see you. And even now, it is so living that I only have to look and I see it. And what I saw was the Centre and the light which falls on it and then, *quite naturally*, while looking at it I noticed, I said, "There, it is like that." But it was not thought, I did not think "twelve columns and then twelve facets and then..."; I did not think all that. I saw.

It is like these symbols of Sri Aurobindo.... When I am speaking of the Centre I still see these four symbols of Sri Aurobindo, which support each other at the corners, like that, and this colour... a strange colour... I don't know where we could find that. It is an orange-gold, very warm. And it is the only colour in the place; all the rest is white, and the translucent globe.

C said that he would go at once to enquire in Italy, at Murano, the place where they make the big crystals, to find out if it is possible to make a globe of thirty centimetres, for example, in crystal.

The exact measurement is on the plan, it must be marked.

There is a big glass-works there.

Oh! They make marvellous things there.... Isn't it marked, the size of the globe?

Seventy centimetres.

It can be hollow. It need not be solid, so that it is not too heavy.

(Silence)

This underground entrance... one will enter a dozen metres or so away from the wall, at the foot of the urn. The urn will mark the descent. I must choose from which side exactly.... And then,

it is possible that later the urn, instead of being outside, will be *within* the enclosure. So perhaps we could simply put a great wall all around, and then the gardens. Between the enclosure wall and the building we are going to make now, we could have the gardens and the urn. And that wall will have one entrance... one or several, ordinary doors. People will be able to walk in the garden. And then one should fulfil certain conditions to have the right to go down into the underground passage and come out into the temple.... That must be something like an initiation, not just “like that”, no matter how...

(Silence)

I said to A, “We will see in twenty years” — so that calmed him down. But the first idea was to surround it with water, to make an island so that one would have to cross the water to be able to reach the temple. It is quite possible to make an island....

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17 January 1970

What did you want to tell me?

I had a visit from C and G. There are two things. But first there is the plan of the Centre — more precisely, of the outside of the Centre.

The outside — I have seen nothing. There is a sketch, it is a sketch by F... I did not see anything at all and I am open to all suggestions. And then?

C explained something to me which I found very beautiful, which I would like to submit to you.... When you spoke about this Centre, as a matter of fact, for the outside you said, “I don’t know if the walls will be sloping

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or if it is the roof which will slope.” You seemed to have some hesitation. So C says that he received a kind of inspiration, and that he has seen something very simple, like a great shell, one part of which would come out of the surface and another part would be buried in the ground. And he has drawn a sort of diagram which I would like to show you.

Have they seen A too? Because A had two ideas; he came to see me with two ideas, and I told him which of the two I preferred, but nothing is decided yet. And A is to make a sketch of his ideas. So I will see what C says and then I will tell you A's ideas.

(E unrolls the plan) So you see, here is the outside, which would be simply like a shell. The inside is exactly as you have seen it: this great bare carpet, and then the ball at the centre. And what led C to his inspiration was that you had said one should go underground and come up again. So he had the idea of going deep down, to make a spiral staircase here, which would come up again, and here there would be a kind of series of stairs branching out in all directions (in the lower part of the shell) which would lead into the temple itself. So, all the lower part would be in black marble and all the upper part in plain white marble. And the whole thing is like a great bud, you see, as if it were growing out of the earth.

Are you sure that he hasn't seen A? Because A told me, “I want to make a great circle; the interior is an exact semi-circle and the other semi-circle would be underground.” He used almost the same words.

Because C told him his idea.

Ah! C had told him! Ah, that's it.

It is like a bud coming out of the earth.

Yes, yes, that was the first idea A told me, almost identically the same words. And then, his second idea was a pyramid. To leave the temple as we had said, and then make a pyramid. But I had also thought of a pyramid, and I told him, "I thought of a pyramid." But he said that he would make both plans and that then we would see. But if that agrees with C's idea it is very good.

But A's idea is C's idea, in fact.

Yes, that's it.

So, when one arrives at the top of the "stalk", there is a whole series of stairs in all directions, so that one can come up into the temple from any side.... And then the centre is absolutely bare, and all around there is a kind of gallery onto which one comes up from the bottom; that is where all these stairways will be. And everything will be bare. There will simply be this huge carpet held from corner to corner by these galleries. It will look as if it is suspended. All white, all plain.

And there was the question of the twelve columns.... C said that he felt that the columns were still an ancient symbol which would not go well with the shell, and he said, "instead of the twelve columns, symbolically one could put twelve supports, twelve bases of columns, which would serve as back-rests."

Oh! But the columns have a use, because at the top of the columns we will put the spotlights which will direct the light onto the centre. There will be light night and day; for the day, openings will be arranged, but as soon as the sun is gone the spotlights will be lit and the spotlights are fixed on top of the

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twelve columns and converge onto the centre.

But, Sweet Mother, if the columns are only useful for the spotlights, the spotlights could also be fixed to the walls?

The columns are not near to the wall. The columns are here, exactly half-way between the centre and the wall.

Because C saw this space at the centre all bare, with just the symbol in the middle and this big carpet all level, not broken up by columns. But instead to put something like big blocks, twelve big blocks which would indicate the positions of the columns and would serve at the same time as supports.

That has no meaning.

A symbolic meaning? Because you spoke much of the pillars also as a support for the people who would like to sit down.

Oh, for their backs.

So he said that these twelve blocks could be, for example, each one in a different material, like a symbol: twelve different materials.

I saw columns, myself.

On the outer walls the general ventilation will be arranged, which will be electric (no windows), and then on the columns there was the light... I saw columns, I clearly saw the columns.

Oh well, I will tell him that.

As for the gallery all around, I don't know if I like that much... I did not see it, I saw the walls completely bare, without windows,

and then the columns, and then the centre. That I am sure of, because I saw it, and I saw it for a long time.

How do you like the shell shape?

That means that it makes a perfect circle: half above, half below.... It will do. Only an arrangement must be made for the sun.

Yes, G knows about the problem of lighting with prisms very well — because if one wants to catch a ray of the sun, one must use prisms. He says he will solve the problem very easily, he is taking care of it. They simply put prisms at a certain number of places to capture just one ray of the sun.

It must be *one* ray. In what I have seen, one *saw* the ray.

That's it. With a prism one sees the ray. So there will be a certain number of geometrical openings according to the movement of the sun.... But inside, on the inner walls, the twelve facets will be reproduced.

Yes, yes.

And this, in theory (E points to the circular gallery) these were the entrances by which one came out from the underground passage.

I don't know if it is good to make many entrances like that.... There will be a practical problem to solve; if there is only one entrance and a very strict watch at that entrance, it is all right, but if there are several entrances and if there is not enough light, there will be disasters.

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No, no, Sweet Mother, there will only be one entrance from the outside, but when one comes out at the base of the shell there would be these many entrances. No, outside, there is only one descent, which comes down to here, at the foot of this spiral staircase.

(Silence)

C had thought of this gallery all around because he said that would make this central carpet stand out more, all white; it would look as if it were floating, detached, instead of being stuck against the wall.

I did not think of it as “stuck against the wall” — there was always a passage around the wall.

So it is this passage, with a certain number of galleries. And it was also this idea of bareness which made him take away the columns.

What I don’t like is the idea of these galleries, because the walls were quite straight, from top to bottom, in white marble.

Ah! But the galleries are not high. They are about thirty centimetres above the floor.

Yes, that is all right.

And besides, he said that on this gallery, or rather on this border which restricts the passage all around, the carpet could come right up to the angle, cover the angle.

That’s all right.

(Silence)

Good, that's all right. So they must come to an understanding. But that must be half done already since A spoke to me about the idea. If I had known that it was C's idea, I would have said Yes right away. But it will work out. It's all right.

So then I will tell him to work on this basis.... The only question to be decided is the outside: should a space be left around the shell so that the lower curve of the shell can be clearly seen? Otherwise if everything is filled up, it will simply look like a hemisphere resting on the ground. So that one understands clearly that this shell goes down underground, he thought of making an opening all around.

I don't know. I tell you, I have seen nothing for the outside, so I don't know. But it would be dangerous, one could fall.

Or perhaps one could make a sort of moat with water all around, clear water which would show the lower curve of the shell, for example?

Yes, yes, that might be good.

There is also a question of measurements. According to the plan, you have given twenty-four metres — twelve metres on each side of the globe. But can we keep a little extra space on each side for the passage? The plan shows twenty-four metres in diameter and fifteen metres twenty centimetres in height.

Ah?

C is asking if the proportions can change? To keep twenty-four metres for the base of the carpet, but with

Words of the Mother – I

the possibility, for example, of keeping two or three metres on each side for clearance.

Then where would the wall come?

It would be there (E points to the outside of the circular gallery).

It is the wall which must be twenty-four metres away.

C says that if these passages are to be there, twenty-four metres would be a little short.

(Silence)

And the height is also in question.

The question exactly was that it should make a perfect circle.

If it makes a perfect circle, then the height will be the radius of the distance between the two walls.

Yes.

(Silence)

The thing that would really please me would be if they could both come to an agreement and present me with a project from both of them at once. Like that, it would be easy to carry it out.... Hasn't A adopted C's idea? Why don't the two of them see together how to carry it out?

Yes, that would simplify things.

Oh, very much.

(Silence)

What will happen under there? (*Mother points to the underground part of the shell*). All that is mental, but when you are going to have a big basement, all dark, what is going to happen in there? What is going to happen? Lots of unmentionable things. Humanity is not transformed, one should not forget it. And all kinds of people will come.... Even if there is a control at the entrance you can't prevent people from going to see, so then what is going to happen under there? That was my first objection when A told me, "We could make wonderful underground passages!" I told him, "That's all very well, but who will control what happens under there?"

I had thought it was your idea, the descent?

My idea was quite a short descent, which came out there (*Mother points to the single opening of the original plan*). Quite a short descent, not a great tunnel like that. But it is possible, it is a question of control, that's all. Only there is a big difference between a passage with room for two lines of people (one going up and one going down) and coming out there, and an enormous tunnel like this one — there is a big difference! And now, in addition, it will be all dark!

In black marble, yes.

Yes, then? That means that one will not see very clearly in there. Then what is going to happen in there?

These underground areas are not in the form of tunnels; it is a central spiral stairway, and when you arrive at the top of the stairway it branches into a series of open stairways, suspended like bridges. It is not enclosed, it is all floating.

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There won't be any accidents? Ah! There are people with their heads in the clouds who are all ready to break their heads on the floor. You see, it's a bit too mental for my taste—I mean that from the mental point of view it is very attractive, but in vision...

The main idea was to build the lower part collectively, like a symbol.

(Long silence)

We'll see! *(Mother laughs.)*

(Silence)

In any case they must get together. And then I will see. I would like to be able to have them both together with their paper. Then that would be very good.

(Mother enters into a long concentration.)

We will let it settle.

And for the top, shall we drop this idea of the shell, or should we study it further?

A shell... the idea was a sphere. Why a shell?

A shell... well, a round form, a spherical form.

An egg-shell is elongated, it is not spherical. A real egg is rather like a spinning-top—so the upper part would be wider and the base narrower with only the stairs.... That is quite possible.

Give me a piece of paper. *(Mother draws an egg as she explains)* And then, there, down below, there would only be the stairs, like that, yes.

His idea was to reproduce the egg of Brahman, you know, the original egg. That the temple should represent the original egg.

But then, what is it like, the egg of Brahman?

I don't know.... Like an egg, I think!

The bottom of an egg is always narrower than the top. So if we take an egg like that (*Mother draws*), and at the base this is the staircase, and the spiral staircase comes up to the temple. For example, seven stairway openings.

Seven instead of twelve.

And here (*Mother draws the central part of the egg*), it is twenty-four metres and only fifteen and a half metres in height. Then like that it is correct.

Twenty-four metres for the total width or for the carpet?

No, it must have straight walls, the walls cannot be curved, I saw them straight.

Straight, and then curving up.

According to what I had seen, the columns were higher than the walls, and that is why the roof sloped. And the electric light was on the columns. And the widest point of the egg would be here (*Mother draws a line at the level of the carpet*).

At floor level.

Yes.

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And you said seven openings?

Seven stairways. And then an underground passage which leads to the base of the egg where the seven stairways start from. That is possible.

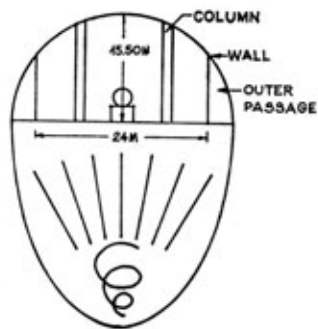
So in fact the inner walls of the temple ought to be straight.

That is to say that one can, for the outside, for the appearance, make them rounded. But inside, the wall must be straight.

The wall straight, and a dome over the straight wall.

Yes, a dome over the straight wall. But the dome can be the dome of the egg, and I had thought that the place where the dome comes to join the walls would be on the columns. Twelve columns. And here, for the outside, they can round off their wall like that (*Mother draws*).

It would even be possible to have a space between the outermost wall and the inner wall. To make a space. That is to be seen.



That means in addition to the twenty-four metres?

Yes, that's understood. The twenty-four metres end at the walls.

And the openings for the seven stairways?

I would prefer to have them outside the wall.

Yes, that would be better, because it would give more space in the centre.

Oh! Yes, and the interior would be much clearer. I didn't like the sight of all these stairways. I did not like to see even one stairway, but to see seven... But outside, it is all right.

So a passage outside...

The passage outside.

Yes, as in India when one goes around the temple.

Yes. That is all right.

And the seven stairways start directly from the base of the shell without this "stalk" coming up from the bottom?

That is how they want it. For below I don't mind. If they want it to be a stairway like that or a stairway... so long as it is not too steep.

(Silence)

What else have you?

There is the second part of the problem.

Ah? What is it?

G and C have realised that if Auroville, or the building of this Centre, is left to the people of Auroville, as distinct from the Ashram, it will never work. There will never be the true force; the people who are there are not receptive

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enough to do the work. If there is this division between the Ashram and Auroville, it will never work, they will make yet another “fabrication” but not something true. According to them, the only hope is that really this Centre should be built not by the Aurovilians, but by all the people of the Ashram, with no distinction between Aurovilians and non-Aurovilians: that the whole force should unite in constructing this Centre — not to abandon the Aurovilians to an external separation.... Just as all the disciples built Golconde¹, in the same way all the disciples should build the Centre of Auroville, without any outside labour.

At Golconde, there was outside labour.

Anyway, limiting the outside element as much as possible, so that it is a work of consecration. Otherwise, G says, the people of Auroville are all full of arrogance, of incomprehension, they see the outside of things. The force of the people from here must mingle with that. And if the people of the Ashram do not come to infuse the force, nothing will be achieved.... At the present moment, C told me, externally, Auroville looks like a necropolis (Mother laughs). It is the living fruit of egoism. The only thing which can save it is for the people of the Ashram to go in there and do the work and for the others to be assimilated into that — otherwise...

(Long silence)

But at the Ashram, we have three centres which do construction. There is H, who looks after the maintenance of the houses, I and F.

¹ An Ashram guest house in Pondicherry.

But that was not what G meant. He was not speaking at all of a problem of construction. He was speaking of the question that the disciples should work with the Aurovilians. G, as an engineer, and with the money collected, will do the construction, but all the labour should be provided by the people of the Ashram as a whole, who should mix with the Aurovilians. That is the idea.

It is not possible. All the people of the Ashram who are of working age are all working, they have all got their work.

G saw a kind of rota, each one giving, for example, an hour a day, or one day a week. Because otherwise...

They would simply love that! For them it would be extraordinary fun. I have more trouble to prevent them from dispersing themselves than I would ever have to get them to do something. It would be an amusement for them.

Because he says that without the inner force of the people of the Ashram mingling with the Aurovilians, the people from Auroville will remain what they are.... He says otherwise there is no hope.

Oh no! He does not know. It is all in the mind, it is all mental. They do not know. Who knows? It is only when one sees. Not one of them sees. All thoughts, thoughts, thoughts.... Thoughts do not build.

The elements in Auroville can do the work?

I am working, working (*kneading gesture*) to bring together the energies that can do it. And there must be a sifting out there.

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(*Silence*)

But, you understand, they are talking about physical work, and for physical work there are only the young people who are at the school—all the Ashramites have grown old, my child, they are all old. There are only the young people at the school. And the young ones who are at the school are not here to be Ashramites, they are here to be educated—it is up to them to choose. Many, many of them want to go to Auroville. So it would be the educational side of the Ashram which would go to Auroville.... There are many of them. But give me the names—who can go and work with his hands?

But, Sweet Mother, the only possibility is that you should speak, and then I, tomorrow I will go and spend two hours in Auroville and collect “baskets”.

(*Mother laughs*) My child, you are one of the youngest.... Do you see me telling J: “Go and work”?

Ah, but that would attract all the others.

(*Mother laughs*) Poor J!

(*Long silence*)

If you knew how many letters I receive from so-called Aurovilians who say, “Oh, I want to be quiet at last, I want to come to the Ashram, I do not want to be an Aurovilian any more.” There, it is just the opposite, “I want to be quiet.” There.

(*Silence*)

You know, I do not believe in external decisions. I simply believe in one thing only: the force of the Consciousness which is making

a *pressure* like that (*crushing gesture*). And the pressure goes on increasing... which means that it will sift out the people. I believe only in that — the pressure of the Consciousness. All the rest are things that men do. They do them more or less well, and then it lives, and then it dies, and then it changes, and then it gets distorted, and then... everything they have done. It is not worth the trouble. The power of execution must come from above, like that, imperative (*gesture of descent*)! And for that, this (*Mother points to her forehead*), this must keep quiet. Not to say, “Oh, that must not be, oh! this must be, oh! we ought to do...” Peace, peace, peace. He knows better than you do what is needed. There.

So since there are not many people who can understand, I say nothing. I watch and I wait.

(*Silence*)

If they can come to an agreement, the work will go faster. There. Objections about details have no importance, because one sets out with one idea and one arrives with another... one makes a lot of progress in between. So that does not need to be discussed, it is only... Only try to unite your energies to get started more quickly, that's all.

(*Mother laughs.*)

*Aspiration Talks*¹

10 March 1970

A: We would like to speak to you about work in Aspiration. What we would like to know, what we are looking for, is the right attitude...

What is the trouble?

A: The trouble is...

Each one pulls in his own direction.

A: Each one pulls in his own direction. No one is really in contact with what is true.

We have to bear in mind that we are starting from the present state of humanity. So you must face all the difficulties; you must find the solution.

(Pointing to the tape-recorder) What is that?

B: I am recording for the people of Auromodèle, Sweet Mother.

(Mother laughs) You shouldn't have told me!

A: But, Sweet Mother, you know, several solutions are open to us. For instance, on one hand...

¹ Between March and August of 1970, Mother met weekly in her room a small number of Aurovilians, many from Aspiration community — hence the name “Aspiration Talks”. After an offering of flowers and the introduction of new persons, there was usually a period of conversation, though sometimes only what Mother called a “bath of silence”. The following talks were edited from tape-recordings of these twenty-two meetings.

Each man has his solution, and that is the great difficulty. To be in the Truth, each one has his solution. And yet we must find a way for all these solutions to work together.

(Silence)

So the framework must be vast, very flexible, and there must be a great goodwill from everyone: that is the first condition — the first individual condition — goodwill. To be flexible enough to do the best thing to be done at each moment.

A: But for example, we are told that we must have factories, that we must produce, and some of us have no feeling for that sort of work. We would prefer a seeking which is more...

More inward?

A: More inward, rather than to launch into factories, work, production for the sake of money, etc. That is not what we feel, that is not what we want to do in Aspiration at the moment. We would like to know what you think about it.

(Mother concentrates and there is a long silence.)

To be practical, you must first have a very clear vision of your goal, of where you are going. From this point of view, take money for example. An ideal which may be several hundred years ahead of its time, we don't know: money should be a power which belongs to nobody and which should be controlled by the most universal wisdom present. Put on the earth someone who has a vision vast enough to be able to know the needs of the earth and precise enough to be able to tell where the money should go — you understand, we are very far from that, aren't

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we? For the moment, the gentleman still says, “This is mine”, and when he is generous, he says, “I give it to you.” That’s not it.

But there is a long way to go between what we are and what must be. And for that we must be very flexible, never losing sight of the goal, but knowing that we cannot reach it at one bound and that we must find the way. Well, that is much more difficult, even more difficult than to make the inner discovery. Truly speaking, that should have been made before coming here.

For there is a starting-point: when you have found within yourself the light that never wavers, the presence which can guide you with certitude, then you become aware that constantly, in everything that happens, there is something to be learnt, and that in the present state of matter there is always a progress to be made. That is how one should come, eager to find out at every minute the progress to be made. To have a life that wants to grow and perfect itself, that is what the collective ideal of Auroville should be: “A life that wants to grow and perfect itself”, and above all, not in the same way for everyone — each one in his own way.

Well, now there are thirty of you, it is difficult, isn’t it? When there are thirty thousand of you, it will be easier, because, naturally, there will be many more possibilities. You are the pioneers, you have the most difficult task, but I feel it is the most interesting one. Because you must establish in a concrete, durable and growing way the attitude that is needed to truly be an Aurovilian. To learn every day the lesson that is needed to truly be an Aurovilian. To learn every day the lesson of the day.... Each sunrise is an opportunity to make a discovery. So, with that state of mind, you find out. Everyone does.

And the body needs activity: if you keep it inactive, it will begin to revolt by becoming sick and so on. It needs an activity, it really needs an activity like planting flowers, building a house,

something really material. You must feel it. Some people do exercises, some ride bicycles, there are countless activities, but in your little group you must all come to an agreement so that each one can find the activity which suits his temperament, his nature and his need. But not with ideas. Ideas are not much good, ideas give you preconceptions, for example, "That is a good work, that work is not worthy of me," and all that sort of nonsense. There is no bad work — there are only bad workers. All work is good when you know how to do it in the right way. Everything. And it is a kind of communion. If you are fortunate enough to be conscious of an inner light, you will see that in your manual work, it is as if you called the Divine down into things; then the communion becomes very concrete, there is a whole world to be discovered, it is marvellous.

You are young, you have plenty of time before you. And to be young, to be really young, we must always, always keep on growing, developing, progressing. Growth is the sign of youthfulness and there is no limit to the growth of consciousness. I know old people of twenty and young people of fifty, sixty, seventy. And if one does manual work, one keeps in good health.

So now you must find the solution.

A: All right.

Everything you can do... there are all sorts of things, all sorts. And you should see among yourselves how it can be arranged. You will come and tell me, all right?

B: Yes, all right.

Then, good-bye. Come again in a week.

*

Words of the Mother – I

24 March 1970

Come in. (*Mother laughs.*)

(Those who enter offer flowers to the Mother. Pointing to the flowers named “Service”, she says, laughing:)

Service to Auroville.

(Mother arranges the flowers and distributes them. While giving “Service” and “Transformation” flowers, she remarks:)

It is service which leads to transformation. I mean it seriously.

A: Sweet Mother, may we ask you a question?

Yes.

A: It is on behalf of Aspiration in general.

Oh!

A: In Aspiration some people would like to know whether it would be possible for it to be not always the same people who come to see you on Tuesdays.

You see, I am quite willing, but it is up to you. (*Mother laughs*)

No! I am willing to see four of you.

(Turning to C) I have called him for the first time today, but in his place other people could take turns in coming. In any case I will be seeing him. But with you three, a fourth person can come, taking turns, a different one each time.

A: Very well.

All I ask is that they should be sincere, that they do not come out of mere curiosity. If they are sincere, if they truly want to progress, they may come one at a time, I am quite willing. I do not even need to know their names. You see, that has no importance to me. It is only the quality of the receptivity that counts. If they are open and feel that it does them good, then fine, it is very good....

(To C) So you will come once a week to keep me informed about the garden.... You, you people come from Auroville; him, he works here.... Is that all right?

A: Quite all right, Sweet Mother.

(Long silence)

How many of you are there out there?

A: About forty.

(Mother laughs) I'm going to ask you an indiscreet question. How many are sincere? You can't know that just by looking at them. There won't be forty coming here! How many asked you if they could come?

B: Five, six.

That's reasonable. Who?

B: There were D, E, F—and many people there feel much love for you, you know.

(Silence)

I am going to set two conditions. To want to progress—that is really a moderate condition. To want to progress, to know that

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everything is yet to be done, everything is yet to be conquered. The second condition: to do something every day, some activity, some work, anything, something which is not for oneself, and above all something which is an expression of goodwill for all — you are a group, aren't you? — simply to show that you do not live solely for yourselves as if you were at the centre of the universe and the whole universe had to revolve around you. That is how it is for the vast majority of people, and they don't even know it. Each one should become aware that, spontaneously, one puts oneself at the centre of the universe and wants everything to come to oneself, just like that, in one way or another. But one should make an effort to recognise the existence of the whole, that's all. It is to widen one's consciousness, just to become a little less tiny.

So those who adhere to my programme will come once a week, in turn. Is that all right?

(To C) As for you, I shall give you a rose for your mother because she likes them very much. So you will give her this. And you will come... you should not come on the same day, because it takes too much time. What day?

G: Monday is all right, Friday too.

(To C) Which day is more convenient for you?

C: Monday, Sweet Mother.

So on Monday you will bring me news of your gardening.

Very good. We must have a beautiful garden.

Well, then, is it all right? I shall see you next Tuesday, with someone, anyone, it's all the same to me, you can just tell me when he comes.... Those who want to progress and who think that the world is vaster than themselves, than their own consciousness.

(Silence)

G: They have arranged a Judo mat over there, Sweet Mother. B is teaching Judo. He is a brown belt and he can teach.

Oh! You have met Mr. H?

B: Yes, I have practised Judo with him.

(To G) What does he think of him?

B: We have not been taught in the same way; it is difficult for me to tell you what I think of him because we don't have the same technique.

G: They don't have the same technique, Sweet Mother; they have not been taught in the same way. He worked with him while he was here in the Ashram, for three months, and then he went to Auroville.

They don't have the same technique?

G: Yes, they don't work in the same way.

(To B) Where did you learn?

B: In France. H learned in Algeria, I think.

And then there are those who have learned in Japan and they really know. (*General laughter*)

B: There are about ten of us, Sweet Mother, practising Judo.

There are as many Judos as there are people practising it. Ten is

Words of the Mother – I

all right. The first thing is to learn how to fall. (*General laughter*)
All right. So I shall see you next Tuesday. Good-bye.

*

31 March 1970

Any news?

A: Yes.

What news?

A: We have two questions to ask you, if you don't mind. The first one is about a young boy from the Tamil village next to Aspiration. For some time now he has been coming to work in the garden at Aspiration; and we feed him, and little by little he has started to participate, to live a little bit with the camp. And I, J and K have decided to take responsibility for this child, along with the whole group, of course, but the three of them especially; and to look after him and little by little to integrate him into the life of the camp. Do you think it is all right?

It is all right, on condition that the parents agree. You should have someone talk with the parents and tell them, if they agree, ask them, explain to them. You cannot take a child, just like that, without the agreement of the parents, his father and mother.

A: L is looking after village relations. He is going to try and see the family and get in touch with the father and mother, to see whether it is possible.

And he will go there?

A: Yes, yes.

This is what I am saying. That is the condition. He must go there, talk to the father and mother, explain things to them, ask them whether they agree. If they do, it is very good, quite all right.

A: Because there is no question of cutting him off from his village...

No, no.

A: But to try little by little...

On the contrary...

A: We must not...

On the contrary, he must maintain the contact. Then it is fine. Now, the second question?

A: The second question is about visitors, the people who come to Aspiration. There are two categories: those who stay for the day and have their meals there, and those who want to spend the night and who want to stay. We do not know what attitude we should take towards them in general.

Spending the night is not possible, is it? You have no room?

A: No, we have no room.

But where do they come from? Are they sent by the [Sri Aurobindo] Society or do they come just like that?

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A: Some of them are sent by the Society, but not all. We don't always know where they come from.

There ought to be some supervision.

A: Because sometimes it creates misunderstandings, which are not...

You should have an office, that is to say, there ought to be someone there all the time, someone who could receive people coming from outside, interview them, find out who has sent them, where they come from, why they have come. He should be an Indian. That is absolutely indispensable, someone who speaks...

A: Some Indians come, but many Europeans as well — Germans, for instance, and Englishmen, Americans and Frenchmen too; they just happen to be passing by and...

There should be one Indian and one European who can speak at least French and English. If he could speak German too it would be still better. But nowadays, with English...

Spending the night — I don't agree, because we know nothing about what they are like or what they want or why they have come. Those who come with a recommendation, someone knows them, they have been sent to us, that is different; but those who come just like that — there must be someone to tell them what it's all about, and that it is not an object of curiosity.

A: But, Sweet Mother, for instance, let us take an example: if someone has already come to Aspiration and has left to go and work somewhere else, and he would like to come back from time to time, what attitude should we... in that case, could he spend the night there?

Is he a nice person?

A: Yes, he is a nice person.

Then it is all right. That is quite different, it is different. I am talking about strangers, people whom we do not know and who come just like that. Who could receive them?

A: Well, in fact I don't really know. We ought to discuss it among ourselves. I don't know.

Yes, perhaps it would not be much fun.

A: Not always.

But it would be rather useful, it would be very useful. It would be enough to have a table and a chair — you invite them in and interview them. If necessary, there could be a stool for them!

A: We could also give them something to drink...

(*Mother laughs*) Oh! That's too much. "What do you expect from us, who told you about us", etc.... And then it ought to be someone with a little psychological insight. If he sees that the people are sincere and interesting, then it is all right; but to spend the night — better not.

A: On the other hand, we have decided to ask for money from people who have a meal there.

Yes, ask them to pay.

A: Ask them to pay — is it all right?

Yes, yes, it is all right. You have only to set a fixed price. Who is doing the cooking?

Words of the Mother – I

A: We have had a cook for a month, a Tamil man who learned to cook during the fifteen years he spent in France; and there are people helping him in the kitchen. But he is always there.

(Jokingly) You could open a little restaurant!
Do you know M?

A: Yes.

He has some sort of shop for selling things.

A: Yes, a store.

Yes, that's it. But there is no one to look after it at night and so there are thefts. And it seems that you have too many people and not enough accommodation. So what I suggested was that each month someone could go there to sleep at night and come back in the morning, if it's not too far.

A: It's three kilometres away.

G: Three or four kilometres, Sweet Mother.

Oh, well that's nothing.

A: By cycle it is nothing.

By cycle — do you have bicycles?

A: Yes, though actually we don't have enough. We must get some more. We don't have enough cycles but we can find some more.

And all you have to do is go there in the evening, at night, and come back in the morning. At night the bicycles won't be needed

[at Aspiration]. But if you know M, he could take one of you along and show him and explain it to him.

A: All right.

I think it will be all right.... I don't know what it's like, I couldn't say, but I hope that it will be comfortable.

A: And what do you think about making a big hut to house twenty or twenty-five people? It was one of N's ideas.

I think that until there is enough accommodation for everyone it is quite indispensable. I'm not saying that it will be super-comfortable, but it is most indispensable.

The young boy, the young Tamil boy who is coming — what are you teaching him, English or French?

A: Oh, for the moment we're not really teaching him anything.

Poor little fellow, you simply put him to work...

A: Oh no, not only that.

G: They feed him as well, Sweet Mother.

A: Gradually, as he comes more often, we will organise something and teach him French.

You must involve him in the life there, and then it would be interesting. When children hear you speak, they want to know what is being said and they learn the language. Indians are wonderful at learning languages. They can learn four or five languages without mixing them up. This young boy would learn very well — it would be a good thing.

Words of the Mother – I

(Long silence)

Good, it is all right. Then... Good-bye.

*

7 April 1970

Nothing to report?

(Long silence)

Have you changed something in the organisation? Someone told me that you had.

A: It is going to change.

Oh! It has not changed.

A: Not yet. It is going to change.

(Long silence)

If anyone wants a “bath of silence” they can come, it doesn’t matter. If anyone wants a “bath of silence” more often than once in a while, they can come, it doesn’t matter. They can sit there at the back.

I’ll leave the arrangements to you.

(Silence)

Good-bye.

*

14 April 1970

G: (Referring to O) *He is German, Sweet Mother. He is the one who draws the comics, like Claude de Ribaud-Pierre. He is the one who does that, Mother.*

(Referring to P) *He has just arrived, Mother. He is a mason.*

Ah!

G: *He is from France and he is a mason. He is going to leave for some time to fetch his wife and then come back.*

There is work here.

(Long silence)

I am going to give each of you a packet to keep the contact. You are familiar with these packets. You must keep the packet.

Do they all understand French?

G: *Not O.*

(In English) I can speak in English if you like.

G: *O does not understand, Mother. He is German. He understands English.*

(In English) There are some petals, flower petals inside, but they are charged with force, and if you keep them upon you, the contact with me is kept. So, if you refer inside, when you withdraw... if you refer inside, you can re-establish the contact and even have an answer to a question.

Take it. Here.

Words of the Mother – I

(*Silence*)

Nobody has a question? (*In English*) No question?

(*Silence*)

*

21 April 1970

G: (Referring to L, who wrote to Mother asking how Aurovilians should relate to the local villagers) *This is L. He is the one who asked the questions.*

Ah! For your questions, the best way, you see, it is education. To educate them not by words and speeches but by example. If you can make them mix with your life and your work, and they get the influence of your way of being, your way of understanding, then, little by little, they will change. And when they become curious and ask questions, then it will be time to answer and to tell them what you know.

G: Here are some offerings from the villagers.

Oh!

G: L brought them, Mother — from the villagers.

Oh!

L: Two persons.

They know of my existence?

L: Yes, Mother! (Laughter)

Two?

L: Two.

Then you will give them that. (*Mother gives two Blessings Packets.*) You'll tell them: the Mother is sending that for you. And you tell them: keep that upon you, it will help you.

Is there someone else?

G: Yes, Q, a German girl. She is also working in the Dispensary, Mother.

You speak English? It is with Dr. R that you are working?

G: With Dr. R, yes, Mother.

(*To A*) You understand English?

A: Yes.

Then I say it in English. Because I have been told that in Aspiration there is a big number of cats and dogs. It is true? You know, I have nothing against cats and dogs. I have kept some also at one time. But the climate is not good; it is almost impossible to avoid... to avoid rabies. And then, you understand, it becomes dangerous and you will have to kill them, which is not a pleasant business. It would be better to diminish the number as much as possible. I have been obliged to ask not to keep dogs; some keep them all the same. But you can't have a pleasant contact with them. They carry the illness. There are some diseases, rather serious, and dogs, cats, carry them. I don't want to give nasty descriptions, but... It is not safe and it cannot be peaceful. Do you know the illness they carry? There are two: one is plague, the other is leprosy.

Are they personal animals or belonging to the community?

Words of the Mother – I

A: Some belong to the community, but some are personally owned.

They live in their huts?

A: Some of them. (Murmurs of disagreement; A corrects himself) *No, they don't live in the huts any more.*

They are not allowed to come in?

A: No, not in the huts, but even so they are in the camp. They are often in the cafeteria where we have our meals.

And then, well, they breed. (*Laughter*) There is no end to it. And breeding — what can we do? Drown them all? It is not pleasant. Naturally, you could easily tell me: if we chase them away from here they will go somewhere else. But, anyway, what I would like is that this should not be encouraged. You know, you will have more cats and dogs than human beings. That's how it is. Then — there is one interesting thing you could do. Far, far away, in some deserted area where no one lives, you could put them all together, in a protected area, so that they could not get out. Then they will find something to eat. Say, a spot of virgin forest — they still exist in India. With cats it is very easy. When a cat has kittens, if you carry the babies off somewhere and put them there, the mother never comes back, she stays with the little ones. Something should be found, a remote spot. They still exist in India. But not on Auroville land.

In fact, all I am asking you to do is not to allow the number to increase, in any case. One day you will come to me all in tears, saying: life has become unbearable! (*Laughter*) So, I am warning you.

In the village, do they have cats and dogs?

L: Yes, dogs — many, but not many cats.

Do you want a short moment of silence?

(Long silence)

So, good-bye.

All: Good-bye.

*

28 April 1970

Who are the new ones?

G: The new ones: D, you have already seen her once for her birthday. S, you know her, you have seen her several times already. T has often written to you; he wrote several letters and he also came for his birthday. U, you don't know U; he is a mechanic, he works with V on the cars. W's father, N. B, who comes every week. And A (Mother laughs).

So we are going to stay quiet. I shall talk to you some other day.

There will be... Do you know the small Ashram brooches? Well, there is going to be one for Auroville. Because there are people who come and settle down on Auroville land and they refuse to go and see the Committee, saying, "Auroville is free!" And they settle down there. But all the same, we need to be able to distinguish between those who are recognised Aurovilians and those who are more fanciful. So something is being prepared — of course, it is not ready yet. I only wanted to show you. *(Mother takes a sheet of paper from her table.)*

It will be a small brooch about this size. It is like this. The circle will be made of silver; and here are the four aspects, and Sri Aurobindo's square with the lotus. And "Auroville" will be

Words of the Mother – I

written all around it. So you will wear that in your button-hole — the recognised Aurovilians! (*Mother smiles.*)

(*Silence*)

There. So, have a good week.

*

26 May 1970

Are there any questions?

A: Yes. There have been some reactions about the little booklet that you gave us on religions, about the sentence which says: "Our search will not be a search by mystic means."²

They don't know what mystic means are?

A: Maybe they don't know, but perhaps what we do not know either is this: why not by mystic means? I have been asked the question.

By mystic means I mean the way of those who withdraw from life, like the monks, the people who withdraw into convents, or like the sannyasins here, those who abandon life to find spiritual life, who make a division between the two and say, "It is either one or the other." We say, "That is not true." It is in life and by living life entirely that one can live the spiritual life, that one *must* live the spiritual life. The supreme consciousness has to be brought *here*. From the purely material and physical point of

² "Our research will not be a search effected by mystic means. It is in life itself that we wish to find the Divine. And it is through this discovery that life can really be transformed."

view, man is not the last race. As man came after the animal, so another being must come after man. And as there is only one Consciousness, it is the same Consciousness which having had the experience of man will have the experience of a superhuman being. And so if we go away, if we leave life, if we reject life, then we will never be ready to do that.

But if you had read Sri Aurobindo, you would have understood, you would not have asked this question. It is because there is a lack of preparation from the intellectual point of view. You want to know everything without having studied.

(To A) Now, what else do you have to say?

A: That is all. Yes, there is something else, if you don't mind. It is a letter from T. A letter from T who is here and who asked me to read it to you.

All right.

A: (Reading) "Concerning what you have written about religions, a prayer rises up towards you. We ask for the Divine's Truth, fulfilled in the Truth of our being; we ask that our actions may manifest His Truth, that our minds and hearts may be exclusively moved by His Truth. We implore the full Light of His Truth on all that is still unconscious. With His Truth we want to know, through His Truth we want to act, and in His Truth we want to be. This is the prayer of Auroville to the Supreme. Be the triumphant Mother of our consciousnesses."

It could be put up on the notice board. It is very good, very good.

(*R indicates that he has a question to ask.*) What do you have to say?

R: I have a question, Mother, a practical question.

Words of the Mother – I

Practical?

R: It seems very difficult to be able to want to achieve any specific aim and at the same time to love everyone. When we begin to want something and try to act with a particular result in mind, immediately we cut ourselves off from everyone who does not agree with that. In practice, how can we do both at the same time?

You cut yourself off from people who do not think as you do?

R: Really... all the time....

But not a single person thinks as you do!

R: Of course.

So how can you love anyone?

R: As long as I don't want anything, it is all right.

Oh!

R: Yes!

(Mother concentrates for two or three minutes)

It is because when you want something, it is the ego that wants. So, the ego... must be ignored. The first thing to do is not to act for yourself but to act in obedience to the Divine, to express the divine Will. For your part, you have no orders to give. As long as it is a personal will, a personal desire, it is not the true thing, and you cannot... Not only is it not the true thing, but you cannot know the true thing!

That must be (*gesture of rejecting something forcefully*)...
that must be expelled!

That is why alone, we are nothing at all. This is life. We do not act for ourselves. We do not act from our personal will and for a personal result. We act only by the divine Will and for the divine Will. So much so, that effortlessly, spontaneously, we can feel the greatest tenderness for our physical enemy. When you have felt that, you will understand. That is the whole limitation, the whole limitation.

When conflicts arise, and they arise all the time, for all of us — immediately it is as if one were drawing back into one's own skin. For that is what happens: each one draws back inside himself. But the difficulty is that even when one has relatively little personal will, if the person next to you expresses a personal will, it is exactly... First of all it creates a reaction and then too, if you are more or less in agreement with it, you take this will, you see, and you begin to reflect it all around. So you can see what happens. And that is going on all the time. First one person has a will, and then another, and so on, endlessly. That is happening everywhere; the strongest will prevails. It is worthless, worthless.

When we say, "We are at the service of the Divine", it is not just words. It is He who should act through us, not we ourselves. The greatest objection is: How can we know the divine Will? But as a matter of fact, I tell you: if you sincerely renounce your personal will, you will know.

R: Yes, that is clear.

Yes, that's it.

(*Mother remains silent, concentrating on each person present, for about fifteen minutes. Then to A:*) So, you will explain that to them.

We want to change life — we do not want to run away from it.... Until now all those who have tried to know what they called God, to enter into relation with God, they have abandoned

Words of the Mother – I

life. They have said, “Life is an obstacle. We shall abandon life for that.” So, in India you had the sannyasins who renounced everything; in Europe you had the monks and the ascetics. Well, they can escape, even though when they are reborn they will have to begin all over again. But life remains as it is.

*

2 June 1970

I have been asked to formulate the aspiration of Auroville. Because there is a lot of goodwill, but it is... it does not seem to be organised. So, I said: the best thing to do is to formulate what Auroville wants to be. That will provide some coordination. But it is a great task.

Each time, we could formulate one of the aspirations, or else you could bring me a question each time. And there will be many of them, so, one question and then either I will answer right away or I will give you the answer the next time. Or else, we can try to express together the aspiration of Auroville.

A: Do you already have some vision of what this aspiration is?

Of course! Of course! I know what I want, I know what I want Auroville to be. But there is a considerable gap... It is Auroville in a few years' time, many years from now.

A: But you think that we shall achieve this future Auroville?

This is how we will proceed: each time you come, I will give you one of Auroville's aspirations and then we'll put them one after the other, and the next time you can ask me a question on what I have said the time before. There is one drawback; it is

not always the same people who come. There are three of you who always come. You must keep up the continuity.

What must one be to be a true Aurovilian? You put the question like that. What must one be to be a true Aurovilian? (To A) Do you have any ideas?

A: For me, the first thing, to really be an Aurovilian, is the will to consecrate oneself wholly to the Divine.

That is good, it is good; but there are not many like that. (To G) Here, give me a piece of paper. I'm going to write that down as number one.

(*Mother writes*) "To Be a True Aurovilian." I have written it with only one "I" on purpose.

So, we shall see about number two.

From the point of view of behaviour, of more-down-to-earth things, for example: We want to be free from all moral and social conventions. But that is where we have to be very careful! One must not liberate oneself from these things by sinking below them into licence and the blind satisfaction of desires; one must liberate oneself from these conventions by rising above them and by eliminating desires, and replace moral rules by obedience to the Divine.

(G offers Mother a notebook in which to write what she has just said.)

It is not in a form which can be written down.

G: Yes, Sweet Mother.

Now we will be silent.

G: There is a question, Sweet Mother.

Eh?

Words of the Mother – I

G: There is a question.

A question? What question? Who has a question?

G: It is B here, who teaches Judo at Aspiration. He says, "Sweet Mother, why is it so difficult to carry on a physical activity, sports or any other, in Auroville in general and particularly in Aspiration?"

Difficult? Why is it difficult?

B: It is difficult, Sweet Mother, to be steady, to go on with an activity, sports or any other, which we have started. So I am asking you why.

Don't you have any students?

B: We have started Judo classes. There were eight of us two months ago, but now we are two or three. And for many activities it is like that.

What reason do they give? Is it laziness, indolence, or because they feel superior?

B: I don't know, Sweet Mother.

If it is laziness, you must begin slowly and gradually build up as the body becomes used to it. If it is because of a sense of superiority, that is a *serious* disease! (*Mother laughs*) It must be cured!

We have been given a body not to reject it but to make it into something better. And that is precisely one of the goals of Auroville. The human body must be improved, perfected, and it must become a superhuman body capable of expressing a being higher than man. And this certainly cannot happen if

we neglect it. It is by an enlightened physical culture and by using physical activities — the activities of the body — not for little personal needs and satisfactions, but to make the body more capable of expressing a higher beauty and consciousness. And for that, physical education has an important place, which should be given to it.

The question “Why are they like that?” — everyone says to me, “They are like this. They are like that. Why are they like that?” And in every domain. And that is precisely why I thought of doing what I spoke of before: formulating the true aspiration of Auroville.

And this cultivation of the body must be done with an enlightened sense, not to do eccentric or marvellous things, but to give the body the possibility of being strong and supple enough to express a higher consciousness.

That will be part of the long list.

They need to be told a little.... Each has come with an aspiration, the idea that he would find something new, but it is not very clear. And so they must be given a clear picture, comprehensive enough for all the aspirations to be able to find their place and their expression. We will do that. We see each other once a week. We will do it little by little.

(To B) You will have to tell them, but I have just said it. They can be told, you can tell them: physical culture has an important place in preparing the body for its new functions. There! (*Mother laughs.*)

(*There follows a quarter of an hour's meditation. Then Mother takes back the notebook in which she has written “To Be a True Aurovilian” and point number one of the “long list” and says:*)

There! I have written number two: “The Aurovilian does not want to be a slave to his desires.” It is a major resolution.

*

Words of the Mother – I

9 June 1970

(To A) I have some work for you. (*Mother asks A to read the text of “To Be a True Aurovilian”.*)

Well then, what would you prefer: silence first and that afterwards, or that first and silence after? It is in writing: what an Aurovilian must be. Not easy.

A: Silence afterwards.

(*Handing the text to A*) Look at it. Is there enough light?

A: Yes. (*A reads the text of “To Be a True Aurovilian”.*)

It will be continued. If you want to, make a copy, as many copies as you like, but on the condition that the copies are accurate, that there are no alterations.

A: Regarding copies, P told me that you had read the first conversation which we had together and that you didn't want it to be published in its present form.

Such things have to be written. As it stands, it is merely talk. When one is speaking like that, it is not in a form which can be preserved. You see, there is the way you speak, the tone of your voice, the force you put into it, and then the expression which completes what is not explicit. Then, when it is printed, all that is missing, and it becomes just talk. It lacks the essential thing: the consciousness one puts into what one says. The words are not enough.

If I had the time I would correct it for you and then you could publish it; but as it stands now, it is not possible. When you read, you are with the words alone, and very few people are capable of drawing on the force while they are reading. The words must be as precise as possible. That is why I have written

down this text. When it is finished, I will put it in English, then those who don't know French will be able to understand.

*

23 June 1970

C: There is much illness at Aspiration just now.

Ah!

C: There are stomach troubles like diarrhoea, dysentery, gastroenteritis.

Oh! Is it because of the food?

C: The doctor says that it is the water. But we have disinfected the water-tank.

Is it surface water?

C: It's water which comes from a fairly deep well.

It would be better to have it analysed. You don't have a filter?

C: No.

There should be one. Only for drinking. Or else it should be boiled and cooled. Otherwise, it is troublesome. It is best to boil it first and then filter it.

G: He can speak of it because he was sick last week, Mother.

C: I am still sick.

Words of the Mother—I

G: He is still sick. He doesn't say that it's himself, but he is sick.

Enteritis?

C: Yes, gastroenteritis.

G: He's had it for a long time now, some fifteen days.

If the water is bad, it keeps coming back. You should get it analysed. (*Mother advises analysis of the water by E.*) Give him some water and ask him to have a look at it. Then we will do what is needed. The best thing, the safest thing is to boil it and then filter it. And then you must be careful about the vessels; make sure they are clean. If you are careless... Boiling it, that's easy. Filtering it — someone could make a filter. Can you take care of it?

C: Perhaps we could buy one in Madras?

G: In Harpagon, Mother, there is someone who knows how to make filters. If he goes there, they could explain it to him. Only the candles have to be bought in Madras.

And then, don't drink just anywhere! That is the only thing, the only precaution you have to take in this country: the water. You get all kinds of diseases from the water. I thought that this had already been explained to you. You can build a filter; make it a big one!

*

7 July 1970

A: This is a letter from X. He would like me to read it to you. May I do that?

Yes.

A: (Reading) "Divine Mother, there is great confusion about Auroville's organisation, inner as well as outer. How can we work together towards the realisation of a higher consciousness? It seems that Auroville should become a more homogeneous community with a greater sense of unity. In order to realise this, would it be possible for all the inhabitants of Promesse, Hope, Aspiration, Peace, etc. to meet in order to work together one day a week on a communal garden, perhaps the garden of Truth? Or each person could devote one day a week to a communal farm, to produce food for Auroville. That would help us to get to know each other better and make us more capable of organising ourselves in the right spirit. And perhaps the people engaged in individual projects for Auroville could also work together more closely, so as to form a sort of guiding team in Auroville, so that each one's work could progress more effectively. Would such a concerted effort in Auroville just now help us to do your work?"

"With a prayer for perfection."

The aspiration is good, but... I don't know whether the time has come.

A: He is not the only one. There are several people working in different places in Auroville who feel this need to unite and to do the same work together.

Yes, the idea is good, but this is how I see it. We want to build the Matrimandir; and then, that was the idea: when we begin to build the Matrimandir, everyone who wants to work there will be able to do so. And that would really be working on the central idea.

Words of the Mother – I

And it should be soon. It should have been already. So there, there will be work for everyone. We have been thinking of beginning the Matrimandir for a long time. In fact, everyone should come and work there, except, of course, those who work elsewhere. There will be work for everybody. It is better than... It is the centre of the town.

You could tell him this: in principle the idea is good. But as for the application, for a long time, more than a year, we wanted to begin the Matrimandir so that everyone could work there. A person would have to say, “No, I do not want to” and have his reasons.

It is like the Force, the central Force of Auroville, the cohesive Force of Auroville.

There will be gardens. There will be everything, all the possibilities: engineers, architects, all kinds of manual work. So you can tell him from me that he has picked up the idea which was in the air, but that we want its application to be truly symbolic. And when we begin to build the Matrimandir, we will put everyone to work on it. Not every day and all the time, but it will be organised.

Is that all you wanted to say?

(Silence)

What has been done with what I wrote?

A: It has been put up on the notice-board. It has been read...

It doesn't seem to have had much effect.

A: It has surely had some effect, but no one has spoken to me about it.

Good. So now, do you want a meditation? Not a meditation:

silence. If possible, mental silence. In order to have true knowledge one must achieve mental silence. You are still... who among you can be silent mentally?

Does everybody understand French?

A: No, *not everybody*.

(*In English*) I was asking, who knows how to be perfectly silent mentally? No? Nobody? (*Laughter*) That's what we are trying here.

(*To A*) Shall we try?

A: Yes! (*Laughter*)

Who has succeeded? Not yet. Then, silence.

(*Long silence*)

A noisy silence!

*

28 July 1970

No questions? Yes? What do you have to say?

A: *The first thing is that Y is going to buy cows for Aspiration. He is going to Madras tomorrow and he would like to have your blessings. He would like to have three of them, one for each cow and one for himself.*

(*Mother laughs*) What will they do with the blessings?
Where is he going to buy them?

A: *In Madras.*

Madras is a city. Cows are not born in cities.

Words of the Mother – I

A: But he is going with an expert.

Oh! I'm quite willing to give a blessings packet for him, but not for the cows!

Is that all?

A: There was something else. We would like to know the underlying reason why we of Aspiration may no longer go to the Playground. Last Wednesday there was a talk by Z about Sri Aurobindo's Action and we were not allowed to enter.

It is my fault for not anticipating that. Otherwise I would have told them to let you in for that. I had not anticipated it. I could perhaps ask Z if he would like to give you a talk.

A: He has already done so.

Ah, well then...

A: No, it worked out very well. But we wanted to know the reason.

The reason is something quite different. It had nothing to do with that. The reason is quite simply that it is rather difficult to make a rule that applies for one person and not for another — very complicated. And unfortunately, among the people living in Auroville there are some who drink. And there are other things too... But anyway, one was found almost dead drunk in the Playground. So, naturally, with us here at the Ashram it is forbidden to drink, to drink alcohol. It caused a terrible uproar. That is the reason. It is not an inner reason, it is a very practical reason. It is impossible to say, "This one may go; that one cannot." What can they do at the door? And it almost caused a revolution. If they ask my advice, I would say, I advise you

not to drink because it diminishes the consciousness and ruins your health. But some people do not ask my advice. And I do not want to make rules for Auroville as I did for the Ashram. It is not the same thing.

The people who live in Auroville and insist on following all the old habits—the old ones and the new ones too—which harm the consciousness, which lower the consciousness, things like smoking, drinking and, of course, drugs... all that, it is as if you were cutting pieces off your being. In the Ashram, naturally, I said No. We want to grow in consciousness; we do not want to descend into the pit of desires. To those who refuse to understand I say: the aim of Auroville is to discover a new, deeper, more complete, more perfect life and to show the world that tomorrow will be better than today.

Some people believe that smoking, drinking, etc. will form part of the life of tomorrow. That is their business. If they want to go through this experience, let them do it. They will realise that they are imprisoning themselves in their own desires. But anyway, I am not a moralist, not at all, at all, at all. It is their own business. It is their own business. If they want to go through this experience, let them do it. But the Ashram is not the place for it. Thank God, at the Ashram we have learnt that life is something else. True life is not the satisfaction of desires. I can affirm from experience that all the experiences brought by drugs, all that contact with the invisible world, can be had in a much better, more conscious and controlled way without drugs. Only, one must control oneself. It is more difficult than swallowing poison. But I am not going to preach.

When and if Auroville becomes the example of a higher life, having conquered all desires and opened itself to higher forces, then we will be able to go everywhere. When the Aurovilians become lights moving in the world, they will be welcome. There!

Words of the Mother—I

But I believe I have written something like that. No? What I gave you? They were not just words; these things are very concrete.

Is that all? Or do you have anything else?

A: No.

(Silence)

Talk of 30 March 1972

Since we have set aside all conventions, immediately everybody thinks: “Ah! Nice place to satisfy our desires.” And they nearly all come with that intention.

And because I built a maternity clinic for the children of people I was obliged to send away from the Ashram, so that they would have a place to have their children, people think that the maternity clinic is intended for all illegitimate children.

I am not concerned about legality, I am not concerned about laws or conventions. But what I do want is a more divine life and not an animal life.

And they turn freedom into license, they use it to satisfy their desires. And all the things that we have truly worked all our lives to master, they indulge in — a dissipation. I am absolutely disgusted.

We are here to give up all desires and turn towards the Divine and to become conscious of the Divine. The Divine we seek is not remote and inaccessible. He is at the core of His own creation and what He wants us to do is to find Him, and by our personal transformation to become capable of knowing Him, of uniting with Him and, in the end, of manifesting Him consciously. This is what we should consecrate ourselves to, this is our true reason for existence. And our first step towards this sublime realisation is the manifestation of the supramental Consciousness.

To realise and manifest the Divine in our own lives is the way, not to become animals and live like cats and dogs.

Just the opposite! The greater part of the population of Auroville is a subhumanity instead of a superhumanity. Well, it is time for all that to come to an end.

There are people who have come just like that, and now when I tell them: “This won’t do at all,” they answer: “Oh, we didn’t come here for that!”

Words of the Mother – I

How I would like to be able to go and tell them all to their faces that they are mistaken, that things are not like that. But I think it is time to write it down.

How pretty it is, a very pretty humanity!

But, Sweet Mother, your force is extremely active right now.

Yes, I know. I know, when I am in this state I see the Force all the time — it is not my force, it is the Divine Force. As for myself, I try, I try to be like that. This body tries to be simply... simply a transmitter, as transparent as possible, as impersonal as possible. So that the Divine can do what He wants.

(Silence)

Yesterday, it was fifty-eight years since I came here for the first time. For fifty-eight years I have been working *for that*, for the body to be as transparent and as immaterial as possible, in other words, not to be an obstruction to the Force that is coming down.

Now, now it is the body, the body itself that wants it with all its cells. That is the only reason for its existence. To try, to try to realise on earth a purely transparent, translucent element which would allow the Force to act without distorting it.

Part Five

India

India

(On 2 June 1947 Lord Louis Mountbatten, the Viceroy of India, delivered a radio speech proposing the partition of Pakistan from India, and of certain other parts of India into Hindu and Muslim states. After hearing the broadcast, Mother issued the following statement.)

A proposal has been made for the solution of our difficulties in organising Indian independence and it is being accepted with whatever bitterness of regret and searchings of the heart by Indian leaders.

But do you know why this proposal has been made to us? It is to prove to us the absurdity of our quarrels.

And do you know why we have to accept these proposals? It is to prove to ourselves the absurdity of our quarrels.

Clearly, this is not a solution; it is a test, an ordeal which, if we live it out in all sincerity, will prove to us that it is not by cutting a country into small bits that we shall bring about its unity and its greatness; it is not by opposing interests against each other that we can win for it prosperity; it is not by setting one dogma against another that we can serve the spirit of Truth. In spite of all, India has a single soul and while we have to wait till we can speak of an India one and indivisible, our cry must be:

Let the soul of India live forever!

3 June 1947

*

The Soul of India is one and indivisible. India is conscious of her mission in the world. She is waiting for the exterior means of manifestation.

6 June 1947

*

Words of the Mother – I

INVOCATION

15 August 1947

O our Mother, O Soul of India, Mother who hast never forsaken thy children even in the days of darkest depression, even when they turned away from thy voice, served other masters and denied thee, now when they have arisen and the light is on thy face in this dawn of thy liberation, in this great hour we salute thee. Guide us so that the horizon of freedom opening before us may be also a horizon of true greatness and of thy true life in the community of the nations. Guide us so that we may be always on the side of great ideals and show to men thy true visage, as a leader in the ways of the spirit and a friend and helper of all the peoples.

*

(About “the Mother’s flag”, which contains her symbol in gold centred on a silver-blue background)

It is the flag of India’s spiritual mission. And in the accomplishment of this mission will India’s unity be accomplished.

15 August 1947

*

It is by being sincere, courageous, enduring and honest that you can best serve your country, make it one and great in the world.

October 1948

*

(Message for the Society for the Spiritual and Cultural Renaissance of Bharat)

Let the splendour of Bharat’s past be reborn in the realisation of her imminent future with the help and blessings of her living soul.

23 August 1951

*

India must be saved for the good of the world since India alone can lead the world to peace and a new world order.§

February 1954

*

Divine Power alone can help India. If you can build faith and cohesion in the country it is much more powerful than any man-made power.§

February 1954

*

There must be a group forming a strong body of cohesive will with the spiritual knowledge to save India and the world. It is India that can bring Truth in the world. By manifestation of the Divine Will and Power alone, India can preach her message to the world and not by imitating the materialism of the West. By following the Divine Will India shall shine at the top of the spiritual mountain and show the way of Truth and organise world unity.§

February 1954

*

The future of India is very clear. India is the Guru of the world. The future structure of the world depends on India. India is the living soul. India is incarnating the spiritual knowledge in the world. The Government of India ought to recognise the significance of India in this sphere and plan their action accordingly.§

February 1954

*

When India, emerging victorious from a deadly combat, regains her territorial integrity; when, emerging triumphant from a moral crisis that is more deadly still — since instead of killing the body it destroys the soul-contact, a much greater

Words of the Mother—I

tragedy—India resumes her true place and mission in the world, these petty quarrels over governmental and political rivalries, which consist entirely of personal interests and ambitions, will be automatically resolved in a just and enlightened accord.

17 April 1954

*

(On 1 November 1954 Pondicherry and the other French settlements in India were transferred to the Indian Union. To celebrate the occasion the flag with Mother's symbol at its centre was hoisted at the Ashram at 6.20 a.m., when Mother read out the following message.)

For us the 1st November has a deep significance. We have a flag which Sri Aurobindo called the Spiritual Flag of United India. Its square form, its colour and every detail of its design have a symbolic meaning. It was hoisted on the 15th August 1947 when India became free. It will now be hoisted on the 1st November 1954 when these settlements get united with India and it will be hoisted in the future whenever India recovers other parts of herself. United India has a special mission to fulfil in the world. Sri Aurobindo laid down his life for it and we are prepared to do the same.

1 November 1954

*

(Message for Dr. Rajendra Prasad, President of India, who visited the Ashram)

India must rise to the height of her mission and proclaim the Truth to the world.

15 November 1955

*India must rise
to the height of her
mission and proclaim
the Truth to the world*



*

I pray to you to save India from the Indians.

Yes, it seems rather necessary.

1955

*

The future of India is luminous in spite of its present gloom.

1957

*

(On 20 October 1962 China invaded India on her north-eastern and north-western borders. Between 20 and 28 October Chinese troops captured several military posts and forced Indian troops to retreat. During this time Mother made the following four statements.)

Words of the Mother – I

Sometimes I have the impression that our leaders do not seem to have backbone to the same extent as Kennedy with his decision about Cuba.

This kind of thinking is quite out of place at this moment. One should never criticise someone if one has not proved indisputably that, in the same circumstances, one can do better than he.

Do you feel yourself capable of being an unequalled Prime Minister of India? I reply: certainly not, and advise you to keep silent and to remain quiet.

24 October 1962

*

Patriotic sentiments are not incompatible with our yoga — far from it — to will for the strength and the integrity of one's Motherland is a quite legitimate sentiment, the will that she may make progress and that more and more she may manifest, in full freedom, the truth of her being, is a fine and noble will which cannot be harmful for our yoga.

But one must not get excited, one must not plunge prematurely into action. One can and should pray, aspire and will for the victory of the truth and, at the same time, continue to discharge one's daily duties and wait quietly for the unmistakable sign to come, indicating the action to be done.

With my blessings.

27 October 1962

*

Silence! Silence!

This is a time for gathering energies, and not for wasting them away in useless and meaningless words.

Anyone who proclaims loudly his opinions on the present situation of the country, must understand that his opinions are of no value and cannot, in the least, help Mother India to come

out of her difficulties. If you want to be useful, first control yourself and keep silent.

Silence! Silence! Silence!

It is only in silence that anything great can be done.

28 October 1962

*

If you permit we would like to collect contributions from your young children and place the collection at your disposal and for your service.

It is all right. I accept. I take this occasion to tell you that I have just sent directly to Delhi the offering of the Ashram for the defence of India.

With my blessings.

31 October 1962

*

True spirituality is not to renounce life, but to make life perfect with a Divine Perfection.

This is what India must show to the world now.

26.1.63.

True spirituality is not to renounce life, but to make life perfect with the Divine Perfection.

This is what India must show to the world now.


26 January 1963

*

Words of the Mother – I

What is the duty of every Indian today in the present emergency?

Overgrow your small egoistic personality and become a worthy child of our Mother India, fulfil your duties with honesty and rectitude, and always keep cheerful and confident with a steady trust on the Divine's Grace.



Overgrow your small egoistic personality and become a worthy child of our Mother India, fulfil your duties with honesty and rectitude, and always keep cheerful and confident, with a steady trust in the Divine's Grace.

3 February 1963

*

1. If you were asked to sum up, just in one sentence, your vision of India, what would be your answer?

India's true destiny is to be the Guru of the world.

2. Similarly, if you were asked to comment on the reality as you see it, how would you do so in one sentence?

The present reality is a big falsehood — hiding an eternal truth.

3. *What, according to you, are the three main barriers that stand between the vision and the reality?*

(a) Ignorance; (b) fear; (c) falsehood.

4. *Are you satisfied with the over-all progress India has made since Independence?*

No.

5. *What is our most outstanding achievement in recent times? Why do you consider it so important?*

Waking up of the yearning for Truth. Because without Truth there is no reality.

6. *Likewise, can you name our saddest failure? On what grounds do you regard it as so tragic?*

Insincerity. Because insincerity leads to ruin.

Published 26 January 1964

*

Mother,

I have just heard that about the new developments in Bengal. You said that Bengal is not receptive to Your Force and does not accept You. Nothing could be sadder for Bengal. But, Mother, how is it that Bengal, having worshipped You, the Divine Mother, throughout the ages and appealed to You in all circumstances, is now in such a deplorable and lamentable state?

Mother, how far am I responsible (for I must confess that I feel guilty) and what should I do so that You do not forsake this miserable land?

Words of the Mother – I

My dear child,

I did not say anything against Bengal in particular. I said that all the events that are taking place are due to the lack of receptivity in *human beings*, who still seem to be in the same state of consciousness that was natural and general three or four hundred years ago.

Obviously, one could have hoped that the Bengalis, because of their faith, would have given the example of a greater receptivity and refused to yield to these movements of unconscious violence. But as you very rightly say, each one can find the answer within himself and sincerely ask himself how much he has taken advantage of his stay here! If even here the result is slight and mediocre, what can one expect from those who are not under the direct and immediate influence?

The only remedy: “Awake and collaborate!”

31 January 1964

*

Nehru leaves his body but his soul is one with the Soul of India that lives for Eternity.

27 May 1964

*

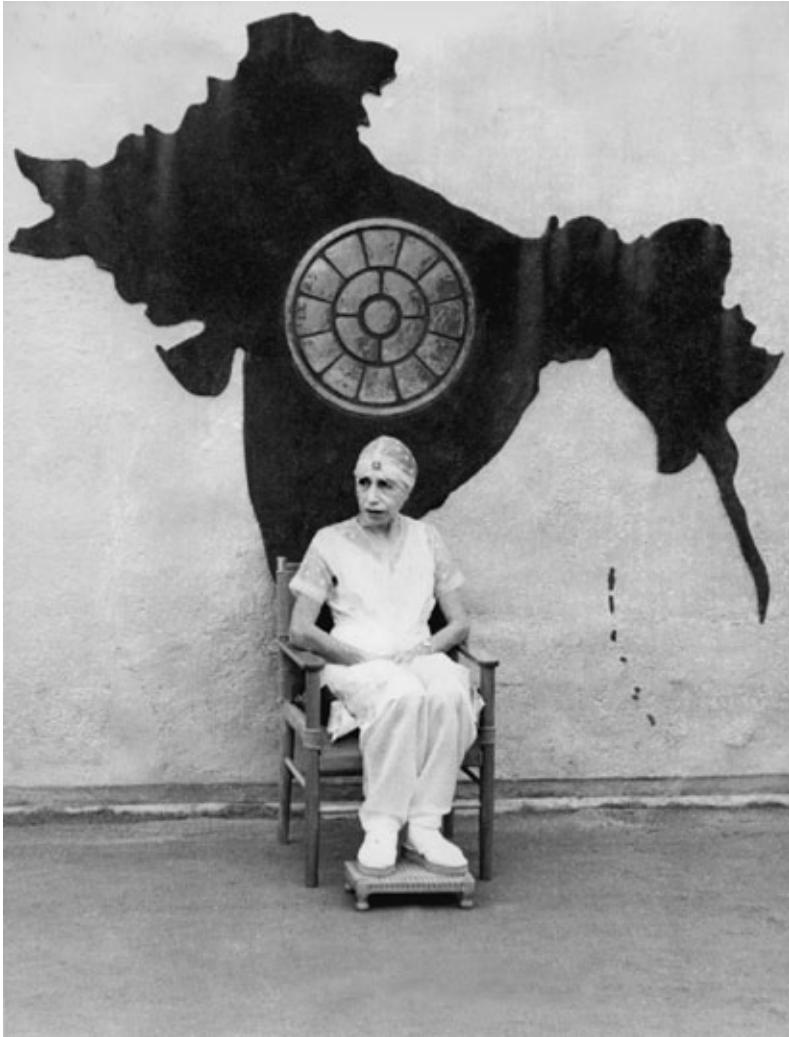
(About “the Mother’s map of India”, which includes Pakistan, Nepal, Sikkim, Bhutan, Bangladesh, Burma and Sri Lanka. The “partition” mentioned in the first sentence below is that of Pakistan and India.)

The map was made after the partition.

It is the map of the true India in spite of all passing appearances, and it will always remain the map of the true India, whatever people may think about it.

29 July 1964

*



The Mother at the Playground
in front of the spiritual map of India on 21 February 1952

Our aim is not a national system of education for India, but an education for the world at large.

*

Sublime Mother,

Our aim is no exclusive national system of education for India but an essential and fundamental education for all mankind. But is it not true, Mother, that this education, because of India's special fitness by virtue of her past cultural striving and attainment, is India's privilege and special responsibility towards herself and the world? At any rate, this essential education is India's national education to my mind. In fact, I regard this as the national education of each great country with characteristic differentiations peculiar to each nation.

I wonder whether this is correct and Mother would endorse it.

Yes, this is quite correct and part of what I would have said if I had had time to answer your questions.

India has or rather *had* the knowledge of the *Spirit*, but she neglected matter and suffered for it.

The West has the knowledge of matter but rejected the *Spirit* and suffers badly for it.

An integral education which could, with some variations, be adapted to all the nations of the world, must bring back the legitimate authority of the *Spirit* over a matter fully developed and utilised.

This is in short what I wanted to say.

With blessings.

26 July 1965

*

(In August 1965 an education commission of the Government of India visited the Ashram to evaluate the

Words of the Mother – I

ideals and educational methods of the Centre of Education. At that time a group of teachers submitted the following series of questions to the Mother.)

BASIC ISSUES OF INDIAN EDUCATION

1. In view of the present and the future of national and international living, what is it that India should aim at in education?

Prepare her children for the rejection of falsehood and the manifestation of Truth.

2. By what steps could the country proceed to realise this high aim? How can a beginning in that direction be made?

Make matter ready to manifest the Spirit.

3. What is India's true genius and what is her destiny?

To teach to the world that matter is false and impotent unless it becomes the manifestation of the Spirit.

4. How does the Mother view the progress of Science and Technology in India? What contribution can it make to the growth of the Spirit in man?

Its only use is to make the material basis stronger, completer and more effective for the manifestation of the Spirit.

5. The country feels much concerned about national unity. What is the Mother's vision of things? How will India do her duty by herself and by the world?

The unity of all the nations is the compelling future of the world. But for the unity of all nations to be possible, each nation must first realise its own unity.

6. The language problem harasses India a good deal. What would be our correct attitude in this matter?

Unity must be a living fact and not the imposition of an arbitrary rule. When India will be one, she will have spontaneously a language understood by all.

7. Education has normally become literacy and a social status. Is it not an unhealthy trend? But how to give education its inner worth and intrinsic enjoyability?

Get out of conventions and insist on the growth of the soul.

8. What illusions and delusions is our education today beset with? How could we possibly keep clear of them?

- a) The almost exclusive importance given to success, career and money.
- b) Insist on the paramount importance of the contact with the Spirit and the growth and manifestation of the Truth of the being.

5 August 1965

*

I would like them (the Government) to recognise Yoga as education, not so much for ourselves, but it will be good for the country.

Matter will be transformed, that will be a solid base. Life will be divinised. Let India take the lead.

*

Words of the Mother – I

(On 1 September 1965 Pakistan invaded India's western border at Jammu-Kashmir. The conflict ended in a cease-fire on 22 September. During this time Mother made the following five statements.)

Sri Aurobindo writes in his Essays on the Gita: "The law of Vishnu cannot prevail till the debt to Rudra is paid." What does this mean?

Mother, is the present situation in India like the debt which must be paid to Rudra?

Here is the whole quotation which I had prepared in advance for those who would ask the wherefore of the present situation. I am sending it to you so that your question is taken care of.

"No real peace can be till the heart of man deserves peace; the law of Vishnu cannot prevail till the debt to Rudra is paid. To turn aside then and preach to a still unevolved mankind the law of love and oneness? Teachers of the law of love and oneness there must be, for by that way must come the ultimate salvation. But not till the Time-Spirit in man is ready, can the inner and ultimate prevail over the outer and immediate reality. Christ and Buddha have come and gone, but it is Rudra who still holds the world in the hollow of his hand. And meanwhile the fierce forward labour of mankind tormented and oppressed by the powers that are profiteers of egoistic force and their servants cries for the sword of the Hero of the struggle and the word of its prophet."¹

8 September 1965

*

It is for the sake and triumph of Truth that India is fighting and must fight until India and Pakistan have once more become *One* because that is the truth of their being.

16 September 1965

¹ Sri Aurobindo, *Essays on the Gita*, SABCL, Vol. 13, p. 372.

*It is for the sake and
the triumph of Truth
that India is fighting and
must fight until India
and Pakistan have once
more become One because
that is the truth of their
being.*

16.9.65.



*

*In spite of your message of the 16th September to the
Prime Minister and the Chief of Staff of the Army, was
not our Government's acceptance of the cease-fire the
best that could be done under the circumstances?*

They could not do otherwise.

29 September 1965

*

*One sees that the world in general is at present in a sort
of disequilibrium and chaos. Does this mean that it is
preparing itself for the manifestation of a new force, for*

Words of the Mother – I

the descent of the Truth? Or is this the result of the action of hostile forces in revolt against this descent? And what place does India occupy in all this?

It is both at the same time. It is a chaotic means of preparation. India should be the spiritual guide explaining what is happening and helping to shorten the movement. But, unfortunately, in her blind ambition to imitate the West, she has become materialistic and neglectful of her soul.

13 October 1965

*

I hope the trouble in Kashmir is the first step towards the unity of India and Pakistan.

The Supreme Wisdom is seeing to it.

1965

*

India is supposed to be the Guru of the world in order to establish the spiritual life on earth. But, Mother, in order to occupy this high position she must be worthy politically, morally and physically, must she not?

Without any doubt—and for the present, there is much to be done!

7 September 1966

*

Why this chaotic condition in our present government? Is it the sign of the change for the good, for the reign of Truth?

It is the pressure upon the entire earth of the force of Truth which causes disorder, confusion and falsehood to spring up everywhere in a refusal to be transformed.

The way of the Truth is certain, but it is difficult to say when and how it will come about.

14 September 1966

*

Mother, I have heard that in 1967 India will become "the spiritual Guru of the world". But how? When we consider the present condition...

India *ought to be* the spiritual leader of the world. Inside she has the capacity, but outside... for the moment there is still much to do for her to become actually the spiritual leader of the world.

There is such a wonderful opportunity just now! but...

8 June 1967

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(Message for an education commission of the Government of India which visited the Ashram)

For the Government of India, one thing is to be known — does it want to live for the future, or does it desperately stick to the past?

20 June 1967

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(Message for broadcast by All India Radio, Pondicherry, on its inauguration day)

O India, land of light and spiritual knowledge! Wake up to your true mission in the world, show the way to union and harmony.

23 September 1967

*

Words of the Mother – I

India has become the symbolic representation of all the difficulties of modern mankind.

India will be the land of its resurrection — the resurrection to a higher and truer life.

*

In the whole creation the earth has a place of distinction, because unlike any other planet it is evolutionary with a psychic entity at its centre. In it, India, in particular, is a divinely chosen country.

*

It is only India's soul who can unify the country.

Externally the provinces of India are very different in character, tendencies, culture, as well as in language, and any attempt to unify them artificially could only have disastrous results.

But her soul is one, intense in her aspiration towards the spiritual truth, the essential unity of the creation and the divine origin of life, and by uniting with this aspiration the whole country can recover a unity that has never ceased to exist for the superior mentality.

7 July 1968

*

(Message for Shri V. V. Giri, President of India, who visited the Ashram)

Let us all work for the greatness of India.

14 September 1969

*

(Messages for Mrs. Indira Gandhi, Prime Minister of India, who visited the Ashram)

Let India work for the future and set the example. Thus she will recover her true place in the world.

Since long it was the habit to govern through division and opposition.

The time has come to govern through union, mutual understanding and collaboration.


To choose a collaborator, the value of the man is more important than the party to which he belongs.

The greatness of a country does not depend on the victory of a party but on the union of all the parties.

6 October 1969

*

*India must
find back and
manifest her soul.*



India must find back and manifest her soul.

*

Words of the Mother – I

You have said in one of Your messages:

*“The number one problem for India is to find back
and manifest her soul.”*

How to find back India’s soul?

Become conscious of your psychic being. Let your psychic being become intensely interested in India’s Soul and aspire towards it, with an attitude of service; and if you are sincere you will succeed.

15 June 1970

*

India is the country where the psychic law *can and must* rule and the time has come for that *here*. Besides, it is the only possible salvation for this country whose consciousness has unfortunately been distorted by the influence and domination of a foreign nation, but which, in spite of everything, possesses a unique spiritual heritage.

Blessings.

2 August 1970

*

(Message for broadcast by All India Radio, Pondicherry)

We want to be messengers of light and truth. At once a future of harmony offers itself to be proclaimed to the world.

The time has come for the old habit of governing by fear to be replaced by the government of love.

5 November 1970

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*(Message for broadcast by All India Radio, Pondicherry,
on Mother’s birthday, 21 February 1971)*

True liberty is an ascending movement, not yielding to the lower instincts.

True liberty is a divine manifestation.

We want the true liberty for India so that she may be the right example for the world as the demonstration of what humanity must become.

13 February 1971

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(During the Bangladesh crisis, Mother made the following four statements.)

The situation is serious. It is only a strong and enlightened action that can pull the country out of it.

Blessings.

30 April 1971

*

(The message below was distributed at the Ashram with the introduction: "A mantra given by the Mother for all people in the country for the present crisis.")

Supreme Lord, Eternal Truth
Let us obey Thee alone
and live according to
Truth.

June 1971

*

As long as they are not determined to follow the Truth I can do nothing for them outwardly.

Not the truth as they see it but the Truth as it is.

To be able to know the Truth you must be without preferences and without desires, and when you aspire for the Truth your mind must be silent.

8 July 1971

*

Words of the Mother – I

This is because the whole world is steeped in falsehood — so all actions that arise will be false, and this situation may continue for a long time and will bring much suffering to the people and the country.

The only thing to do is to pray — from the heart — for the Divine intervention as that is the only thing that can save us. And all people who can become conscious of this must decide very firmly to stand only on the Truth and to act only in the Truth. *There should be no compromise.* This is very essential. It is the only way.

Even if things seem to go wrong and badly for us, as indeed they will, because of the present prevailing falsehood — we should not be deterred from our own determination to stand on the Truth.

This is the only way.§

July 1971

*

India shall take her true place in the world only when she will become integrally the messenger of the Divine Life.

24 April 1972

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* *

What is India?

India is not the earth, rivers and mountains of this land, neither is it a collective name for the inhabitants of this country. India is a living being, as much living as, say, Shiva. India is a goddess as Shiva is a god. If she likes, she can manifest in human form. §

*

It is one of the greatest weapons of the Asura at work when you are taught to shun beauty. It has been the ruin of India. The Divine manifests in the psychic as love, in the mind as

knowledge, in the vital as power and in the physical as beauty. If you discard beauty it means that you are depriving the Divine of this manifestation in the material and you hand over that part to the Asura. §

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From time immemorial (some scholars say 8000 years before the Christian era) India has been the land of spiritual knowledge and practice, of the discovery of the Supreme Reality and union with it. It is the country that has practised concentration most and best. The methods, called Yoga in Sanskrit, that are taught and used in this country are countless. Some are merely material, others purely intellectual, others religious and devotional; lastly, some of them combine these various processes in order to achieve a more integral result.

*

“Ah! Since India is the cradle of religion and since so many gods preside over her destiny, who among them will accomplish the miracle of resuscitating the city?”

A. Choumel (in an article on Pondicherry in 1928)

Blinded by false appearances, deceived by calumnies, held back by fear and prejudice, he has passed by the side of the god whose intervention he implores and saw him not; he has walked near to the forces which will accomplish the miracle he demands and had no will to recognise them. Thus has he lost the greatest opportunity of his life — a unique opportunity of entering into contact with the mysteries and marvels whose existence his brain has divined and to which his heart obscurely aspires.

In all times the aspirant, before receiving initiation, had to pass through tests. In the schools of antiquity these tests were artificial and by that they lost the greater part of their value. But it is no longer so now. The test hides behind some very ordinary every-day circumstance and wears an innocent air of

Words of the Mother – I

coincidence and chance which makes it still more difficult and dangerous.

It is only to those who can conquer the mind's preferences and prejudices of race and education that India reveals the mystery of her treasures. Others depart disappointed, failing to find what they seek; for they have sought it in the wrong way and would not agree to pay the price of the Divine Discovery.

11 September 1928

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(Description of a model by an Ashram artist which symbolised the significance of the State of Pondicherry)

The new State of Pondicherry is here represented by a small country craft carrying a pavilion. The four principal pillars of this pavilion are the four Continents of Asia, Europe, Africa and America. Asia is represented by the Buddha, Europe by Pallas Athene, Africa by Isis and America by the Statue of Liberty. The spiritual supports uphold the globe of the world on which the Dove of Peace descends from on high. On either side of the globe stand an Indian lady with a welcoming leaf of palm and a French lady with an auspicious olive branch. This amity between the Orient and the Occident augurs well for an enduring peace and concord among nations.

The open spaces between the four pillars of the pavilion are covered by entwining creepers with alternating red and white lotuses. The red and the white lotuses represent the twin spiritual Consciousness guiding the terrestrial evolution.

At the four corners of the pavilion stand four guarding lions symbolising spiritual Powers.

It is hoped that the State of Pondicherry will materialise this spiritual vision and become a meeting place of all the cultures of the world with the full consciousness of the fundamental Unity that binds the peoples of the world together.

1954

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(To Mme. Yvonne Robert Gaebel , author of Histoire de Pondich ry, published in 1960)

My dear child,

I have just been through the beautiful and *very interesting* book; I have looked at the pictures and read the recommended passages, as well as some others, which are very valuable for their information.

It is very fine, and I am happy to congratulate you on this beautiful work.

Will we have a copy for the library? In that case, I shall not send mine.

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

In the meanwhile, I send you my love and blessings.

12 January 1961

*

I have the deepest respect for Indian languages and continue to study Sanskrit when I have time.

*

The Sanskrit ought to be the national language of India.
Blessings.

19 April 1971

*

Hindi is good only for those who belong to a Hindi-speaking province. Sanskrit is good for all Indians.

*

On certain issues where You and Sri Aurobindo have given direct answers, we (Sri Aurobindo's Action) are also specific, as for instance... on the language issue

Words of the Mother – I

where You have said for the country that (1) the regional language should be the medium of instruction, (2) Sanskrit should be the national language, and (3) English should be the international language.

Are we correct in giving these replies to such questions?

Yes.

Blessings.

4 October 1971

Part Six

Nations Other than India

Nations Other than India

MESSAGE FOR AMERICA

Stop thinking that you are of the West and others of the East. All human beings are of the same divine origin and meant to manifest upon earth the unity of this origin.

4 August 1949

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MESSAGE FOR THE INAUGURATION OF A FRENCH INSTITUTE AT PONDICHERRY

In any country the best education that can be given to children consists in teaching them what the true nature of their country is and its own qualities, the mission their nation has to fulfil in the world and its true place in the terrestrial concert. To that should be added a wide understanding of the role of other nations, but without the spirit of imitation and without ever losing sight of the genius of one's own country. France meant generosity of sentiment, newness and boldness of ideas and chivalry in action. It was that France which commanded the respect and admiration of all: it is by these virtues that she dominated the world.

A utilitarian, calculating, mercantile France is France no longer. These things do not agree with her true nature and in practising them she loses the nobility of her world position.

This is what the children of today must be made to know.

4 April 1955

*

It is France that can connect Europe with India. There are great spiritual possibilities for France. She will play a big part in spite

Words of the Mother – I

of her present bad condition. It is through France that the spiritual message will reach Europe. That is why I chose France for my birth, although I am not French.^{§1}

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Dear X,

In October 1961 I had written to Mother regarding my impending World Union tour in Africa. I had referred to the many new nations entering their freedom and independence. Did she have a message for these peoples? With the words “Will this help you?”, she gave me the following:

The true freedom is to be free from desire.

The true independence is to be independent from passion.

The true mastery is to be master of oneself.

That alone is the key to happiness; all the rest is passing illusion.

It is not in division but in unity that can be found the solution of human problems and the remedy to human miseries.

October 1961

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Divine Mother,

Could we have a message from you to pass along to those in the United States who may be ready to aid in the fund-raising work we are doing?

Money is not meant to make money; money is meant to make the earth ready for the New Creation.²

15 June 1966

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¹ The Mother's father was Turkish, her mother Egyptian. They emigrated from Egypt to France in 1877, one year before her birth.

² This message was originally given for a different occasion.

Nations Other than India

Those who serve the Truth cannot take one side or another.

Truth is above conflict and opposition.

In Truth, all countries unite in a common effort towards progress and realisation.

8 June 1967

*

Israel as a nation has the same right to exist as all the other nations.

12 June 1967

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How can you believe that the Grace works for one nation or *against* another? The Grace works for *Truth* and in the present conditions of the world, Truth and falsehood are both present everywhere, in all nations. It is the human mind which thinks: this one is right and that one is wrong — right and wrong are present everywhere.

The Truth is above all conflicts and all oppositions.

13 June 1967

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May I have a clarification from you on two points?

(1) Does not the Grace work for whatever Truth there may be on both sides of a conflict?

Yes.

Or does it keep altogether aloof just because either side has falsehood also?

No. I said *work* — it is a constant working.

(2) Do the present conflicts differ radically from a conflict like World War II, in which the Grace worked definitively and decisively on one side — at least on the whole?

Words of the Mother – I

You are mixing up two things, the working of the Grace and the result which is the inevitable consequence of the triumph of the Truth: they are quite different things on a different level.

The progressive victory of the Truth brings automatically certain results complex and often unexpected by the human mind which always wants clean cuts. It is only a total vision both in time and space that can understand.

14 June 1967

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How is one to explain this age-old enmity between the Jews and the Arabs (although having a common ancestor) hating each other, generation on generation up to the impasse in which we have been living from some days back?

Perhaps the enmity exists only because they are neighbours!

Violence and enmity... when brothers hate, they hate much more than others. Sri Aurobindo has said: "Hate is the indication of the possibility of a much greater love."

Could we think that these two great peoples in conflict represent the symbolic Forces called to decide the fate of our civilisation?

It is not this conflict that will decide the future of our civilisation.

The Mussulmans and the Israelites represent the two religions where the faith in God is the most extreme. Only, the faith of the Israelites is a faith in an impersonal God and the faith of the Mussulmans is a faith in a personal God.

The Arabs have passionate natures. They live almost exclusively in the vital, with its passions, its desires, while the Israelites live chiefly in the mind with a greater power of organisation and of realisation, which is quite exceptional. The Israelites are intellectuals with a remarkable will. They are not sentimental, that is to say they do not like weakness.

Nations Other than India

The Mussulmans are impulsive, the Israelites are rational.

June 1967

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(Message for the Sri Aurobindo Society, Osaka, Japan)

Japan was in the physical world the teacher of beauty.

She must not renounce her privilege.

Blessings.

16 October 1972

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All countries are equal and essentially “one”.

Each of them represents an aspect of the One Supreme.

In the terrestrial manifestation they all have the same right to a free expression of themselves.

From the spiritual point of view, the importance of a country does not depend on its size or its power or its authority over other countries, but on its response to Truth and on the degree of Truth it is capable of manifesting.

Note on the Texts

Most of the statements in this volume were first published between the 1930s and 1970s in books and journals put out by the Sri Aurobindo Ashram or groups associated with it. The remaining statements first appeared in 1980 in the first edition of this volume. About sixty per cent of the statements were written or spoken in English, the rest in French.

The volume has been divided into six parts, each part having a number of sections. Each section does not necessarily contain all of the statements that could be placed there. Each statement has been put only in one section, though it might have been put in more than one. Statements that appear in other volumes have not, as a rule, been reproduced here.

Quotations from the works of Sri Aurobindo and the Mother are occasionally cited in the text and footnotes. The sources of these works are the Sri Aurobindo Birth Centenary Library (SABCL) and the second edition of the Collected Works of the Mother (CWM).

The text of this second edition is the same as that of the first edition, apart from the correction of some typographical errors and the revision of a few English translations.