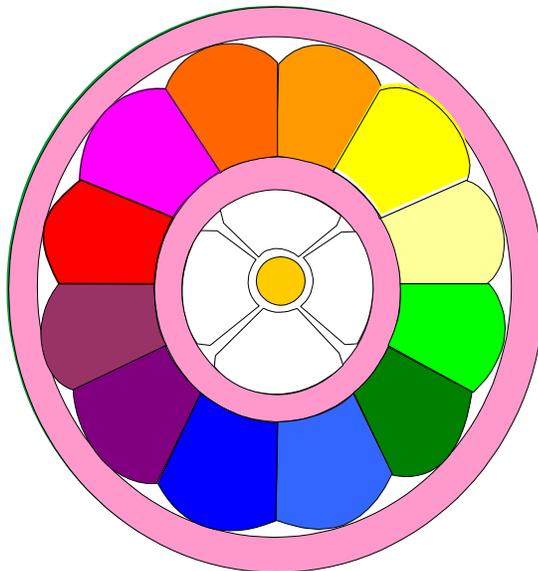


OM NAMO BHAGAVATEH

THE WORKING MANUAL

FOR

THE MOTHER'S INTERNATIONAL CENTRE



VOLUME-II

(PART-A)

- Om Namo Bhagavateh -

Dt. 15th June 2000

O Lord,

Supreme Master,

Let Thy will be done

Let Thy work be accomplished.

O Lord,

Now the light has come & the path has opened . . .

In this moment increase our love & devotion –

and Complete surrender.

We have no longer any idea about the

coming future; But we know that . . .

O Lord, Thou art our refuge, our hope, our strength,

our health and our courage.

My Sweet Lord,

Thou art our Light and our peace;

Guide our steps, open our eyes, illumine our

heart, and lead us on the paths that go straight

to Thee only.....

Om Tat Sat

□ □ □
- om -

Divine Amar Atman!

Become the hero warrior &

Win the victory against all obstacles

With love & The Mother's Blessings –

S.A. Maa Krishna

The Mother's International Centre Trust is a registered body (bearing Regd. No:-146/ 24.11.97.) at Gandhi Nagar, 2nd Lane, Berhampur-760001 (Ganjam), Orissa, India. At present the Trust is running a Residential School (which was started in 1991 before the inception of Sri Matriniketan Ashram). The objective of this Centre is to make a small attempt to approach Sri Aurobindo's vast Vision through concentrated activities. The perfection at a small point on earth can contaminate to the surrounding earth. The institution is only a base for profound human experiment. The fact remains that the Truth cannot be advertised or institutionalized but has to be lived by one or millions of people on earth. This Truth which is '**supremely destructive of Falsehood and ill will**' has the power to rebuild or crush the individuals or societies. An institution like this with its small number of inmates can grow in Consciousness only when they lead a disciplined life and this working manual is an add to it. Though this manual is prepared for the sanity of the inmates but its vision is so wide and catholic that it can be used and practiced in every domain of life. A great deal of reformation is possible in the contemporary society whether an individual is a house holder, a teacher, a farmer, a working man from industry, medical unit or a business house. If a Cardinal at Rome can think and workout in bringing reformation in the Christian Religion with the help of Sri Aurobindo's vision, then what prevent us from our awakening from the sleep state at home where the Mother India is waiting for HER another resurrection?



It has been planned to publish Four Volumes.

FIRST VOLUME - will handle work and work related problems and how the new consciousness brings order and organizes work.

SECOND VOLUME – It is an attempt to trace out some of the highest hinted spiritual experience and unfinished work of The Mother and Sri Aurobindo and some of their instructions, which can be put to practice. For seekers it is a task for next millenium to concentrate and accomplice.

THIRD VOLUME – covers the experience of The Mother and Sri Aurobindo on True Physical (or subtle physical) which is a door opening towards the new consciousness and hence the key to the next species.

FOURTH VOLUME – will cover danger on the path. This will give an insight to them those, whose inner experiences are in the line with the Volume Three.

The first volume is meant for inmates for broadening their work-related vision. The second volume is for them those who are want to carry Their work ahead. Third volume is meant for them those who are concerned with the transformation work; Sri Aurobindo wrote, “When there is descent of consciousness into the body one becomes aware of a subtle physical consciousness...”. Fourth volume is an attempt to make us aware of present limitation of the species. This can lead us towards a perfection of life as well as perfection of death.

The above four volumes broadly define the scope of work of The Mother’s International Center. For seekers of truth it is a Force and a door opening towards The Mother’s vast Consciousness.



✧ RADHA'S PRAYER ✧

O Thou whom at first sight
I knew for the Lord of my being
and my God,
receive my offering.

Thine are all my thoughts,
all my emotions,
all the sentiments of my heart,
all my sensations,
all the movements of my life,
each cell of my body,
each drop of my blood.
I am absolutely and altogether Thine,
Thine without reserve.
What Thou wilt of me, that I shall be.
Whether Thou chooseth for me life or death,
happiness or sorrow,
pleasure or suffering,
all that comes to me from Thee will be welcome.
Each one of Thy gifts will be
always for me a gift divine bringing with it
the supreme Felicity.

The Mother

A Dream

There should be somewhere upon earth a place that no nation could claim as its own, a place where every human being of goodwill, sincere in his aspiration, could live freely as a citizen of the world, obeying one single authority, that of the supreme Truth; a place of peace, concord, harmony, where all the fighting instincts of man would be used exclusively to conquer the causes of his sufferings and miseries, to surmount his weakness and ignorance, to triumph over his limitations and incapacities; a place where the needs of the spirit and the concern for progress would take precedence over the satisfaction of desires and passions, the search for pleasures and material enjoyment. In this place, children would be able to grow and develop integrally without losing contact with their souls; education would be given not with a view to passing examinations or obtaining certificates and posts, but to enrich one's existing faculties and bring forth new ones. In this place titles and positions would be replaced by opportunities to serve and organize; everyone's bodily needs would be provided for equally, and in the general organization, intellectual, moral and spiritual superiority would be expressed not by increased pleasures and powers in life, but by greater duties and responsibilities. Beauty in all its arts forms-painting, sculpture, music, literature-would be accessible to all equally, the ability to share in the joys it brings being limited solely by one's capacities and not by social or financial position. For in this ideal place, money would no longer be the sovereign lord; individual worth would have a far greater importance than that of material wealth and social position. There, work would not be for earning one's living, but the means to express oneself and develop one's capacities and possibilities, while at the same time being of service to the group as a whole, which would in turn provide for everyone's subsistence and field of action. In short, it would be a place where human relationships, ordinarily based almost exclusively on competition and strife, would be replaced by relationships of emulation in trying to do one's best, of collaboration and real brotherhood.

The earth is not ready to realize such an ideal, for humanity does not yet possess either the knowledge necessary to understand and adopt it or the conscious force indispensable for its execution. This is why I call it a dream.

Yet this dream is on the way to becoming a reality, and it is what we are endeavoring to do at the Sri Aurobindo Ashram, on a very small scale and in proportion to our limited means. The achievement is indeed far from being perfect but it is progressive; little by little we are moving towards our goal, which, we hope, we shall one day be able to show to the world as a practical and effective means of emerging from the present chaos to be born to a new life, more harmonious and truer.

The Mother

Om Namō Bhagavateh

The first word (Om) represents:

the supreme invocation

the invocation to the Supreme.

The second word (Namō) represents:

total self-giving;

perfect surrender.

The third word (Bhagavateh) represents:

the aspiration,

what the manifestation must

become-Divine.

Morning Prayer (Her future task)

If once it met the intense original Flame,
An answering touch might shatter all measures made
And earth sink down with the weight of the Infinite.

Savitri-18

Overpowered were earth and Nature's obsolete rule;
The python coils of the restricting Law
Could not restrain the swift arisen God:
Abolished were the scripts of destiny.

Savitri-82

A touch can alter the fixed front of Fate.
A sudden turn can come, a road appear.
A greater Mind, may see a greater Truth,
Or we may find when all the rest has failed
Hid in ourselves the key of perfect change.

Savitri-256

A fiery stillness wakes the slumbering cells,
A passion of the flesh becoming spirit,
And marvellously is fulfilled at last
The miracle for which our life was made.

Savitri-278

Omnipotence, girdle with the power of God
Movements and moments of a mortal will,
Pack with the eternal might one human hour
And with one gesture change all future time.

Savitri-345

A Magician's formulas have made Matter's laws...
All here can change if the Magician choose.

Savitri-457

All now is changed, yet all is still the same.
Lo, we have looked upon the face of God,
Our life has opened with divinity.
We have borne identity with the Supreme
And known his meaning in our mortal lives.

Savitri-719

A Power arose out of my slumber's cell. Savitri-343

Almighty powers are shut in Nature's cells Savitri-370

Achieve perfection by the magic throb Savitri-112

Of Beauty's touch transfiguring heart and sense Savitri-195

And could in a moment dangerously change. Savitri-206

And the world change with the beauty of a smile. Savitri-290

Even a brief nearness has reshaped my life Savitri-406

Because of change within me by thy look. Savitri-408

Although her kingdom of magic transformation within
Remained unspoken in her secret breast,
All that lived round her felt its magic's charm: Savitri-532

Then suddenly there came on her the change
Which in tremendous moments of our lives
Can overtake sometimes the human soul
And hold it up towards its luminous source. Savitri-571

All the world's values changed heightening life's aim;
Savitri-42

All's miracle here and can by miracle change. Savitri-85

Where all seems sure and, even when changed, the same,
Savitri-69

All is a miracle of symmetric charm,
A fantasy of perfect line and rule. Savitri-113

And when that greater Self comes sea-like down
To fill this image of our transience,
All shall be captured by delight transformed. Savitri-171

Proclaiming a panacea for all Time's ills Savitri-198

Healed were all things that Time's torn heart had made Savitri-232

And the almighty source of cosmic change.

He had reached the top of all that can be known:
All he had been and all towards which he grew
Must now be left behind or else transform
Into a self of That which has no name.

Savitri-298

Savitri-300

Savitri-307

Noon Prayer (Her Unfinished Work)

A whisper lures to evil the human heart,
It seals up wisdom's eyes, the soul's regard,
It is the origin of our suffering here,
It binds earth to calamity and pain.

Savitri-448

Our souls can visit in great lonely hours
Still regions of imperishable Light,
All-seeing eagle-peaks of silent Power
And moon-flame oceans of swift fathomless Bliss
And calm immensities of spirit space.

Savitri-47

I keep my will to save the world and man;
Even the charm of thy alluring voice,
O blissful Godhead, cannot seize and snare.
I sacrifice not earth to happier worlds.

Savitri-692

In me the spirit of immortal love
Stretches its arms out to embrace mankind.
Too far thy heavens for me from suffering men
Imperfect is the joy not shared by all.

Savitri-686

A last and mightiest transformation came.
His soul was all in front like a great sea
Flooding the mind and body with its waves;
His being, spread to embrace the universe,
United the within and the without
To make of life a cosmic harmony,
An empire of immanent Divine.
In this tremendous universality
Not only his soul-nature and mind-sense
Included every soul and mind in his,
But even the life of flesh and nerve was changed
And grew one flesh and nerve with all that lives;
He felt the joy of others as his joy,

He bore the grief of others as his grief;
His universal sympathy upbore,
Immense like ocean, the creation's load
As earth upbears all beings' sacrifice,
Thrilled with the hidden Transcendent's joy and peace.
There was no more division's endless scroll;
One grew the Spirit's secret unity,
All Nature felt again the single bliss.

Savitri-318-19

A divinising stream possessed his veins,
His body's cells awoke to spirit sense,
Each nerve became a burning thread of joy:
Tissue and flesh partook beatitude.
Alight, the dun unplumbed subconscious caves
Thrilled with prescience to her longed for tread
And filled with flickering crests and praying tongues.

Savitri-334

Lightnings of glory after glory burned,
Experience was a tale of blaze and fire,
Air rippled round the argosies of the Gods,
Strange riches sailed to him from the Unseen;
Splendours of insight filled the blank of thought,
Knowledge spoke to the inconscient stillnesses,
Rivers poured down of bliss and luminous force,
Visits of beauty, storm-sweeps of delight
Rained from the all-powerful Mystery above.

Savitri-37

Its saviour light the inconscient universe.
And when that greater Self comes sea-like down
To fill this image of our transience,
All shall be captured by delight, transformed:
In waves of undreamed ecstasy shall roll
Our mind and life and sense and laugh in a light
Other than this hard limited human day
The body's tissues thrill apotheosised,
Its cells sustain bright metamorphosis.

Savitri-171

The Inconscient found its heart of consciousness,
The idea and feeling groping in Ignorance
At last clutched passionately the body of Truth,
The music born in Matter's silences
Plucked nude out of the Ineffable's fathomlessness
The meaning it had held but could not voice;

The perfect rhythm now only sometimes dreamed
An answer brought to the torn earth's hungry need
Rending the night that had concealed the Unknown,
Giving to her her forgotten soul.

A **grand solution** closed the long impasse
In which the heights of mortal effort end. Savitri-89

Evening Prayer (Her mighty task)

A mystery wakes in our inconscient stuff,
A bliss is born that can remake our life.

Savitri-397

All underwent a high celestial change:
Breaking the black Inconscient's blind mute wall,
Effacing the circles of the Ignorance,
Powers and divinities burst flaming forth;
Each part of the being trembling with delight
Lay overwhelmed with tides of happiness
And saw her hand in every circumstance
And felt her touch in every limb and cell.

Savitri-529

The truth above shall wake a nether truth,...
The Spirit's tops and Nature's base shall draw
Near to the secret of their separate truth
And know each other as one deity.

Savitri-709

To meet me in the abyss and on the height...
And love me in the noble and vile,
In beautiful things and terrible desire.

Savitri700

This too the supreme Diplomat can use,
He makes our fall a means for greater rise.
For into ignorant Nature's gusty field,
Into the half-ordered chaos of mortal life
The formless Power, the Self of eternal light
Follow in the shadow of the spirit's descent;
The **twin duality** for ever one
Chooses its home mid the tumults of the sense.
He comes unseen into our darker parts
And, curtained by the darkness, does his work,
A subtle and all-knowing guest and guide,
Till they too feel the need and will to change.

Savitri-34-35

'Our life is entrenched between two rivers of Light,

We have turned space into a gulf of peace
And made the body a Capitol of bliss.'

Savitri-531

Two golden serpents round the lintel curled,
Enveloping it with their pure and dreadful strength,
Looked out with wisdom's deep and luminous eyes.

Savitri-524

Assailed by my infinitudes above,
And quivering in immensities below,...
A swimmer lost between two leaping seas
By my outer pains and inner sweetnesses
Finding my joy in my opposite mysteries
Thou shalt respond to me from every nerve.

Savitri-700

Two powers from one original ecstasy born...

One leans to earth, the other yearns to the skies:

Savitri-684

If the chamber's door is even a little ajar,
What then can hinder God from stealing in
Or who forbid his kiss on the sleeping soul?

Savitri-649

And bear the splendour of the Divine's rush
And his impetuous knock at unseen doors.

Savitri-709

Break into eternity thy mortal mould;
Melt, lightning, into thy invisible flame!
Clasp, Ocean, deep into thyself thy wave,
Happy for ever in the embosoming surge.
Grow one with the still passion of the depths.
Then shalt thou know the Lover and the Loved,
Leaving the limits dividing him and thee.
Receive him into boundless Savitri,
Lose thyself into infinite Satyavan.

Savitri-691-92

Housing a multitudinous embrace
To marry all in God's immense delight,
Bearing the eternity of every spirit,
Bearing the burden of universal love,
A wonderful mother of unnumbered souls.

Savitri-695

Yet were there regions where these absolutes met
And made a circle of bliss with married hands;

Light stood embraced by light, fire wedded fire,
But none in the other would his body lose
To find his soul in the world's single Soul,
A multiplied rapture of infinity.

Savitri-282

Night Prayer (Unfinished Story of Her Soul)

A treasure was found of a supernal Day.
In the deep subconscious glowed her jewel-lamp;
Lifted, it showed the riches of the Cave
Where, by the miser traffickers of sense
Unused, guarded beneath Night's dragon paws,
In folds of velvet darkness they sleep
Whose priceless value **could have saved the world.**

Savitri-42

There he beheld in their mighty union's poise
The figure of **deathless Two-in-One**,
A single being in two bodies clasped,
A diarchy of two united souls,
Seated absorbed in deep creative joy;
Their trance of bliss sustained the mobile world.

Savitri-295

A giant drop of Bliss unknowable
Overwhelmed his limbs and round his soul became
A fiery ocean of felicity;
He foundered drowned in sweet and burning vasts:
The dire delight that could shatter mortal flesh,
The rapture that the gods sustain he bore.
Immortal pleasure cleansed him in its waves.
And turned his strength into undying power.
Immortality captured Time and carried Life.

Savitri-237

A consciousness that saw without a seer,
The Truth where knowledge is not nor knower nor known,
The Love enamoured of its own delight
In which the Lover is not nor the Beloved
Bringing their personal passion into the Vast,
The Force omnipotent in quietude,
The Bliss that none can ever taste.

Savitri-525

My Love is stronger than the bonds of Fate:
Our love is the heavenly seal of the Supreme.
I guard the seal against thy (Death's) rending hands.

Love must not cease to live upon the earth;
 For Love is the bright link twixt earth and heaven,
 Love is the far Transcendent's angel here;
 Love is man's lien on the Absolute.

Savitri-633

He who would save the world must be one with the world,
 One man's perfection still can save the world.

Savitri-537

One soul's ambition lifted up the race;
 And guards the world with its all seeing gaze.

Savitri-531

Savitri-44

Savitri-317

He mastered the tides of Nature with a look:
 Her aspiration called high destiny down;
 It bore the stroke of That which kills and saves
 A strong Descent leaped down. A Might, a Flame,
 A Beauty half-visible with deathless eyes,
 A violent ecstasy, a Sweetness dire,
 Enveloped him with its stupendous limbs
 And penetrated nerve and heart and brain
 That thrilled and fainted with epiphany:
 His nature shuddered in the Unknown's grasp.
 In a moment shorter than death, longer than Time,
 By a Power more ruthless than love, happier than Heaven,
 Taken sovereignly into eternal arms,
 Haled and coerced by a stark absolute bliss,
 In a whirlwind circuit of delight and force
 Hurried into unimaginable depths,
 Upborne into immeasurable heights,
 It was torn out from its mortality
 And underwent a new and bourneless change.

Savitri-219

Savitri-358

Savitri-20

Savitri-81

His brain was wrapped in overwhelming light,
 An **all-embracing knowledge** seized his heart:
 Thoughts rose in him no earthly mind can hold,
 Might played that never coursed through mortal nerves:
 He scanned the secrets of the Overmind,
 He bore the rapture of the Oversoul.

Savitri-302

A Heart was felt in the spaces wide and bare,
 A burning Love from white spiritual founts
 Annulled the sorrow of the ignorant depths;

Suffering was lost in her immortal smile.
A Life from beyond grew conqueror here of death;
To err no more was natural to mind;
Wrong could not come where all was light and love.

Savitri-313-14

General Prayer (World's Enormous Task)

Impenetrable, a mystery recondite
Is the vast plan of which we are a part;
Its harmonies are discords to our view
Because we know not the great theme they serve.

Savitri-160

Aspiring to the monarchy of the sun
They call in Truth for their high government,
Hold her incarnate in their daily acts
And fill their thoughts with her inspired voice
And shape their lives into her breathing form,
Till in her sun-gold godhead they too share.

Savitri-185

Only to attract her veiled companion
And keep him close to her breast in her world-cloak
Lest from her arms he turn to his formless peace,
Is her heart's business and her clinging care.

Savitri-181

As yet thought only some high spirit's dream
Or a vexed illusion in man's toiling mind,
A new creation from the old shall rise,
A Knowledge inarticulate find speech,
Beauty suppressed burst into paradise bloom,
Pleasure and pain dive into absolute bliss.

Savitri-330

For since upon this blind and whirling globe
Earth-plasm first quivered with the illumining mind
And life invaded the material sheath
Afflicting Inconscience with the need to feel,
Since in Infinity's silence woke a word,
A Mother-wisdom works in Nature's breast
To pour delight on the heart of toil and want
And press perfection on life's stumbling powers,
Impose heaven-sentience on the obscure abyss
And make dumb Matter conscious of its God.
Although our fallen minds forget to climb,
Although our human stuff resists or breaks,

She keeps her will that hopes to divinize clay;
Failure cannot repress, defeat o'erthrow;
Time cannot weary her nor the Void subdue,
The ages have not made her passion less;
No victory she admits of Death or Fate.
Always she drives the soul to new attempt;
Always her magical infinitude
Forces to aspire the inert brute elements;
As one who has all infinity to waste,
She scatters the seed of the Eternal's strength
On a half-animate and crumbling mould,
Plants heaven's delight in heart's passionate mire,
Pours godhead's seekings into a bare beast frame,
Hides immortality in a mask of death.

Savitri-353-54

But **few** can look beyond the present state
Or overleap this matted hedge of sense
All that transpires on earth and all-beyond
Are parts of **an illimitable plan**
The One keeps in his heart and knows alone.
Our outward happenings have their seed within,
And even this random Fate that imitates Chance,
This mass of unintelligible results,
Are the dumb graph of truths that work unseen:
The laws of the Unknown create the known.

Savitri-52

Yet a **foreseeing Knowledge might be ours,**
If we could take our spirit's stand within,
If we could hear the muffled daemon voice.

Savitri-52

For through a dress of blind and devious chance
Is laid upon the work of all-wise Fate,
Our acts interpret an omniscient Force
That dwells in the compelling stuff of things,
And nothing happens in the cosmic play
But at **its time and in its foreseen place.**

Savitri-389

O Aswapati, random seem the ways
Along whose banks your footsteps stray or run
In casual hours or moments of the gods,
Yet **your least stumblings are foreseen above.** ...
Heaven's wiser love rejects the mortal's prayer;
Unblinded by the breath of his desire,

Unclouded by the mists of fear and hope
It bends above the strife of love with death;
It keeps for her her privilege of pain.

Savitri-456

Fate is Truth working out in Ignorance.
O King, thy fate is a transaction done
At every hour between Nature and thy soul
With God for its foreseeing arbiter.
Fate is a balance drawn in Destiny's book.
Man can accept his fate, he can refuse.
Even if the One maintains the unseen decree
He writes thy refusal in thy credit page:
For doom is not a close, a mystic seal...
Thy fate is a long sacrifice to the gods
Till they have opened to thee thy secret self
And made thee one with the indwelling God.

Savitri-458

Time's unforeseen event, God's secret plan.
This world was not built with random bricks of Chance,
A blind god is not destiny's architect;
A conscious power has drawn the plan of life,
There is a meaning in each curve and line.

Savitri-459

A worshipped empress all once vied to serve,
She made herself the diligent serf of all,
Nor spared the labour of broom and jar and well,
Or close gentle tending or to heap the fire
Of altar and kitchen, no slight task allowed
To others that her woman's strength might do.
In all her acts a strange divinity shone:
Into a simplest movement she could bring
A oneness with earth's glowing robe of light,
A lifting up of common acts by love.

Savitri-470

Then with a magic transformation's speed
They rushed into each other and grew one

Savitri-527

All underwent a high celestial change:

Savitri-529

The voice that **only by speech** can move the mind
Became a silent knowledge in the soul;
The strength that only in action feels its truth
Was lodged now in a mute omnipotent peace.

Savitri-32

Her shining minutes of **celestial speech**,
 Passed through the masked office of the occult mind,
 Transmitting gave to prophet and to seer
 The inspired body of the mystic Truth. Savitri-39

Savitri's Task

Writing the **unfinished story** of her soul...
 Her single will opposed the comic rule.
 To stay the wheels of Doom this greatness rose. Savitri-19

Moveless upholds the world's **enormous task**, Savitri-58

He is a spirit in an **unfinished world** Savitri-71

There work was play and play the only work,
 The **tasks of heaven** a game of god like might: Savitri-126

In nescience began her **mighty task**,
 In Ignorance she pursues **the unfinished work**, Savitri-135

Her **task no ending knows**; she serves no aim
 But labours driven by a nameless Will Savitri-177

This is her **secret and impossible task**
 To catch the boundless in a net of birth,
 To cast the spirit into the physical form,
 To lend speech and thought to the ineffable ;
 She is pushed to reveal the ever Unmanifest.
 Yet by her skill the impossible has been done: Savitri-177

The **unfinished creation** of a changing soul Savitri-178

And the hope dead **she needed for her task**, Savitri-180

They were figures crowding an **unfinished sum**. Savitri-187

Always a **farther task** was left to do Savitri-197

The lyric of love that waits through Time
 And the mystic volume of **the book of Bliss**

And the message of the superconscient Fire.
Savitri-232

To teach the Ignorance is **her difficult charge**,
Her thought starts from an original nescient Void
And what she teaches she herself **must learn**
Arousing knowledge from its sleepy lair.
Savitri-243-44

For knowledge comes not to us as a guest
Called into our chamber from the outer world;
A friend and inmate of our secret self,
It hid behind our minds and fell asleep
And slowly wakes beneath the blows of life;
The mighty daemon lies unshaped within,
To evoke, to give it form is **Nature's task**.
Savitri-244

But knew the power behind the face of Time
She **did the task**, obeyed the knowledge given,
Savitri-256

Something thou cam'st to do from the Unknown,
But **nothing is finished** and the world goes on
Because **only half God's cosmic work** is done.
Savitri-310

A **mightier task** remained than all he had done.
Savitri-317

His **work unfinished** he claims a heavenly prize.
Savitri-338

She took again her **divine unfinished task**:
Savitri-353

Although our fallen minds forget to climb,
Although our human stuff resists or breaks,
She keeps her will that hopes **to divinise clay**;
Failure cannot repress, defeat o'erthrow;
Time cannot weary her nor the Void subdue,
The ages have not made her passion less;
No victory she admits of Death or Fate.
Always she drives the soul to new attempt;
Savitri-354

Nowhere she found her partner of **high tasks**,
Savitri-366

And went impelled on her **unfinished way**
Savitri-385

He beheld the **cosmic Being at his task**,

Savitri-416

One voice that **questioned** changeless destiny,
A will that strove against the immutable Will.

Savitri-437

Hard is the **world-redeemer's heavy task**;...
Those he would save are his antagonists:...
He still must labour on, his work half done. ...
The world's blows cannot bend his victor head; ...
Fate's deaf resistance cannot break his will. ...
He has broken into the Inconscient's depths
That veil themselves even from their own regard: ...
He must call light into its dark abysms, ...
He must pass to the other shore of falsehood's sea,
He must enter the world's dark to bring their light.
The heart of evil must be bared to his eyes,
He must learn its cosmic dark necessity, ...
He must know the thought that moves the demon act ...
He must enter the eternity of Night
And know God's darkness as he knows his Sun.
For this he must go down into the pit,
For this he must invade the dolorous Vasts. ...
He still must travel Hell the world to save.
Into the eternal light he shall emerge ...
Then shall the **world-redeemer's task be done**.

Savitri-448-51

Alone she is equal to her **mighty task**.

Savitri-460

Think not to turn her from her **heaven-sent task**,

Savitri-461

Our tasks are given, we are but instruments;
Nothing is all our own that we create:

Savitri-542

Darkness below, a fathomless Light above,
In Light are joined, but sundered by severing Mind
Stand face to face, opposite, inseparable,
Two contraries needed for his **great World-task**,
Two poles whose currents wake the immense World-Force.

Savitri-656-57

In vain thou tempest with solitary bliss
Two spirits saved out of a suffering world;
My soul and his indissolubly linked
In **the one task** for which our lives were born,

To raise the world to God in deathless Light,
To bring God down to the world on earth we came,
To change the earthly life to life divine.

Savitri-692

(The Mother's major spiritual experiences are listed below with brief descriptions. The dates of these important realizations are mentioned here so that we can celebrate these days in our inner spiritual journey. Attempts were made to find similar spiritual experiences in Savitri. These words can be used as lever action for our highest spiritual growth.)

29th February, 1956: FIRST SUPRAMENTAL MANIFESTATION (*During the common meditation on Wednesday, the 29th February, 1956 at Ashram Playground*)

This evening the Divine Presence, concrete and material, was there present amongst you. I had a form of living gold, bigger than the universe, and I was facing a huge and massive golden door which separated the world from the Divine.

As I looked at the door, I knew and willed, in a single movement of consciousness, that 'THE TIME HAS COME', and lifting with both hands a mighty golden hammer I struck one below, 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.

(The parallel of The Mother's above experience is observed in Savitri and Isha Upanishad.)

The **great hammer-beats** of a pent-up world-heart
Burst open the narrow dams that keep us safe
Against the forces of universe.

Savitri-83

"The face of the Truth or the Supramental world is covered with a brilliant **golden lid**, that do thou remove, O Fosterer, for the law of the Truth, for sight."

Isha Upanishad-15

3rd July 1957: VISION OF IMMENSE HOTEL

3rd FEBRUARY 1958: EXPERIENCE OF SUPRAMENTAL SHIP.

1st May 1958: DESCENT OF SUPRAMENTAL SUBSTANCE INTO MATTER.

The Divine has become the body. Impossible to have the least disorder in all the surrounding matter. Automatically every object around obeys: a divine harmony in everything. If that is established in a permanent way, there can no

longer be illness or accident – all the objects of bathroom obeyed. It is Matter becoming the Divine. A thing happening first time upon earth.

1st October 1958: EXPERIENCE OF BEING THE SUPREME LORD.

Before, I always had the negative experience of the disappearance of the ego, of the oneness of Creation, where everything implying separation disappeared – an experience that, personally, I would call negative. Last Wednesday, while I was speaking (and that is why at the end I could no longer find my words), I seemed suddenly to have left this negative phenomenon and entered into the positive experience: the experience of BEING the Supreme Lord, the experience that nothing exists but the Supreme Lord –all is the Supreme Lord, there is nothing else. And at that moment, the feeling of this infinite power that has no limit, that nothing can limit, was so overwhelming that all the functions of the body, of this mental machine that summons up words, all this was...I could no longer speak French... For example, the volume of Force that was to be expressed in the voice was too great for the speech organ. So I had to be a little attentive—that is, there had to be a kind of filtering in the outermost expression, otherwise the voice would have cracked. But this is not done through the will and the reason, it's automatic. Yet I feel that... the capacity of Matter to contain and express is increasing with phenomenal speed. But it's progressive, it can't be done instantly. There have often been people whose outer form broke because the Force was too strong; well, I clearly see that is being dosed out. After all, this is exclusively the concern of the Supreme Lord, I do not bother about it – it is not my concern and I do not bother about it—He makes the necessary adjustments. Thus it comes progressively, little by little, so that no fundamental disequilibrium occurs. It gives the impression that one's head is swelling so tremendously it will burst! But then if there is a moment of stillness, it adapts; gradually, it adapts.

Evening of 7th November 1958: AN ALMIGHTY SPRING.

At the very bottom of the inconstancy most hard and rigid I struck upon **an almighty spring** that cast me up forthwith into a formless, limitless vast, generator of all creation.

(Parallel of this experience in Savitri)

His grasp surprised her **mightiest energies' spring**;
He spoke with the unknown Guardians of the worlds,
Forms he described our mortal eye sees not.

Savitri-44

A living robot moved by her **energy's springs**,
He acts as in the movements of a dream,

Savitri-65

This **master-spring** of a delicate enginery,
Aspired to enlighten its user and refine
Lifting to a vision of the indwelling Power

The absorbed mechanic's crude initiative:

Savitri-158

Our **springs** are kept close hid beneath, within;
Our souls are moved by powers behind the wall.

Savitri-161

Night of 24th and 25th July 1959: SUPRAMENTAL LIGHT ENTERED THROUGH FEET.

First penetration of Supramental force into the body. Sri Aurobindo alive in a concrete and permanent subtle physical body. Supramental Light entered through feet.

(Parallel of this experience in Savitri)

‘Our life is entrenched between two rivers of Light,
We have turned space into a gulf of peace
And made the body a Capitol of bliss.’

Savitri-531

Two golden serpents round the lintel curled,
Enveloping it with their pure and dreadful strength,
Looked out with wisdom's deep and luminous eyes.

Savitri-524

Assailed by my infinitudes above,
And quivering in immensities below,...
A swimmer lost between two leaping seas
By my outer pains and inner sweetnesses
Finding my joy in my opposite mysteries
Thou shalt respond to me from every nerve.

Savitri-700

Two powers from one original ecstasy born...

One leans to earth, the other yearns to the skies:

Savitri-684

29th February 1960: A GOLD KRISHNA

Fabulous experiences. A gold Krishna came. During the Darshan I was gone, perhaps everywhere: no more physical centre! **Annul oneself so that the Supreme Lord may be.**

(Parallel of this experience in Savitri)

Consent to be nothing and none, dissolve Time's work,
Cast off thy mind, step back from form and name.
Annul thyself that only God may be.

Savitri-538

24th May 1960: DISINTEGRATION OF PHYSICAL EGO.

For the first time, for approximately three hours, the physical ego disintegrated: the Sachchidananda spreading in a constant flood through the

universe. Even the body consciousness was different. Something which was everything at once. No division. A variety of colours, vibrations, powers, and everything was within it. A universal vastness that kept going on and on... It moves and does not move. It was neither mysterious nor incomprehensible: it moves and does not move. It was neither mysterious nor incomprehensible: it was absolutely obvious; though untranslatable. Contradictory things that nevertheless all existed simultaneously.

(Parallel of this experience in Savitri:)

Thus was she lost within to separate self;
Her **mortal ego** perished in God's night.
Only a body was left, the ego's shell
Afloat mid drift and foam of the world-sea,
A sea of dream watched by a motionless sense
In a figure of unreal reality.

Savitri-552

A greater Personality sometimes
Possesses us which yet we know is ours:
Or we adore the Master of our souls.
Then the **small bodily ego** thins and falls;
No more insisting on its separate self,
Losing the punctilio of its separate birth,
It leaves us one with Nature and with God.

Savitri-47

The landmarks of the little person fell,
The **island ego** joined its continent.
Overpassed was this world of rigid limiting forms:
Life's barriers opened into the Unknown.

Savitri-25

Night of 21st and 22nd January 1961: EXPERIENCE OF PRE VEDIC AGE OF PINK MARBLE BATHTUB.

It was a kind of artificial hurricane created by semi human beings. They created the storm to cut me off from 'my home'. Material Mother Nature offering Mother ancient facilities (the pink marble bathtub)... Yes, I am disrupting their work –I know perfectly well that I am disrupting their domination of the world! All these vital beings have taken possession of the whole Matter, (*The Mother touches her body*) life and action –and have made it there domain, this is evident. But they are beings of lower vital, for they seemed artificial –they do not express any higher form, but an entire range of artificial mechanism, artificial will, artificial organization, all deriving from their own imagination and not at all from a higher inspiration.

Night of 23rd -24th January 1961: TOTAL PRESENCE OF SUPRAMENTAL FORCE IN THE BODY. REACTIVATION OF ENERGY CENTRES.

I was not in trance. Then, lying flat, my entire body (but a slightly enlarged body, exceeding the purely physical form) became ONE vibration, extremely rapid and intense but immobile. I don't know how to explain this, because it did not move in space but was a vibration (that is, it wasn't motionless), yet it was motionless in space. And the exact form of my body was absolutely the most brilliant white Light of the supreme Consciousness, the consciousness of the Supreme. The whole body consciousness, without moving, without shifting began consciously to rise up towards the supreme Consciousness—and the junction was made. An absolutely awake junction, no trance. An eternity in the body. Then I began to come back down and realized that all the difficulty I had been fighting the other day and which had created this illness was absolutely ended, ANNULLED –mastered. Actually it was not even mastery but the non existence of anything to be mastered: simply THE vibration from top to bottom; yet here was neither high nor low nor any direction. Then without moving this supreme Consciousness began to **reactivate different centres**. I saw with a new consciousness, a new vision and above all a new power –the entire Work. It was the power that was no longer the same! A truly essential change in the body: it will have to accustom itself to this new Power. It is the conscious and the total presence of the Supramental Force in the body. A feeling that a certain omnipotence is not far away. Still a long, long way to go, but the first step on the way has been taken.

(A parallel of this experience in Savitri)

Even the body shall remember God,
Nature shall draw back from mortality

Savitri-707

The Power that from her being's summit reigned,
The Presence chambered in **lotus secrecy**,
Came down and held the **centre in her brow**
Where the mind's Lord in his control-room sits;
There throned on concentration's native seat
He opens that **third mysterious eye** in man,
The Unseen's eye that looks at the unseen,
When Light with a golden ecstasy **fills his brain**
And the Eternal's wisdom drives his choice
And eternal Will seizes the mortal's will.
It stirred in **the lotus of her throat** of song,
And in her speech throbbed the immortal Word,
Her life sounded with the steps of the world-soul
Moving in harmony with the cosmic Thought.
As glides God's sun into the mystic cave
Where hides his light from the pursuing gods,
It glided into **the lotus of her heart**
And woke in it the Force that alters Fate.

It poured into her **navel's lotus depth**,
Lodged in the little life-nature's narrow home,
On the body's longings grew heaven-rapture's flower
And made desire a pure celestial flame,
Broke into **the cave where coiled World-Energy sleeps**
And smote the thousand-hooded serpent Force
That blazing towered and clasped the World-Self above,
Joined Matter's dumbness to the Spirit's hush
And filled earth's acts with the Spirit's silent power.

Savitri-665

(The parallel Psychic experience)

1st June 1961: THE EXPERIENCE OF CRYSTALLINE OR MUDDY RIVER.

Both were together, like two rooms. It was enough to say, "I want to go there." This interference of "big brother" who wanted to cross the water by his own method: the water grows muddy again. The "big brother" –the physical mind. A crystal clear, imperative will: "I want to go there."

(A parallel of this experience in Savitri)

"Heaven's flaming lights descend and back return,
The luminous Eye approaches and retires;
Eternity speaks, none understands its word;
Fate is unwilling and the abyss denies;
The Inconscient's **mindless waters** block all done."

Savitri-371

Night of 2nd -3rd April 1962: THE FIRST TURNING POINT LEADING TO TOTAL CARDIAC ARREST.

...A group of people wanting to create a new religion based on the revelation of Sri Aurobindo. A big Asuric being has taken the appearance of Sri Aurobindo and declared that I have been a traitor to his work –I did not reject it, because of the infinity of Sri Aurobindo. Vision of true Sri Aurobindo: he showed me that still he was not master of the physical realm. This group of people has wanted to take my life several times, they would like me dead: as long I am in a body upon Earth their purpose cannot succeed... I am no more in my body. Now is the last fight. If the body has to be dissolved, humanity will pass through a critical time. This Asuric force will create a new religion, cruel and merciless. The truth of Sri Aurobindo is a truth of love and light and mercy. And he will have the final victory.

(Parallel of this experience in Savitri)

“This evil Nature is housed in human hearts,
A foreign inhabitant, a dangerous guest:
The soul that harbours it it can dislodge,
Expel the householder, possess the house.
An opposite potency contradicting God,
A momentary Evil’s almightiness
Has straddled the straight path of Nature’s acts.
**It imitates the Godhead it denies,
Puts on his figure and assumes his face.**
A Manichean creator and destroyer,
This can abolish man, annul his world.
But there is a guardian power, there are Hands that save,
Calm eyes divine regard the human scene.”

Savitri-482

(Parallel Experience in The Life Divine)

“It is possible to receive help or guidance or harm or misguidance from these beings; it is possible even to become subject to their influence, to be possessed by their invasion or domination, to be instrumentalised by them for their good or evil purpose. At times the progress of earthly life seems to be a vast field of battle between supraphysical Forces of either character, those that strive to uplift, encourage and illumine and those that strive to deflect, depress or prevent or even shatter our upward evolution or the soul’s self-expression in the material universe. Some of these Beings, Powers or Forces are such that **we think of them as divine**; they are luminous, benignant or powerfully helpful: there are others that are Titanic, gigantic or demoniac, inordinate Influences, instigators or creators often of vast and formidable inner upheavals or of actions that overpass the normal human measure. There may also be an awareness of influences, presences, beings that do not seem to belong to other worlds beyond us but are here as a hidden element behind the veil in terrestrial nature.” The Life Divine-806

(Parallel Experience in The Life Divine)

“In entering within one may find oneself amidst a chaos of unfamiliar and supernormal experiences to which one has not the key or a press of subliminal or cosmic forces, subconscious, mental, vital, subtle physical, which may unduly sway or chaotically drive the being, encircle it in a cave of darkness, or keep it wandering in a wilderness of glamour, allurements, deception, or push it into an obscure battlefield full of secret and treacherous and misleading or open and violent oppositions; beings and voices and influences may appear to the inner sense and vision and hearing **claiming to be the Divine Being** or His messengers or Powers and Godheads of the Light or guides of the path to realisation, while in truth they are of a very different character. If there is too much egoism in the nature of the seeker or a strong passion or an excessive ambition, vanity or other

dominating weakness, or a obscurity of the mind or a vacillating will or a weakness of the life-force or an unsteadiness in it or want of balance, he is likely to be **seized on through these deficiencies** and to be frustrated or to deviate, misled from the true way of the inner life and seeking into **false paths**, or to be left wandering about in an intermediate chaos of experiences and fail to find his way out into the true realisation. These perils were well-known to a past spiritual experience and have been met by imposing the necessity of initiation, of discipline, of methods of purification and testing by ordeal, of **an entire submission to the directions of the path finder** or path-leader, one who has realised the Truth and himself possesses and is able to communicate the light, the experience, a guide who is strong to take by the hand and carry over the difficult passages as well as to instruct and point out the way. But even so the dangers will be there and can only be surmounted if there is or there **grows up a complete sincerity, a will to purify, a readiness for obedience to the Truth, for surrender to the Highest**, a readiness to lose or to subject to a divine yoke the limiting and self-affirming ego. These things are the sign that the true will for realisation, for conversion of the consciousness, for transformation is there, the necessary stage of the evolution has been reached: in that condition the defects of nature which belong to the human being cannot be a **permanent obstacle** to the change from the mental to the spiritual status; the process may never be entirely easy, but the way will have been made open and practicable.” The Life Divine-938-39

Night of 12th -13th April 1962: THE MANIFESTATION OF SUPREME LOVE.

Big pulsations of eternal Love carrying the universe further in its manifestation. And the certitude that what is to be done is to be done and the Supramental Manifestation is realized... All the results of the Falsehood had disappeared: Death is an illusion, Sickness is an illusion, Ignorance is an illusion. Only Love and Love: “You have accepted that this world should know the Supramental Truth, and it will be expressed totally, integrally.” ...And the thing is DONE.

(Parallel of this experience in Savitri)

A strong Descent leaped down. A Might, a Flame,
 A Beauty half-visible with deathless eyes,
 A violent ecstasy, a Sweetness dire,
 Enveloped him with its stupendous limbs
 And penetrated nerve and heart and brain
 That thrilled and **fainted with epiphany**:
 His nature shuddered in the Unknown’s grasp.
 In a moment shorter than death, longer than Time,
 By a Power more ruthless than love, happier than Heaven,
 Taken sovereignly into eternal arms,

Haled and coerced by a stark absolute bliss,
In a whirlwind circuit of delight and force
Hurried into unimaginable depths,
Upborne into immeasurable heights,
It was torn out from its mortality
And underwent a new and boundless change.

Savitri-81

15th August 1962: SRI AUROBINDO SITTING UPON ASHRAM COMPOUND.

Sri Aurobindo sitting upon the Ashram upon the Ashram compound I felt the friction of this presence in subtle physical. A sense of absoluteness, as if all were fulfilled. The most beautiful August-15 we had ever had. All his power was there, far stronger and clearer than when he was in his body.

24th November 1962: A CUBE OF CONCENTRATED WHITE LIGHT.

...an immensity of light, like gold becoming white by its intensity, absolutely immobile, containing an infinite Power. At the centre of that immensity: a cube of concentrated white light, tremendously active, and all that immensity converged there without moving. A cube enveloped in pale gray tulle expressing perfect humility that abolishes the ego. The cube represented my physical being and through it I could discern all the action being done for the whole earth. Things from the past and things far into the future. At the moment, it was nothing but *Sat*: an immobile existence. An absolute certainty that things are like that, although the appearances the appearances may seem altogether different. The gray tulle, like the little wild grass I have named "Humility." I said to myself, "That is why I named it Humility!" And the sense of the separate bodily form had completely vanished. And it was ONE moment of the Manifestation. All we see, think, understand was nothing, unsubstantial, but THAT! ...The body feels how artificial all life's complications and problems are, how different it could be! There are just bad habits, fading away, losing their force, becoming more and more unreal. Like a machine that takes time to run down. In the other consciousness everything is so obvious: that is IT. It is not something you are looking at: it's like that. All life's misfortunes: a bad habit—the time has come to change habits... Still in a transitional period when the true thing is getting established but the tail of the old thing trails behind. The habit of not understanding something unless it can be mentally explained is disastrous. To live THAT spontaneously, all the time, how wonderful it would be!

6th June : EXPERIENCE OF SUPRAMENTAL POWER.

In the night of 6th, for three hours, everything was at a standstill: only the sensation of a stupendous Force. It was spherical. It was going out in innumerable directions. An incalculable mass. I suppose that if the mind had been associated

with the experience, it would have gone mad! But there was in the physical centre an ecstasy that sparkled like a diamond to reassure the body: “Don’t be afraid, don’t worry.” Only universal forces in action, and a sparkling, ecstatic point in that immensity. It is the first time: it was everywhere at the same time. It was something happening for the earth (the earth was very small). And no psychological perception (peace, love, knowledge etc.): a pure vibratory sensation on a colossal scale. When I woke up, my head felt inordinately swollen –but the clear-headedness is the same as ever.

This independent, once **a power supreme**,
Self-born before the universe was made,
Accepting cosmos, binds himself Nature’s serf
Till he becomes her freedom – or God’s slave.

Savitri-542

9th December 1963: THE BATTLE IN THE SUBCONSCIENT.

On December 9, a frightful battle in the Subconscient, like a return of the 1958 attack: the same origin of forces. It went on during the meditation. It stops the heart, so it was unpleasant.

Q:- Was there no human instrument?

No, but plenty of spots to which that force clings: it clings to certain tendencies, attitudes, reactions.

During the meditation: a grating in the cells. A very aggressive ill will which belongs to a dark age... A victory of that very black force over the one that tries to follow more harmonious paths...

29th February 1964: SPARKLING OF WHITE STARS.

During the meditation of 29th I noticed (I looked), I noticed that for about two days, the atmosphere had been a full of a sparkling of white stars, like dust – a twinkling dust of white stars. I saw it had been there for three days. And at the time of meditation, it became extremely intense. But it was widespread, it was everywhere. ...There seemed to be nothing but sparkling diamond everywhere, absolutely everywhere. And it had a tendency to come from above downward. It lasted not just hours, but days... But there was nothing stunning or magnificent or astounding about it: nothing of the kind, nothing spectacular, nothing to give the feeling of a “great experience” –very quiet, but very, very self assured. Very quiet.

Night of 6th -7th March 1964: THE EXPERIENCE OF ANANDA OF PROGRESS.

Something has begun to permeate this terrestrial consciousness: a power of transformation, the ananda of progress, of the animal becoming man, of man becoming superman, what a force, what a power—I had never felt that intensity in the material world. And no resistance anywhere: everything was enthusiastically participating. ...The return to ordinary consciousness: a sort of superficial bark,

something very artificial, then, dry. ... The experience of the Ananda of progress gave a TERRESTRIAL meaning to all those scattered little promises. The earth – a little thing which my consciousness dominated, but which was exclusive object of my concentrations. The present imperfections of the body are tolerated: the “obvious” transformation –something secondary and not urgent in the overall vision of the Work. But soon, the body could be entirely driven by the direct Will. The feeling that a corner has been turned for the earth. This morning I noted the experience through the same process – ‘the penetration and permeation into material substance of the Ananda of the power of progress in Life.’” The whole material substance of the earth received this ananda of the power of progress. Even plants participated. ...A power that can crush everything and rebuild everything. Only when the flash of the mental transformation through the Supramental descent joins the ananda of Power will there occur things that will be a bit... indisputable. For the moment, only those who have can see: they see examples of tiny miracles multiply. ... During the experience, I knew there would be another one, which is yet to come, which would join with this one to form a third, and that junction will change something in the appearances. I do not know when it will come.

(Parallel of this experience in Savitri)

This world of bliss he saw and felt its call,
But found no way to enter into its joy;
Across the conscious gulf there was no bridge.

Savitri-128

24th March 1964: THE SUBSTITUTION OF TRUE VIBRATION.

...(on this day) again, the experience was quite concrete and powerful: it is not necessary to move, or to move anything, for this Truth Consciousness to replace the consciousness of deformation or distortion. In other words, the capacity to live in and be this true Vibration –essential and true –seems to have the power to SUBSTITUTE this Vibration for the vibration of Falsehood and Distortion, to such an extent that... For instance, the outcome of Distortion or of the vibration of distortion should naturally have been an accident or catastrophe, but if, within those vibrations, there is a consciousness that has the power to become aware of the Vibration of Truth and therefore manifest the Vibration of Truth, it can –it must –cancel the other vibration. Which would be translated, in the external phenomenon, by an intervention that would stop catastrophe... There is a growing feeling that the True is the only way to change the world; that all other process of slow transformation are always a tangent (you draw nearer and nearer but you never arrive) and the last step must be this --the substitution of the true vibration.

(Parallel of this experience in Savitri)

A slowly changing order binds our will.

This is our doom until our souls are free.
A mighty Hand then rolls mind's firmaments back,
Infinity takes up the finite's acts
And Nature steps into the eternal Light.
Then only ends this dream of nether life.

Savitri-154

25th March 1964: THE DESCENT OF TRUTH POWER.

Two or three nights ago, something like that occurred: in the middle of the night, early morning, there was a descent of this Force, a descent of this Truth Power; and this time it was everywhere (it's always everywhere), but with a special concentration in the brain –not in this brain: in THE brain (The Mother's experiences are not individual experiences, but experiences of the earth-consciousness.). And it was so strong, so strong, so strong! The head felt as if it were about to burst – so that for about two hours I simply had to keep calling for the widening of the Lord's Peace: "Lord, Your widening, Your peace," like that in the cells. And with the consciousness (which is always conscious, of course [gesture above]) that the descent into an unprepared brain would be enough to drive you completely mad or absolutely daze you (at the very best), or else you would burst ... This experience, like the other one (Experience of 7th March), hasn't left. ...And I saw (because I wanted to see, and I saw) that the other experience was still there but it was beginning to be almost habitual, almost natural, while this one was new. It was the result of my old prayer: "Lord, take possession of this brain." ...Well, that's what is happening—happening everywhere, all the time. So if it happens in a large enough aggregate, it gives the appearance of a miracle – but it is a miracle of the whole EARTH.

30th September 1964: A VERY MATERIAL POWER EXERTING PRESSURE.

It like beginning of a new phase. For a few days now, whenever something or other goes wrong, when, for instance, people don't do what they should or their reactions are wrong or when they are difficulties..., now there come into me a sort of Power, a VERY MATERIAL Power, which goes like this (gesture of pummeling), which goes at things and pushes terribly hard –oh, what a pressure it makes! ... And it comes without my willing it, it goes without my knowing it. ... Naturally, the inner Power is put into action (that Power which obviously is always increasing), but it never used to be exerted in that way, in detail, on tiny things of that sort, like someone's wrong attitude of an action that doesn't confirm to the Truth, anyway lots of things... pitiable things, which I used to watch: I would smile, put the Truth-Light on them (gesture from above) and would leave them. But now, it's not that way: "that" comes, and it's like something that comes and says to people, things, circumstances and individuals (in an imperative tone): "You shall do what the Lord wills – you shall do what He wills. And beware! You shall do what He wills." ...It makes me laugh, it must be having some effect!

3rd November 1964: EXPERIENCE OF SUPREME'S PRESENCE IN A PERSONAL FORM.

For the first time... I had in a flash – it lasted just a flash – for the first time in my life, I had the PHYSICAL experience of the Supreme's Presence in a personal form.

It was not a defined form, but it was a personal form. And it came in the wake of a series of experiences in which I saw the different attitudes of different categories of people or thinkers, according to their conviction. It came as if that form were saying to my body (it was PHYSICAL presence), as if it were saying, really with words (it was a translation; the words are always a translation—I don't know what language the Supreme speaks (!), but it's translated, it must be translated in everyone's brain according to his own language) as if He were telling me, "through you" (that is through this, the body) "I am charging..." (it was like a conquest, a battle), "I am charging to conquer the physical world." That is how it was. And the sensation was really of an all powerful Being whose proportions were like ours, but who was everywhere at once.

(Parallel of this experience in Savitri)

An incense floated in the quivering air,
A mystic happiness trembled in the breast
As if the invisible Beloved had come
Assuming the sudden loveliness of a face
And close glad hands could seize his fugitive feet
And the world change with the beauty of a smile.

Savitri-290

7th November 1964: EMPTY HEAD.

For the past three days there has been a constant phenomenon: something... I don't know what it is... as if the whole head were being emptied (The Mother shows the blood going downward). Physically that is what you feel before fainting, as if all the blood were leaving the head: the head empties, and then you faint.

11th February 1965: THE ASHRAM ATTACKED BY RIOTERS

I had for the first time the consciousness of the physical Truth of the earth, that is, the quality of the vibration of Truth in the physical earth consciousness. A stillness unknown to the physical: the whole attack seemed like an absolute Falsehood, but I saw all the points of falsehood in the Ashram's atmosphere that made the contact possible,... The true Vibration of Peace can cure everything. Now I have caught hold of it... "The power of discrimination between the impulses that come from the Truth and those that come from the falsehood is one

of the first effects of the Advent of the Truth's Light in the earth's atmosphere."... "Behind all the destructions of Nature or the human destructions there is always Kali's power. Whatever is Divine in its essence cannot be touched by these destructions. The extent of the damage gives the measure of the imperfection."

5th December 1965: THE BLACK MAGIC.

On 5th December I saw it (black magic), and afterwards I understood. It was extremely interesting, but it was impossible to repeat. On the 5th, at meditation, I knew what it was. ... On the afternoon of the 5th, after I had understood clearly and seen everything and done everything, suddenly ... (you know how Sri Aurobindo used to take away illnesses: it was like a hand that came and took away the disease), it went away just like that, it was taken away, literally taken away like that, and the body was INSTANTLY fine. Oh, you know, I am still flabbergasted.

2nd June 1966 (two nights ago): ANANDA IN THE CELLS.

A new experience: the whole cellular consciousness shot through by a material power of a fantastic velocity –light is slow and unhurried in comparison. As if carried away by a movement so fast that the cells felt suffocated. Three hours. For the first time in my life I felt the Ananda in the cells. Previously, the body's whole existence was based on surrender and endurance; but "that" was so innocent and pure a joy, and I was shown: there isn't one vibration that isn't vibration of joy. Light, so light. It wasn't flowing through the cells: they were IN movement, they were moving with that same fantastic velocity, felt materially.

11th June 1966: THE MIND, AN IMMENSE BALOON.

This morning, I had, for instance, a whole series of experiences regarding the notion of selfishness. Sri Aurobindo said, '...the most selfish of all is the Divine, since everything belongs to Him and He sees everything in relation to Himself!' A moral atmosphere so far from the Truth. The Mind: an immense balloon, as large as the earth. As soon as you get out of it, an immensity of such living light! All the rest becomes so paltry. The ultimate outcome of this Yoga is something so wonderful that even the most unique experience are insipid in comparison. The body feels it's not too high a price to pay for that. A fullness of experience that can be known only in the body. An absoluteness of sincerity in the body: YOU ARE.

31st August 1966: THE BODY LIVED THE TRUTH.

The body lived the Truth this morning several times for a few seconds (which might have been eternities). But it is obvious that if everything were ready for "that" to be established, it would mean omnipotence. ...I mean it abolishes nothing of the Manifestation; you don't even feel that Falsehood is abolished: it doesn't exist, it isn't. Everything can remain exactly as it is; it becomes only a question of choice: you choose this way, choose that way... And a splendour of

joy, of beauty, of harmony, plentitude of luminous consciousness in which there is no darkness anymore: it no longer exists. And it truly is the choice between life and death. A tiny nothing which changes everything, lived at the very heart of the cells. That is how a dead man can come back to life: through that change. The certitude that everything was necessary, from the most marvelous for the human consciousness to the most horrible. ... Even physical suffering, material suffering, which is one of the things most difficult to feel as illusory: a lamentable act you put on for yourself, for the cells. And I am speaking from experience, with convincing examples.

Night of 13th – 14th November 1966: SRI AUROBINDO IN SUBTLE PHYSICAL.

I spent the whole night with Sri Aurobindo, at least four hours in that subtle physical world. He has quite a beautiful abode there! It is magnificent –And it's not fluid: it's very concrete, yet at the same time not fixed! It has a suppleness that adapts to all necessities. It is really interesting. ... but it's still a phase of preparation and adaptation: it is not final. It is not final: there are experiments, trials. It's extremely supple, it's in a phase of formation, as though it were preparing for a manifestation, or rather, "learning" to be what it must be. It's very interesting.

24th April 1967: INTERPENETRATION OF VIBRATION OF HARMONY.

A constant interpenetration of the vibration of Harmony and the general vibration of disorder; a simple movement of consciousness sends you to one side or the other. The descent of vibration of Harmony: a power capable of crushing an elephant. The body loses the sense of its own existence, the time flashes by in a second. The first time my body has had that sort of Samadhi. Sri Aurobindo said he never had a Samadhi in his body; neither did I ... a light like molten gold: very thick, a weight. No more body, nothing but That. And an action that does not cause any movement: a sort of pressure which displaces nothing... Sri Aurobindo said: when the Supramental force is there you get a sense of unconditioned all-powerfulness.

4th May 1967 (4.5.67): YEAR OF COMPLETE REALISATION, THE GOVERNMENT WOULD OBEY THE SUPRAMENTAL INFLUENCE.

On the morning of 4th, when I got up (it was 4.30), suddenly I seemed to be sent ... well, it was as if I were sent a ball of lightning like this (The Mother strikes her head). I said, "Ah, very well!" (The Mother laughs) But it shook me! It was so strong that it shook me. Then came the explanation of the "message" for 4.5.67. It came in English... It was Sri Aurobindo speaking to me, but He said it like that! "The Divinity mentioned by Sri Aurobindo is NOT A PERSON, but a condition to be shared and lived by all those who prepare themselves for it."

Night of 26th August 1968: SUPRAMENTAL PRESSING FROM EVERYWHERE.

Powerful and prolonged penetration of the Supramental forces into the body, everywhere at the same time... Penetration into the body: Yes, penetrations of currents I had had several times, but that night, what came all of a sudden was as though there was nothing anymore except a Supramental atmosphere. Nothing remained except that. My body was in it. And it was pressing to enter, from everywhere, but everywhere at the same time – everywhere: You understand, it was not a current flowing in, it was an atmosphere penetrating from everywhere. It lasted for at least four or five hours. And there was only one part that was BARELY penetrated: it was from here to here (gesture between the throat and the top of the head). Here it seemed gray and dull, as if the penetration were less... My teeth are in a dreadful state, my head is in a dreadful state –I tell you, I can't see any more, can't hear anymore, can't ... All this (from head to throat) is in need of a great transformation. But apart from it, all the rest without exception – it was pouring and pouring and pouring in... I had never, never seen that before, never! It lasted for hours –hours. Perfectly consciously.

(Parallel of this experience in Savitri)

Heaven's leaning down to embrace from all sides earth,
A quiet rapture, a vast security.

Savitri-716-17

1st January 1969: SUPRAMENTAL PERSONALITY.

On the 1st, something really strange took place: something very material, a golden light with a smiling benevolence. It had a taste, so concrete was it. The impression was that of an immense personality, so very benevolent, and coming to help. Was it Supramental personality which will manifest later in the material forms? It came directly into the body, not through some inner being. Now there is a sort of certitude. I feel it is the formation that's going to permeate and express itself in what will be the bodies of the Supramental. Maybe the superman? But a human of divine proportions: without weakness and shadows.

24th March 1972: EXPERIENCE OF A COMPLETELY NEW BODY.

For the first time, early this morning, I saw myself: my body. I don't know whether it's the Supramental body or... (what shall I say?) a transitional body, but I had a completely new body, in the sense that it was sexless: it was neither woman nor man... that's the first time. It was around four in the morning, I think. And perfectly natural. I only remember what I saw (*gesture from chest to waist*). I was covered only with veils, so I only saw... What was very was the torso, from the chest to the waist: it was neither male nor female... But it was lovely, my form was extremely svelte and slim –slim but not thin. And the skin was very white,

just like my skin. A lovely form. And no sex –you couldn't tell: neither male nor female. The sex has disappeared... The same here (*The Mother points her chest*), all that was flat. I don't know how to explain it. There was an outline reminiscent of what is now, but with no forms, not even as much as man's. a very white skin, very smooth. Practically no abdomen to speak of. And no stomach. All that was slim.

Night of 3rd -4th May 1972: EXPERIENCE OF A GOLDEN FORCE PRESSING DOWN.

Strange feeling ... Since last night, a strange impression that the Divine has become... (*how to formulate it?*) like a golden Force pressing down like this (*gesture of pressure on the earth*). They alone, who by their aspiration are able to pass through to the Divine Origin, will escape catastrophes... Only those who have an aspiration, a sincere and unconditional aspiration towards the Divine, only they will escape –they will stand in a golden glory.

10th January 1973: THE HEART HAD STOPPED BEATING.

... Yesterday or the day before, I don't remember, all of a sudden, for two or three minutes my body was seized by the horror of death –the idea of being put like this (*gesture of being tossed into a hole*) in a tomb was so horrifying! Horrifying... I couldn't have stood that more than a few minutes. It was HURRIFYING. Not because I was buried alive, but because my body was conscious. It was considered “dead” by everybody for the heart had stopped beating –yet the body was conscious ...that was a horrible experience... I was displaying all the signs of “death,” you know, the heart was not working, nothing was working –but I was conscious. The body was conscious.

(Parallel of this experience in Savitri)

Even if he seems to leave her to her lone strength,
Even though all falters and falls and sees an end
And **the heart fails** and only are death and night,
God-given her strength can battle against doom
Even on a brink where alone seems close
And no human strength can hinder or can help.

Savitri-661-62

SABCL/Vol-26/p-64

Sri Aurobindo had already realized in full two of the four great realizations on which his Yoga and his spiritual philosophy are founded.

(1) The first he had gained while meditating with the Maharastrian Yogi Vishnu Bhaskar Lele at Boroda in 1908; it was the realization of the silent spaceless and timeless Brahman gained after a complete and abiding stillness of the whole

consciousness and attended at first by an overwhelming feeling and perception of the total unreality of the world, though this feeling was disappeared after his (2) second realization which was that of the cosmic consciousness and of the Divine as all beings and all that is, which happened in the Alipore jail and of which he has spoken in his speech at Uttarapara. To the other two realizations, (3) that of the supreme Reality with the static and dynamic Brahman as its two aspects and (4) that of the higher planes of consciousness leading to the Supermind he was already on his way in his meditations in the Alipore jail.

Yes. In fifty years the whole world, all the receptive section of humanity (I am not saying intellectual, I am saying receptive), all the receptive section of the world will be embraced—not “embraced”: ABSORBED in the power of Sri Aurobindo’s thought.

Those who already are have the good fortune of being the first ones, that’s all.

(silence)

It’s very interesting, you know, the greater part live in the past; a good number (they are more interesting) live in the present; and just a few, an infinitesimal number, live in the future. That’s true.

Whenever I look at people and things I always get the feeling of going backwards! (*Gesture of turning around and looking behind*) I know (it’s not even “I know,” or “I feel,” it’s none of that), I AM—I am ahead. In consciousness, I am in the 2000. So I know how things will be, and... (*Mother laughs*) it’s very interesting!

(long silence)

Three quarters of humanity are obsolete.

16.02.1972

(Mother’s Agenda-13/65)

* * *

Basically, in order to feel at home in the world as it is today, one must belong to the category I spoke of the other day, of those who have established a harmony with all the human faculties, who are satisfied, and also who are egocentric enough not even to notice that things aren’t that way for others. Then it’s fine; otherwise... Sri Aurobindo very much belonged (in his outward being) to the category of those who want things to change, who push for progress, who want to move on, who want to reject the past... very much so. He had to make a great effort to be satisfied with things and people; it was his compassion that made him accept people around him as they were. Otherwise he used to suffer a lot.

(Mother’s Agenda-6/818-319)

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... A Politechnician who sent me a note asking, “**Are you God?**”

I had seen the man two days earlier: he is very fine. If I hadn't seen him I wouldn't have answered, but as I saw him and he happens to be fine, I suspected from the way he asked the question that he must be a-gentleman-born-in-a-Catholic-family. So I answered, **"This question may be asked of EVERY human being, and the answer is, yes, potentially."** And out of consideration for his goodwill, I added (I don't remember the exact words): **"This is the task everyone must accomplish."**

(Mother's Agenda-7/172)

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Some give their soul to the Divine, some their life, some offer their work, some their money, **a few consecrate all of themselves and all they have- soul, life, work, wealth; these are the true children of God.** Others give nothing. These whatever their position, power and riches are for the Divine purpose valueless ciphers.

The Mother
(Prayers & Meditations)

* * *

Hard is it to be in the world, free, yet living the life of ordinary men; **but because it is hard, therefore it must be attempted and accomplished.**

(SABCL-17/91)

Vivekananda, exalting Sannyasa, has said that in all Indian history, there is only one Janaka. Not so, for Janaka is not the name of single individual, **but a dynasty of self ruling kings and the triumph cry of an ideal.**

There have been hundreds of perfect Sannyasins, because Sannyasa has been widely preached and numerously practiced; **let it be the same with the ideal freedom and we shall have hundreds of Janakas.**

Sannyasa has a formal garb and outer tokens; therefore men think they can easily recognise it; **but the freedom of a Janaka does not proclaim itself and it wears the garb of the world;** to its presence even Narada was blinded.

(SABCL-17/90-91)

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"I don't believe in advertisement except for books etc., and in propaganda except for politics and patent medicines. But for serious work it is a poison. It means either a stunt or a boom- and stunts and booms exhaust the thing they carry on their crest and leave it lifeless and broken high and dry on the shores of nowhere- or it means a movement. A movement in the case of work like mine means the founding of a school or a sect or some other damned nonsense. It means that hundreds and thousands of useless people join in and corrupt the work or reduce it to a pompous farce from which the Truth that was coming down recedes

into secrecy and silence. It is what has happened to the ‘religions’ and is the reason of their failure.”

Sri Aurobindo
(SABCL-26/375)

That passage should be typed and put up in Auroville. It is INDISPENSABLE. They all have a false idea about propaganda and publicity. It should be typed in big letters; at the top, “Sri Aurobindo said,” then put the quotation, and send it to Auroville.

Say I am the one who’s sending it.

(Mother’s Agenda-12/39)

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Sri Aurobindo was very, very conscious of this general confusion, and so he didn’t much like...he wanted absolutely no propaganda, but he also didn’t much like attempts to “explain things” to people and make them “understand”, because he very well knew **how useless it is**. He very, very often said to me: no propaganda whatsoever; of course, and above all, above all, no attempt to make people understand: the maximum effect one can obtain is the effect of the Consciousness at work in the world (universal gesture), because in everyone it produces the utmost the person can do—the utmost of what he can understand, he understands through the influence of the pressure of the Consciousness. As soon as words intervene, the whole mind makes a mess of it.

Certainly, Sri Aurobindo must have had experiences analogous to the ones I have had; now I am absolutely convinced of that. Because people who are full-full-of complete goodwill, who are under the constant Influence, who make an effort, they are...(gesture at ground level) **from another world**.

(Mother’s Agenda-10/60)

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And all the more great and difficult since (certainly because of the necessities of the work) I am surrounded only by people who are on the other side. I don’t have around me a single optimist. All that people tell me, all that they bring to me, is always the vision (more or less clear and complete) of what should go; but the vision of what should be...I have never found it except in Sri Aurobindo.

It’s only in sudden gusts, in flashes, now and then, and only when he wrote (never when he spoke) that you find that sort of sharp thing, of sharp discernment, like in what we translated the other day. Otherwise, when he spoke, when he was with people, there was never a negative criticism.

No one else.

From my earliest childhood (when I was five, my memories at five) and for more than eighty years, I have always been surrounded with people who brought me an abundance of revolt, discontent, and then, more and more so, cases (certain cases have been very acute and still are) of sheer ingratitude—**not towards me, that doesn’t matter at all: towards the Divine**. Ingratitude... that is something I

have often found very, very painful—that it should exist. It’s one of the things I have seen in my life that **seemed to me the most...the most intolerable—that sort of acid bitterness against the Divine, because things are as they are, because all that suffering was permitted.** It takes on more or less ignorant, more or less intellectual forms...but it’s a kind of bitterness...

(Mother’s Agenda-4/426)

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“...I’m even told that there are some people who shouldn’t be in the Ashram.

My reply is that the **whole world should be in the Ashram!**

But as I cannot contain the whole world, I have to contain at least one representative of each type.”

(Mother’s Agenda-1/468)

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Q:- X has spoken to me several times of his lack of esteem for most people in the Ashram: ‘Why does Mother keep all these empty pots?’ he says.

If he imagines for one moment that I believe all the people here are doing sadhana, he is grossly mistaken!

The idea is that the earth as a whole must be prepared in all its forms, including even those least ready for the transformation. There must be a symbolic representations of all the elements on earth upon which we can work to establish the link.* The earth is a symbolic representation of the universe, and the group is a symbolic representation of the earth.

* With the Supramental World.

Sri Aurobindo and I had discussed the matter in 1914 (quite a long time ago), for we had seen two possibilities: what we are now doing, or to withdraw into solitude and isolation until we had not only attained the Supermind, but begun the material transformation as well. And Sri Aurobindo rightfully said that we could not isolate ourselves, **for as you progress, you become more and more universalized, and consequently...you take the burden upon yourself*** in any case.

* Original English.

And life itself has responded by bringing people forward to form a nucleus. Of course, we clearly saw that this would make the work a bit more complex and difficult (it gives me a heavy responsibility, an enormous material work), but from the overall point of view- for the Work- it’s indispensable and even inevitable. And in any case, as we were later able to verify, each one represents simultaneously a possibility and a special difficulty to resolve. I have even said, I believe, that each one here is an impossibility.*

(* ‘Each one here represents an impossibility to be resolved’; *Words of the Mother*, p. 14(January 15, 1933).

(Mother’s Agenda-1/415-416)

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The truth is, VERY FEW people are ready to be here, very few. We have taken in all types—we accept, we accept, we accept—afterwards, we shift. And the shifting goes on more and more. Actually, we accept everything, the entire earth, and then...*(gesture)* there's a **churning**. And everything useless goes away.

The opposition is clearly becoming stronger and stronger, a very good sign—it means we are advancing. But circumstances are growing more and more difficult: the least thing becomes an opportunity to demonstrate bad will and spite—on the part of the government, on the part of people here and so on. Seen from a superficial viewpoint, we are more than ever in the soup. But this makes my heart rejoice! I take it as a sign that we are getting nearer.

Don't let it trouble you, you must always smile. Smile, be absolutely above it all—absolutely.

(Mother's Agenda-2/112)

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Mon petit, that's why we started the Ashram! That was the idea. Because when I was in France, I was always asking myself, "How can people have the time to understand the way to free themselves? How can they even have the time to understand the way to free themselves?" So I thought: a place where material needs are sufficiently satisfied, so that if you truly want to free yourself, you can do so. And it was on this idea that the Ashram was founded, not on any other: a place where people's means of existence would be sufficient to give them the time to think of the True Thing.

(Mother smiles) Human nature is such that laziness has taken the place of aspiration (not for everyone, but still fairly generally), and license or libertinism has taken the place of freedom. Which would tend to prove that the human species must go through a period of brutal handling before it can be ready to get away more sincerely from the slavery to activity.

The first movement is indeed like this: "At last, to find the place where I can concentrate, find myself, live truly without having to bother about material things..." This is the first aspiration (it's even on this basis that the disciples—at least in the beginning—were chosen), but it doesn't last! Things became easy, so you let yourself go. There are no moral restraints, so you do stupid things.

But it cannot even be said it was a mistake in recruiting—it would be tempting to believe this, but it's not true, because the recruiting was done on the basis of a rather precise and clear inner sign... **It's probably the difficulty of keeping the inner attitude unalloyed.** That's exactly what Sri Aurobindo wanted and attempted; he used to say, "If I can find a hundred people, it will be enough for my purpose."

(Mother's Agenda-5/193)

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We are putting together...(what can I call it?) a set of rules (oh, that's an ugly word) for admission to the Ashram.... Yes!... Not that if you accept the rules

you're admitted, it's not that, but when someone is admitted, we tell him, But, you know, here is ..." (when he is potentially admitted), "here is what you are committing yourself to by becoming a member of the Ashram." Because requests for admission are pouring in like locusts, and at least ninety-nine times out of a hundred, it's from people who want to come here to be comfortable and rest and do nothing-one in a hundred comes because he has a spiritual aspiration (oh, and even then ... it's mixed). So they shouldn't tell us afterwards (because we've had such experiences), "Oh, but I didn't know it was that way," with the excuse that they hadn't been told. For instance, "I didn't know we weren't allowed to..." (*Mother questions herself for a moment*) What isn't allowed?... (Then, laughing, she points to Satprem:) Somking isn't allowed. And drinking alcohol isn't allowed, being married isn't allowed, except nominally, and so on. And then you have to work, and all your desires aren't automatically satisfied. So they send me letters, "But you told me that ..." (oh, things I never said, naturally), "at such-and-such a date" (you understand, sufficiently far back for me not to remember!), "you told me that..." And from what they write I see very clearly what I said and how they turned it upside down. So now we'll prepare a paper that we'll give them to read, and we'll ask them, "Have you clearly understood?" And when they have said they've clearly understood and have signed, at least we'll keep the paper, and when they start being a nuisance, we can show it to them and tell them, "Beg your pardon, we told you this wasn't a..." (what's the word?) "an Eden where you can stay without doing anything where your bread is buttered on both sides!"

So I put as first condition (I wrote it in English): **the sole aim of life is to dedicate oneself to the divine realization** (I didn't put it in these terms, but that's the idea). You must first (you may deceive yourself, but that doesn't make any difference), first be convinced that this is what you want and you want this alone-primo. Then Nolini told me that the second condition should be that my absolute authority had to be recognized. I said, "Not like that!", we should put that "Sri Aurobindo's absolute authority is recognized" (we can add [*laughing*], "represented by me," because he cannot speak, of course, except to me-to me he speaks very clearly, but others don't hear!). Then there are many other things, I don't remember, and finally a last paragraph that goes like this (*Mother looks for a note*).... Previously, I remember, Sri Aurobindo had also put together a little paper to give people, but it's outdated (it was about not quarreling with the police! And what else, I don't I don't remember-it's outdated). But I didn't want to put prohibitions in, because prohibitions...first of all, it's an encouragement to revolt, always, and then there is a good proportion of characters who, when they are forbidden to do something, immediately feel an urge to do it-they might not even have thought of it otherwise, but they just have to be told about it to ... "Ah, but I do as I like." All right.

(*Mother starts reading*) *To those ...* I am making a distinction: there are people who come here and want to dedicate themselves to divine life, but they come to do work and they will work (they won't do an intensive yoga because not

one in fifty is capable of doing it, but they are capable of dedicating their life and of working and doing good work disinterestedly, as a service to the Divine—that's very good), but in particular, *To those who want to practice the integral yoga, it is strongly advised to abstain from three things....* So the *three things* ([*laughing*] you put your fingers in your ears): *sexual intercourse* (it comes third) *and drinking alcohol and ... [whispering] smoking.*

(Mother's Agenda-6/127-129)

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(A disciple has written an article on the Ashram's future in which she said in particular, "The Ashram will become an occult center, a select collectivity...")

I am not at all anxious for advertisement or publicity for the Ashram. It is not necessary at all.

It's not necessary to talk about the Ashram—(*laughing*) the true way to make it "occult" is not to talk about it!

(Mother's Agenda-9/130)

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There is no necessity to reveal one's plans and movements to those who have no business to know it, who are incapable of understanding or who would act as enemies or spoil all as a result of their knowledge. Secrecy is perfectly admissible and usual in spiritual matters except in special relations like that of the Shishya to the Guru. We do not let people outside know what is going on in the Ashram but we do not tell any lies about it either. Most Yogis say nothing about their spiritual experiences to others or not until long afterwards and secrecy was a general rule among the ancient Mystics. No moral or spiritual law commands us to make ourselves naked to the world or open up our hearts and minds for public inspection. Gandhi talked about secrecy being a sin but that is one of his many extravagances.

(SABCL-26/380)

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Work here and work done in the world are of course not the same thing. The work there is **not in any way a divine work in special**- it is ordinary work in the world. But still one must take it as a training and do it in the spirit of Karmayoga- what matters there is not the nature of work in itself, but the spirit in which it is done. It must be in the spirit of the Gita, without desire, with detachment, without repulsion, but doing it as perfectly as possible, not for the sake of the family or promotion or to please the superiors, but simply because it is the thing that has been given in the hand to do. It is a field of inner training, nothing else. One has to learn in it these things, equality, desirelessness, dedication. It is not the work as a thing for its own sake, but one's way of doing it that one has to dedicate to the Divine. Done in that spirit, it doesn't matter what the work is. If one trains oneself spiritually like that, then one will be ready to do in the true way whatever special work directly for the Divine, (such as the Ashram work) one may any day be given to do.

(SABCL-23/P852)

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As for him (X), even now his way of working consists in eliminating all obstacles—just the opposite of what Sri Aurobindo was doing. Sri Aurobindo used to envelop them, like this (*Mother opens her arms to embrace everything*), and then act upon them so that they would no longer be obstacles. But the first thing X said when he first came to the Ashram was, ‘Oh, there are a lot of elements which should not be here!’ And he would talk about a ‘purge’: eliminate, eliminate, eliminate. But if you eliminate everything from life which is unresponsive to the Divine, what will be left?

Q: He certainly hasn’t understood Sri Aurobindo’s Yoga. And it’s useless to try to explain anything to him.

He began to understand after a year, and he understands much better now. But he is shut up in his construction. **He doesn’t have the kind of personality that can see the earth as something very small. And that’s basically what is needed with Sri Aurobindo: the earth must be seen as just a small field of experience...within an eternity.**

But that’s difficult.

(Mother’s Agenda-2/152)

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...I don’t know how to put it. But it was as vast as the world. It was the earth (it’s always the earth consciousness), not the universe: the earth, the earth consciousness. But I was conscious then of the universe and of the action on the earth (both things), **of the earth as a very small thing in the universe (*Mother holds a small ball in her hands*)**. I don’t know, it’s hard to say, but when it expressed itself, there was also the perception of the difference in vision between that moment [during the experience] and afterwards...But all this is inexpressible. Yet it is an absolute knowledge—it’s another way of knowing. Sri Aurobindo explained this, that all mental knowledge is a seeking: you seek; while this knowledge has another quality, another flavor. And then the power of the Harmony is so wonderful! (*Mother again depicts a great Rhythm, her arms outstretched*) So wonderful, so spontaneous, so SIMPLE. And It stays there, as if It supported the entire world as it is; it is a kind of inner support of the world—the world leans on it.

(Mother’s Agenda-5/154)

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I have so totally forgotten a whole world of incidents and events that when someone reminds me of something (the people around me have lived with me, so they have seen things and remember them), I get the feeling that they are speaking of someone or something else-it no longer has any connection with me at all. And it’s the same with everything, whether near or far, which has brought to my

consciousness whatever it had to bring, lost its utility and –disappeared. Only, these memories probably still have some utility for the others, so they remain. But for me it's completely erased, absolutely, as if it had never been.

It's the only way to forget.

People often try to forget the past, but it doesn't work. Only once it has brought all the lessons that it was meant to bring into your life (it's decanted, so you see the thing in its deepest truth), is its utility finished, and it disappears.

I am convinced that at heart Karma is simply all the things we haven't used in the true way that we drag along behind us...If totally and clearly we have learned the lesson which each event or each circumstance ought to have brought, then it's finished, its utility is gone and it dissolves.

It's an interesting experience to follow and observe.

(Mother's Agenda-1/463-464)

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So a whole slice of my life came back, but it didn't stop there! It keeps extending back further and further, and memories keep on coming, things that go back sixty years now, even beyond, seventy, seventy-five years –they are all coming back. **And so it all has to be put in order.**

It's quite odd, for this was not a personal consciousness, it was not 'someone remembering his life'—this is what I found most interesting; what came were pieces, little chunks of life's construction, a collection of people and circumstances. And it is impossible to separate the individual from all that is around him, it's clear! It all holds together like... (if you change one thing, everything is changed) it holds together like an agglomerated mass.

(Mother's Agenda-1/482)

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Sri Aurobindo wrote somewhere, I don't remember in what connection, that in certain state of consciousness one had the power to CHANGE THE PAST. I found that very striking.

Because it's an experience I've had several times, and with all this work I am doing now, I understand better. You see, what seems to be perpetuated or preserved isn't individuals: it's states of consciousness—states of consciousness. Those states of consciousness manifest through many individuals and many different lives, and those states of consciousness are what progress towards a more and more luminous perfection. There are now, at present, all kinds of "categories" of states of consciousness that come one upon another in order to be put in contact with the Truth, the Light, the perfect Consciousness, and at the same time they have retained a sort of imprint (like a memory) of the moments when they manifested.

There is a big work of transformation of the material states of consciousness going on: the states of consciousness nearest to the Inconscient, the most material states of consciousness. They come like that [to present themselves to Mother], with one or two examples of their previous manifestation (perhaps

even their first emergence from the Inconscient), and then I see the transition (along with what has transformed them, changed them or even simply altered them through successive manifestations), the transition up to the point when they are now presented before the supreme Consciousness for the final transformation. This is a perpetual work, so to speak, because, interestingly, it's a work I can go on doing while seeing people...

(Mother's Agenda-7/243-244)

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There are two things in every human being: what comes from the past and has persisted because it is formed and conscious, and then all that dark, unconscious mass, really muddy, that is added in every new life. Then the other thing gets into that and finds itself imprisoned, you know—adulterated and imprisoned—and generally it takes more than half one's life to emerge from that entanglement....

...That discovery I made at the age of about fifteen or sixteen, or seventeen. I began to see clearly all the "gifts" (if we can call them that) that came from father, mother, parents, grandparents, education, people who looked after me, that whole mudhole, as it were, into which you fall headfirst. And then, the quality of the vibration, the quality of the sensation, of the so-called "thoughts" (which aren't thoughts, but are almost automatic mental reflexes of sorts) and of the feelings (if you can call them feelings: they are kinds of reactions to the milieu and to all that comes from outside)—it all swarms, swarms like worms in the mud.

Everyone is born with...(what can I call it?) *some special twist (laughing)*—I know my own twist, I know it quite well! (I don't talk about it because it isn't enjoyable.) But that's what remains last of all. With our idiotic human logic, we think, "That's what should go first," but it's not true: it's what goes last! Even when it all becomes clear, clear (*gesture above*), even when you have all the experiences, the habit stays on and it keeps coming back. So you push it back: it rises again from the subconscious; you chase it away: it comes back from outside. So if for one minute you aren't on your guard, it shows up again—oh, what a nuisance! But Sri Aurobindo wrote about this somewhere, I don't remember the words; I read it very recently, and when I read it, I thought, "Ah, there it is! He knew it was that way." So it comforted me, and I thought, "All right, then." He said that he who has purified his mind and so on and so forth, who is ready to work towards Perfection (it's in the *Synthesis*, "The Yoga of Self-Perfection"), "He is ready and patient for lapses and the recurrence of old errors, and he works quietly, waiting patiently till the time comes for them to leave." I thought, "Very well, that's how it is now." I am patiently waiting for the time when...(though I don't miss any opportunity to catch them by the tip of their nose, or the tip of their ear, and to say, "Ha, you're still here!...").

(Mother's Agenda-4/383-386)

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And the habit of constantly complaining about difficulties, oh, how futile, useless all that seemed—a waste of time. We waste our time protesting against what mustn't be—we just shouldn't think about it! We shouldn't be conscious of it, that's all! It should be outside the consciousness; when we are able to have a purely luminous consciousness, this perfectly harmonious, luminous, benevolent consciousness...free, ultimately, from all that we drag along from a difficult past.

That's it: the power to free oneself from past, not to drag that behind forever—to surge into the light...and stay there.

(Mother's Agenda-7/273)

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All the same, I have some hope that in February next year something will be tangible. But...*(laughing)* Sri Aurobindo says that man lives on hope from the cradle to the grave! Anyhow, mine isn't the same kind of hope: it's a sort of sensation. Something may happen next February—we'll see.

(Mother's Agenda-4/235)

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But you know, what seems to have gone is all this illusory enthusiasm we confuse with...Sri Aurobindo speaks of it very often, and each time I read that sentence of his it's like an icy shower (*Mother laughs*). I no longer know the exact wording, but he uses two words: *illusory hopes...all the human illusory hopes*. It goes plunk! Well, all that has entirely gone. When I saw it I deliberately rejected it. 'Yes,' I said to myself, 'we are always trying to cheer ourselves up with hopes...'

(Mother's Agenda-2/166)

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Things are increasingly AS THEY ARE: exact, without complications. I have noticed that with people, even the most sincere and straightforward, there is always a kind of *coating*, an emotive coating (even with the coldest and driest), something that belongs to the vital; an emotive coating that makes things fuzzy, uncertain and allows a game that gives them a feeling of all sorts of "mysterious forces" at play- things are very clear, very simple, very, oh, very simple, and that coating brings along a sort of confusion. It's not sentiment, not emotion either, it's something ... some-thing that LOVES uncertainty, the unknown, the unexpected-not positively chance(it's not so strong), but which loves to live in that, in...in fact, in Ignorance! Which loves not to know what's going to happen. Even the simple things, the most obvious, have all that coating over them. Look, for instance, how many people, even the most serious, love to have their fortune told: reading the hand, reading the handwriting (I am pestered with people who ask me things like that), but anyway, even regardless of any spiritual idea, that sort of interest people find in being told, "See, your life line will last up to here..." People love it! They love it, they love to remain in their uncertainty. They love their ignorance. They love that unknown- the unknown "full of mysteries." They love the prophet who comes tell them, "This is what you will do...This is what is

going to happen to you....” It seems so childish! It’s the same as the taste for theatre, it’s the same thing (not the playwright, but the spectator who watches the play without knowing how it will end), or again the taste for novels- the taste for the “unknown.” But then that’s very close to the taste for the marvelous.

There is still a long way to go to enter Knowledge-the consciousness in which you know things quietly, in which everything is so simple so natural, so evident. And it’s that coating which brings complications: suddenly things get complicated in the human atmosphere.

(Ag-4/353-354)

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In one chapter of *The Synthesis of Yoga*, Sri Aurobindo says that there is a state of consciousness in which all is from all eternity –everything, without exception, that is to be manifested here...

Q:- In detail?

In a certain state of consciousness (I no longer remember what he calls it—I think it’s in the ‘Yoga of Self-Perfection’), one is perfectly identified with the Supreme, not in his static but in his dynamic aspect, the state of becoming. In this state, everything is already there from all eternity, even though here it gives us the impression of a becoming. And Sri Aurobindo says that if you are capable of maintaining this state, then you know everything: all that has been, all that is and all that will be –in an absolutely simultaneous way.

But you must have a firm head on your shoulders! Reading some of these chapters in ‘Self-Perfection,’ **I thought it would be better if it didn’t fall into just anyone’s hands.**

Anyway, in this state the feeling of uncertainty completely disappears (he explains it very well).

(Mother’s Agenda-2/170)

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Intellectually, I don’t at all believe in taking others’ misfortunes upon oneself- that’s childish. But certain vibrations in the world must be accepted, exhausted and transformed. Inwardly, that’s the work I have been doing all my life- consciously, gloriously. But now it’s on a purely physical level, independent of all the realities of other worlds: it is in the body, you see. And this has given me a key, one of the necessary keys to the Work.

(Mother’s Agenda-3/303)

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But even when you have the vision of the true thing, it’s RARELY wise to intervene. It becomes indispensable only if someone wants to do something that will necessarily end in a catastrophe. And even then (*smiling*), the intervention isn’t always very effective.

Ultimately, it’s only when you are absolutely sure you have the vision of the truth that it’s legitimate to intervene. Not only that, but also the clear vision of consequences. In order to intervene in another’s actions, you must be a prophet—a

prophet. A prophet with total benevolence and compassion. You must even have the vision of the consequence the intervention will have in other's destiny. People are constantly giving each other advice: "Do this, don't do that." I see that, they don't realize the extent to which they create confusion, they add to the confusion and disorder. And sometimes they harm the individual's normal development.

I consider opinions to be always dangerous things, and most of the time without any value whatever.

You should interfere in another's affairs only if, first, you are infinitely wiser than the other (of course, you always think you are wiser!), but I mean, objectively and not according to your own opinion: if you see more, better, and if you are yourself beyond passions, desires, blind reactions. You must yourself be above all those things in order to have the right to intervene in another's life—even when they ask you to. And when they don't ask you to, it's simply interfering in other people's business.

(Mother's Agenda-7/198-199)

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"But this experience with X was really interesting. I learned many things that day, many things...If you concentrate long enough on any one point, you discover the Infinite (and in his own experience he found the infinite), what could be called your own Infinite. But this is not what WE want, not this; what we want is the direct and integral contact between the manifested universe and the Infinite out of which this universe has emerged. So then it is no longer an individual or personal contact with the Infinite, it's a total contact. And Sri Aurobindo insists on this, he says that it's absolutely impossible to have the transformation (not the contact, but the supramental transformation) **without becoming universalized—that is the first condition.** You cannot become supramental before being universal. And to be universal means to accept everything, be everything, become everything- really to accept everything. And as for all those who are shut up in a system, even if it belongs to the highest regions of thought, it is not THAT.

But to each his destiny, to each his work, to each his realisation, and to want to change someone's destiny or someone's realization is very wrong. For it simply throws him off balance- that's all it does."

(Mother's Agenda-1/420)

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A perfect self-expression of the spirit is the object of our terrestrial existence. This cannot be achieved if we have not grown conscious of the supreme Reality; for it is only by the touch of the Absolute that we can arrive at our own absolute. But neither can it be done to the exclusion of the cosmic Reality: **we must become universal, for without an opening into universality the individual remains incomplete.** The individual separating himself from the All to reach the Highest, loses himself in the supreme heights; including in himself the cosmic consciousness, he recovers his wholeness of self and still keeps his

supreme gain of transcendence; he fulfils it and himself in the cosmic completeness. A realized unity of the transcendent, the universal and the individual is an indispensable condition for the fullness of the self-expressing spirit: for the universe is the field of its totality of self-expression, while it is through the individual that its evolutionary self-unfolding here comes to its acme. But this supposes not only a real being of the individual, but the revelation of our secret eternal oneness with the Supreme and with all the cosmic existence. In his self-integration the soul of the individual must awake to universality and to transcendence.

(SABCL-19/679-680)

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“But this particular state of endurance- this endurance that nothing can upset-is very dangerous. And yet it’s indispensable, for you must first accept everything before having the power to transform anything.

It’s what Sri Aurobindo always said: FIRST you must accept EVERYTHING-accept it as coming from the Divine, as the Divine Will, accept without disgust, without regret, without getting upset or impatient. Accept with a perfect equanimity; and only AFTER that can you say, ‘Now let’s get to work to change it.’

But to work to change it before having attained a perfect equanimity is impossible. That is what I have learned during these last years.

And for every detail, it’s the same. First, ‘May Thy Will be done’; then, afterwards, ‘The Will of tomorrow’-and then those things will disappear. But first, one must accept.

That’s why it takes long. Because those who readily accept are...they get encrusted and buried under it; they no longer move. And those who see the future and what must be have a hard time accepting; they pull back, they kick and protest- so they don’t have any power.”

(Mother’s Agnda-1/495)

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“I have reached this conclusion: in principle, what gives rapture is the awareness of and union with the Divine (that’s the principle), therefore the awareness of and union with the Divine, whether in the world as it is or in the building of a future world, must be the same- in principle.”

(Mother’s Agenda-4/283)

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But of course, Sri Aurobindo always said: “For the Work to be complete, it must be general”—one cannot give up. An individual attempt is only a very partial attempt. But the fact that the Work is general delays the results considerably—well, we have to put up with it. That’s how it is, so that’s how it is.

(silence)

If the action were individual, it would necessarily be extremely poor and limited; even if the individual is very vast and his consciousness is as vast as the

earth, the experience is limited. It's still one aggregate of cells, which can only have a limited sum of experiences (may be not in the course of time, but undeniably in space). But the minute the identification with the rest takes place, the consequences take place, too: the difficulties of the rest come and have to be absorbed, they have to be transformed....

(Mother's Agenda-5/299)

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I don't think any single individual on earth (as it is now) no matter how great he may be, no matter how eternal his consciousness and origin, can all by himself change and realize...Change the world, change the creation as it is, and realize that higher Truth, the Truth that will be a new world- a truer, if not absolutely true, world. A certain number of individuals (until now they seem to have come in succession, in time, but they might also come as a collectivity, in space) would seem indispensable for this Truth to be concretized and realized.

On a practical level I am sure of it.

In other words, no matter how great he may be, no matter how conscious, how powerful, ONE avatar all alone cannot realize the supramental life on earth. Either a group in time, a number of individuals staggered over a certain period of time, or a group spread over a certain space- or may be both is indispensable for this Realisation. I am convinced of it.

(Mother's Agenda-4/158)

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But if a collectivity or group could be formed of those who have reached the supramental perfection, there indeed some divine creation could take shape; a new earth could descend that would be a new heaven, a world of supramental light could be created here amidst the receding darkness of this terrestrial ignorance.

(SABCL-20/196)

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When I read what Sri Aurobindo writes in The Synthesis, how things should be and what they are now, when I see the two, that's when I feel we are turning in circles.

It's more and more a universal yoga- the whole earth- and it is like that day and night, when I walk and when I speak and when I eat. It's constantly like that. As if the whole earth were...it's like kneading dough to make it rise.

When I read his Yoga of Self-Perfection and see...simply what we are... phew! What yeast we would need to make all that rise!

But this is not true: HE alone is doing it, it's always He.

And sometimes things stagnate, they seem so absolutely obscure and stupid. And then, if you simply go like this (gesture of offering), simply, truly- do it, not think it- it's instantly like a shower of bliss... A tiny point, something very small which looks stubbornly stupid and obstinate, if only you do this (and if you want, you can): 'Take, take!' Give it to Him, simply, like this, truly give it to Him: 'It's You, it's Yours, take it, do with it what You want.' And instantly, instead of

this shrinking and this painful feeling-‘What in the world can I do with all this?’—a shower, it comes like a shower. Truly Ananda. Of course, if you are stupid enough to call back the difficulty, it returns. But if you remain quiet, if you keep your head quiet, it goes –finished, cured. But there are thousands and thousands and thousands of such points...

With my japa, I’ve reached about seven lakhs. I repeat it 1400 times a day. But you must be much further than I!

Q:- I don’t see what effect it’s having, in any case...

No, but...in the morning while walking, I see the difference. There is definitely a difference.

In the beginning, **I said I’d do a crore, and if that were not enough, I’d do ten crore. And one crore will take...20 years!**

We shall see.

This also is quite enjoyable.

This feeling of something...everlasting. It’s enjoyable. Quiet...like floating in eternity.

You reach a point where there is no more worry, neither for yourself nor for the world nor anything. When you reach that, you are always smiling, you are always happy. And when something happens, it doesn’t matter, you look at it with a smile, forever a smile.

So there you are, my child.

(Mother’s Agenda-1/400-401)

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As a rule the only mantra used in this sadhana is that of the Mother or of my name and the Mother’s. The concentration in the heart and the concentration in the head can both be used- each has its own result. The first opens up the psychic being and brings bhakti, love and union with the Mother, her presence within the heart and the action of her Force in the nature. The other opens the mind to self-realisation, to the consciousness of what is above mind, to the ascent of the consciousness out of the body and the descent of the higher consciousness into the body.

(SABCL-23/746)

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Q:- I would like to ask you something about my japa...Do you feel it’s getting me anywhere? Is there any sense to it?

That’s what I have been studying these past two days—not for you in particular, but the general effect of japa, the reason for it in the organization of one’s life...I can’t say I have made any discoveries (may be for myself, I don’t know); but my study is not on higher levels, it’s right here.

It would take too long to give the details; I can summarize, but I don’t want to make a doctrine, and for it to be living it’s bound to be long.

For sometime now I have been running into difficulties with my morning japa. It's complex. I won't go into details, but certain things seemed to be trying to interfere, either preventing me from going on to the end, or plunging me into a kind of trance that brought everything to a halt. So I began wondering what it was and why. A very, very long curve was involved, but the result of my observations is the following. (All this is purely from the body's standpoint; I mean it doesn't concern the conscious, living, independent being that would remain the same even without the body—to be exact, the being whose life, consciousness, freedom and action do not depend on the body. I am speaking here of that which needs the body for its manifestation; that alone was in question.)

There has been a kind of perception of a variety of bodily activities, a whole series of them, having to do exclusively (or so it seems) with the maintenance of the body. Some are on the borderline—sleep, for instance: one portion of it is necessary good maintenance of the body, and another portion puts it in contact with other parts and activities of the being' but one portion of sleep is exclusively for maintaining the body's balance. Then there is food, keeping clean, a whole range of things. And according to Sri Aurobindo, spiritual life shouldn't suppress those things; whatever is indispensable for the body's well-being must be kept up. For ordinary people, all other bodily activities are used for personal pleasure and benefit. The spiritual man, on the other hand, has given his body to serve the Divine, so that the Divine may use it for His work and perhaps, as Sri Aurobindo said, for His joy—although given the present state of Matter and the body, that seems to me unlikely or at best very intermittent and partial, because this body is much more a field of misery than a field of joy. (None of this is based on speculation, but on personal experience—I am relating my personal experience.) But with work, it's different: when the body is at work, it's in full swing. That's its joy, its need—to exist only to serve Him. To exist only to serve. And of course, to reduce maintenance to a bare minimum while trying to find a way for Divine to participate in the very restricted, limited and meager possibilities of joy this maintenance may give. To associate the Divine with all those movements and things, like keeping clean, sleeping (although sleep is different, it's already a lot more interesting); but especially with personal hygiene, eating and other absolutely indispensable things, the attempt is to associate them with the Divine Presence so that they may be as much an expression of divine joy as possible. (This is realized to a certain extent.)

Now where does japa fit into all this?

Japa, like meditation, is a procedure—apparently the most active and effective procedure—for joining, as much as possible, the Divine Presence to the bodily substance. It is the magic of sound, you see.

Naturally, if there's also an awareness of the idea behind it, if one does japa as a very active CONSCIOUS invocation, then its effects are greatly multiplied. But the basis is the magic of sound. This is a fact of experience, and it's absolutely

true. The sound OM, for instance, awakens very special vibrations (there are other such sounds as well, but of course that one is the most powerful of all).

It's an attempt to divinize material substance.

From another, almost identical point of view, it fills the physical atmosphere with the Divine Presence. So time spent in japa is time consecrated to helping the material substance enter in to more intimate rapport with the Divine.

And if one adds to this, as I do, a mantric program, that is, a sort of prayer or invocation, a program for both personal development **and helping the collective, then it becomes a truly active work.** Then there's also what I call "external" work: contact with others, reading and answering letters, seeing and speaking to people, and finally all the activities having to do with the organization and running of the Ashram (in meditation this work becomes worldwide, but physically, materially, it is limited for the moment to the Ashram).

In the course of my observation, I also saw the position of X and people like him, who practically spend their lives doing japa, plus meditation, *puja*, ceremonies (I am talking only about sincere people, not fakers). Well, that's their way of working for the world, of serving the Divine, and it seems the best way to them—perhaps even the only way—but it's a question of mental belief. In any case, it's obvious that even a bit of... not exactly *puja*, but some sort of ceremony that you set yourself to do—habitual gestures symbolizing and expressing a particular inner state—can also be a help and a way of offering yourself and relating to the Divine and thus serving the Divine. I feel it's important looked at in this way—not from the traditional viewpoint, I can't stand that traditional viewpoint; I understand it, but it seems to me like putting a brake on true self-giving to the Divine. I am speaking of SELF-IMPOSED japa and rules (or, if someone gives you the japa, rules you accept with all your heart and adhere to). These self-imposed rules should be followed as a gesture of love, as a way of saying to the Divine, "I love You." Do you see what I mean? Like arranging flowers in a certain way, burning incense, dozens of little things like that, made beautiful because of what is put into them—it's a form of self giving.

Now, I think that doing japa with the will and the idea of getting something out of it spoils it a little. You spoil it. I don't much like it when somebody says, "Do this and you will get that." It is true- it is true, but it is bit like baiting a fish. I don't much like it.

Let it be your own manner of serving the Divine, of relating to Him, loving Him, of joining Him to your physical life, being close to Him and drawing Him close to you- that way it is beautiful. Each time you say the Word, let it be an invocation, let it be like the recitation of a word of love; then it is beautiful.

(Mother's Agenda-3/68-70)

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And now, all these different attitudes which individuals, groups and categories of men hold are coming from every direction (while I'm walking

upstairs) to assert their own points of view as the true thing. And I see that for myself, I'm being forced to deal with a whole mass of things, most of which are quite futile from an ordinary point of view—not to mention the things of which these moral or religious types disapprove. Quite interestingly, all kinds of mental formations come like arrows while I'm walking for my japa upstairs (*Mother makes a gesture of little arrows in the air coming into her mental atmosphere from every direction*); and yet, I am entirely in what I could call the joy and happiness of my japa, full of the energy of walking (the purpose of walking is to give a material energy to the experience, in all the body's cells). Yet in spite of this, one thing after another comes, like this, like that (*Mother draws little arrows in the air*): what I must do, what I must answer to this person, what I must say to that one, what has to be done... All kinds of things, most of which might be considered most futile! And I see all this is SITUATED in a totality, and this totality... I could say that it's nothing but the body of the Divine. I FEEL it, actually, I feel it as if I were touching it everywhere (*Mother touches her arms, her hands, her body*). And all these things neither veil nor destroy nor divert this feeling of being entirely this... a movement, an action in the body of the Divine. And it's increasing from day to day, for it seems that He is plunging me more and more into entirely material things with the will that THERE TOO it must be done—that all these things must be consciously full of Him; they are full of Him, in actual fact, but it must become conscious, with the perception that it is all the very substance of His being which is moving in everything.

(Mother's Agenda-1/498-499)

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Here in India, with the notion of guru, of Avatar, you may recognize him, admit him, but he is there exclusively to satisfy all demands- not because he has put on a human body, but because he is the representative of the supreme Power, and you accept the supreme Power, you pretend to obey it, you surrender to it, **but with, at the back of your mind, "He is there to satisfy my desires."** The quality of desires depends on the individual: for some, it is the most petty personal desires; for others it is big desires for all humanity, or even for greater realizations, but any how it amounts to the same thing. That seems to be the condition of surrendering(!)

To emerge from that one must emerge from the human consciousness, that is, from the active, acting consciousness.

It is so strong that if any one dares say that the world and all creations exist for the Divine's satisfaction, it immediately raises a violent protest and he is accused ofthey say, "But this Divine is a monster! A monster of egoism," without noticing that they are precisely like that.

(Mother's Agenda-9/157)

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The Lord is not an all powerful automation that the human beings can move by the push-button of their will and yet most of those who surrender to God expect that from Him.

(Mother's Agenda-4/184)

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...and we always want what we don't have. Because we are made for an integral perfection, and until it becomes integral, we won't be satisfied.

...I remember that one of the first things I asked Sri Aurobindo when I came here, **after innumerable experiences and innumerable realizations**, was, "Why am I so mediocre?...Everything I do is mediocre, all my realizations are mediocre, there is never anything remarkable or exceptional- it is just average. It is not low, but it is not high either- everything is average." And that's really how I felt. I painted: it wasn't bad painting, but many others could do as well. I played music: it wasn't bad music, but you couldn't say, "Oh, what a musical genius!" I wrote: it was perfectly ordinary. My thoughts slightly excelled those of my friends, but nothing exceptional; I had no special gift for philosophy or whatever. Everything I did was like that: my body had its skills, but nothing fantastic; I was not ugly, I wasn't beautiful...you see, everything was mediocre, mediocre, mediocre, mediocre. **Then he told me, "It was indispensable."**

All right, so I kept quiet- and very quickly, within few weeks, I understood.

(Mother's Agenda-3/334-335)

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Once, very long ago, when Sri Aurobindo was telling me about himself, that's, his childhood, his formation, I put the question to him, I asked him, "Why am I, as an individual being, so mediocre? I can do anything; all that I have tried to do I have done, but never in a superior way: always like this (*gesture to an average level*)." Then he answered me (at the time I took it as a kindness or commiseration), "That's because it gives great suppleness—a great suppleness and a vast scope; because people who have perfection in one field are concentrated and specialized." As I said, I took it simply as a caress to comfort a child. But now I realize that the most important thing is not to have any fixity: nothing should be set, definitive, like the sense of a perfection in the realization—that means a dead stop in the march forward. The sense of incapacity (with the meaning I said of mediocrity, of something by no means exceptional) leaves you in a sort of expectation (*gesture of aspiration upward*) of something better. So then, the most important thing is suppleness—suppleness. Suppleness and breadth: reject nothing as useless or bad or inferior—nothing; set nothing up as really superior and beautiful—nothing. Remain ever open, ever open.

The ideal is to have this suppleness and receptivity and surrender, that is, so total an acceptance of the Influence that whatever comes, naturally, spontaneously and effortlessly the instrument adapts itself instantly to express it. With everything, of course: with the plastic arts, with music, with writing.

(Mother's Agenda-8/58)

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What I admired (I often admire this) was that it's often apparently mediocre or rather unimportant things (All that people regard as insignificant), it's generally what brings on the most considerable progress.

(Mother's Agenda-9/135)

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Several times in my life I have met with the particular phenomenon of having an absolutely exceptional and unique experience and at the same time feeling that a part of my being was unaware of it! I would tell myself, 'If I hadn't been both here and there at the same moment (*Mother indicates two different levels in her consciousness*), I might have had all these experiences and never known it!' And this happened not just once but many times. Some were utterly unique, like certain ancient Vedic experiences—utterly unique. When I recounted them to Sri Aurobindo, he told me, 'Oh, it's extremely rare! Some people try all their lives to attain that.' And it happened to me not just once but often: the experience: the experience took place there (*gesture above*) and something up there knew, and yet there was something down here that would never have known if the other hadn't (*same gesture*). Nevertheless...the total experience was there.

(Mother's Agenda-2/140)

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Yes. I marvel at people who have the same experience several times over, who hold on to their realizations—I have never been able to do so. There was a time when I tried, but I realized it was stupid, so I don't try anymore. I have never had the same experience twice—never could.

The experience I described the day I said 'I have something to tell you'[January 24, 1961] was truly very pleasant and I did try to relive it—but I never could. Whenever I try, whenever something in me insists on recapturing the experience, I always see a Smile and something tells me, 'No, no! Let go! You'll see, you'll see...' So I let go.

(Mother's Agenda-2/255-256)

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But I myself have never had it in trance, and neither did Sri Aurobindo—neither of us ever had trances! **I mean the kind of trance where contact with the body is lost.** That is what he always said, and one of the first things I told him when we met was, 'Well, everybody talks about trance and samadhi and all those things, but I have never had them! I have never lost consciousness.' 'Ah,' he replied, 'it's exactly the same for me!'

...Sri Aurobindo told me he had never really entered the unconsciousness of samadhi—for him, these domains were conscious; he would sit on his bed or in his armchair and have all the experiences.

(Mother's Agenda-2/383-384)

* * *

You understand, none of my certitudes—none, without exception—have EVER come through the mind. The intellectual comprehension of each of these experiences came much later. Little by little, little by little, came the higher understanding of the intellectual consciousness, long after the experience (I don't mean philosophical knowledge—that's nothing but scholarly mumbo-jumbo and leaves me cold). **Since my earliest childhood, experiences have come like that: something massive takes hold of you and you don't need to believe or disbelieve, know or not know—bam! There's nothing to say; you are facing a fact.**

Once, during those last difficult years, Sri Aurobindo told me that this was precisely **what gave me my advantage** and why (how to put it?) there were greater possibilities that I would go **right to the end**.

I still don't know. The day I do...it will probably be done. Because it will come in the same manner, like a massive fact: it will be LIKE THAT. And only much later will the understanding say, 'Ah! So that's what it is!'

First it comes, afterwards we know it.

For the moment, it's not here.

(Mother's Agenda-2/407-408)

* * *

And if you really want to please me (I believe you do!), if you want to please me, concentrate on the book on Sri Aurobindo—you can't imagine how much I am interested! And as I LOOK, I see into the future (not with this little consciousness), I see that it's a thing of GREAT importance. It will have a great action. So, I want to clear the way for you now, for us to have time.

(Mother's Agenda-2/156)

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So I have said that if people want to read what I have written (of course I have written certain things in English, like *Conversations with the Mother*, which I later rewrote in French- not exactly in the same way, but nearly; so that's all right, it's written in English)...**but those who want to read me, well, let them learn French, it won't do them any harm!**

French gives a precision to thought like no other language.

Q:- You should obviously be read in French.

Because it is something else altogether. Untranslatable, not the same mentality! Like French humor and English humor- they are far, far apart...so far apart that they're usually impervious to each other!

(Mother's Agenda-3/347)

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(A little later, concerning Sri Aurobindo's biography, Mother remarks:)

All those details have always horrified me.

If anyone ever wanted to write about me, the first thing I would say is :
NOT ONE WORD about my personal life—not a word.

(Mother's Agenda-2/334)

* * *

The best thing is for them to translate for themselves. That's the best way of reading; **when you really want to understand a book, you should translate it.**

(Mother's Agenda-5/151)

* * *

With Sri Aurobindo...you felt as if you entered into an infinity, always, and so soft, so soft! Always like...something soft, I don't know. With vibrations that, on the contrary, always made you wide, peaceful—you felt as if you were touching something limitless.

(Mother's Agenda-4/91)

* * *

And for Sri Aurobindo's writings (not all), it's the same; there are certain things I had truly understood, in the sense that they were already understood far more deeply and truly than even an enlightened mentality understands them—they were already felt and lived—and now, they take on a completely different meaning.

I read some of those sentences or ideas that are expressed in few words, three or four words, in which he doesn't say things fully: he simply seems to let them fall like drops of water; when I read them at the time (sometimes not long ago; sometimes only two or three years ago), I had an experience which was already far deeper or vaster than that of intelligence, but now...a spark of Light suddenly appears in them, and I say, "Oh, but I hadn't seen that!" And it's a whole understanding or CONTACT with things that I had never had before.

It happened to me again just yesterday evening.

And I said to myself, "But then...then there are in that certain things ...we still have a long, long, long way to go to truly understand them." Because that spark of Light is something very, very pure—very intense and very pure—and it contains an absolute. And since it contains that (I haven't always felt it; I have felt other things, I have felt a great light, I have felt a great power, I have felt something that already explained everything, but this is something else, it's something which is beyond), so I concluded (*laughing*), "Well, we still have a long way to go before we can understand Sri Aurobindo!"

It was rather comforting.

The sense of a sort of certainty that he has opened the doors, and that when we are able, we will go through those doors.

(Mother's Agenda-5/197-198)

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(Then Mother takes up the translation of "Savitri" and stops abruptly, as if she were following something with her eyes:)

...As big as this, a sun, a sun scintillating with Sri Aurobindo's light, when I write, between me and the notebook, and it moves about with the pen! It's this big (*a big orange*), it's Sri Aurobindo's light, blue, that special blue, silver blue, scintillating, and it moves about every time I write in this notebook! (*laughing*) That's why I have difficulty seeing: it moves about with the pen!

(Mother's Agenda-6/290)

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(*Mother copies out in her thick white notebook a few lines from her translation of "Savitri."*)

... Near my pen, there is a small disk of Sri Aurobindo's light, which sparkles and sparkles.... I see it more than my handwriting. It's no bigger than this (*two inches*) and it shines, it shines brightly-blue light, of the silvery blue that was Sri Aurobindo's blue. It shines and shines, and it moves along with my fingers.

And when I speak, when I say things that "come," there are two disks (I don't know why). Not one, but two, and they are bigger (*about four inches*), one above the other. When I tell of an experience, for instance, or answer a question, there are two of them, slightly bigger.

And when I concentrate on someone while calling the Lord then, generally, near the shoulder (*gesture between the person's head and shoulder*), there is a great golden light, like that, which sparkles and sparkles, shines, and shines, very brightly, all the while. And when the light goes, the concentration goes.

But just now, it was assuming, it was quite small like this, moving along with my pen. Now it's finished, gone! (*Mother laughs*)

(Mother's Agenda-7/20)

* * *

I am not doing it to show it to people or to have anyone read it, **but to remain in Savitri's atmosphere**, for I love that atmosphere. It will give me an hour of concentration, and I will see if by chance... I have no gift for poetry, but I will see if it comes! (It surely won't come from a mentally developed in this present existence- there is no poetic gift!) So it's interesting, I'll see if anything comes. I am going to give it a try.

I know that light. I am immediately plunge into it each time I read Savitri. It is a very, very beautiful light.

So now I don't mind finishing *The Synthesis*. I was a little bothered because I have no other books by Sri Aurobindo to translate **that can help me in my sadhana**: There was only *The Synthesis*. As I said, it always came right on time, **just when it was needed for a particular experience**.

(Mother's Agenda-3/348)

* * *

The synthesis (The Synthesis of Yoga)

Personally, of all those I have read, it's the book that has helped me the most. It comes from a very high and very universal inspiration, in the sense that it will remain new for a long time to come.

(Mother's Agenda-13/66)

* * *

I have finished my translation [of the *Synthesis*]

And then I have begun Savitri-ah!... And then, as I expected, the experience is rather interesting... I had noticed, while reading Savitri, that there was a sort of absolute understanding, that is to say, it can't mean this or that or this- it means THAT. It comes with an imperative. And that's what led me to think, "When I translate it, it will come in the same way." And it did. I take the text line by line and make a resolve (not personal) to translate it line by line, **without the slightest regard for the literary point of view, but rendering what he meant in the clearest possible way.**

... I may even keep the manuscript in pencil: **the temptation to correct is very bad. Very bad because it's the surface understanding that wants to correct- literary taste, poetical sense and all those things that are down there (gesture down below). You know, it's as if (I don't mean the words themselves), as if the CONTENT of the words were projected on a perfectly blank and still screen (Mother points to her forehead), as if words were projected on it.**

The trouble is writing, the materialization between the vision and the writing; the Force has to drive the hand and the pencil, and there is a slight... there is still a very slight resistance. Otherwise, if I could write automatically, oh, how nice it would be!

...So I will go on. **If there are corrections, they can come through the same process, because at this point to correct anyhow would spoil it all.**

...But I would like us to revise the translation in the same way, because I am sure he (Sri Aurobindo) will be here- he is always here when I translate. Then I will go back into that state, while you will do the work! (Laughing) You will write. And then, unless your vocabulary is very extensive (mine used to be extensive, but now it has become quite limited), we will need a decent dictionary... But I am afraid none will have anything to offer.

Q:- *I even find they should be avoided.*

They are bad. Somewhere they make me angry. It makes a very dark atmosphere, it clouds the atmosphere...

(Mother's Agenda-4/37-42)

* * *

Q:- *Something is inevitably lost in translating; we translate, we lose something.*

Not something—a great deal. A great deal.

The more I see these texts, the more...At first I had the impression of a certain nebulous quality in the English text, and that precisely this quality could be used to introduce the spirit of another language. Now I see that this nebulousness was in my head! It was not in what he wrote.

Q:- Yes, I see what you mean—there's a sense in the way it is put.

Every word, mon petit! Every word and the POSITION of the word in the sentence—even the position of an adverb has a fundamental importance for the meaning. All the finesse, all the profound wisdom evaporates in translation, and finally we express only platitudes by comparison—platitudes. They are not platitudes compared to ordinary intellect, but they are platitudes compared to the kind of keen PRECISION with which Sri Aurobindo discerns things.

And the trouble is that if one translates literally, into poor French, it doesn't yield the deeper sense either, because that also considerably demolishes the meaning.

Q:- If we want to translate literally it's as much a mistranslation as translating freely.

Yes, yes! **Actually only one thing would do—to have his genius!**

Q:- Yes, we have to rethink it all.

(Laughing) It's the only solution!

(Mother's Agenda-2/206)

* * *

Here is something interesting. I am translating the 'Yoga of Self-Perfection.' My first look at it stiffened me—now it's a delight! And I have done nothing in between but simply let it work within; it's so easy!

My translation is poorly written, hardly French at all, but to me it is limpid.

And I see that the translation would go quickly if one moved into another domain. In one domain it is laborious, terrible, difficult, and the result is never very satisfying. But contrary to what I had thought, the domain of comprehension does not suffice, even the domain of experience does not suffice: something else is needed (oh, how to explain it?), a state in which effort is left totally behind. There is a state (which probably must be beyond the mind, because one no longer thinks at all, not at all) where everything is smiling and easy, and the sentences come to you all by themselves. It's peculiar—I read, and even before I finish reading the sentence to be translated I know what's in it—I know what to put for it. When it's like that I can translate a page in half an hour.

But it doesn't last—it ought to last. Usually it ends in a trance: I go off into the experience, I am in a beatific state...and ten minutes later I notice that I've been in that state with my pen poised in my hand. It's not favorable to the work! But otherwise it's—I can't even say it's like someone dictating (it's not that, I don't 'hear'); it comes by itself. Oh, the other day there were one or two sentences!...I wrote something and suddenly saw what I was writing—and doing so pulled me out of that state. 'Well,' I said to myself, 'how nicely put!' And plop! *(Mother laughs)* Everything was gone.

Be in that domain, and you will never grow tired.

But to get there, believe me, you must accept to be a total imbecile for quite some time! I am not exaggerating. I have found myself in such states: you no longer understand anything, no longer know anything, no longer think anything, no longer want anything, no longer can do anything—you are...like that. And when I am like that (when I WAS, because now it's beginning to go away), I see the external world, people like those around me, looking at me and thinking, 'Ah! Mother is lapsing into her second childhood'!...Their vibrations come to me and unfortunately they sometimes have the power to shake me—I have to make a movement to free myself from the thoughts of others.

(MotherAgenda-2/220-221)

* * *

This analogy between the ancient form of spiritual revelations and *Savitri*, this blossoming into poetry of his prophetic revelation is...what could be called the most exceptional part of his work. And what is remarkable (I saw him do it) is that he changed *Savitri*: **he went along changing it as his experience changed.**

It is clearly the continuing expression of his experience.

There were whole sections he redid completely, which were like descriptions of what I had told him of my own experiences. Nolini said this. When I recently reread *Savitri*, some phrases were very familiar and I said to Nolini, 'How odd, these are almost my very words!' And he replied, 'But this has been changed, it was written differently; it has BECOME like this.' **As the thing became more and more concrete for him, he changed it.** The breath of revelatory prophecy is extraordinary! It has an extraordinary POWER!

What struck me is that he never wanted to write anything else. To write those articles for the *Bulletin* (*Mother had asked Sri Aurobindo to write something for the Ashram 'Bulletin.'* It was later published as *The Supramental Manifestation upon Earth.*) was really a heavy sacrifice for him He had said he would complete certain parts of *The Synthesis of Yoga*(*The third section, 'The Yoga of Self-Perfection,' which was never completed.*), but when he was asked to do so, he replied, 'No, I don't want to go down to that mental level'!

Savitri comes from somewhere else altogether.

And I think that *Savitri* is the most important thing to speak about.

(Mother's Agenda-2/333-334)

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This *Savitri* is wonderful, he foresaw everything, saw everything, everything, absolutely everything, there isn't one point he left unexplored!

(Mother's Agenda-4/118)

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It had always seemed to me that way [the earth as a symbolic point of concentration], but I am so convinced that Sri Aurobindo saw things more truly and totally than anyone did that, naturally, when he says something, you tend to consider the problem!

I don't know, I haven't reached the end of *Savitri* yet. Because I notice (rereading it after the space of a few months, barely two years) that it's altogether something else than the first time I read it. Altogether something else: **there is in it infinitely more than what I had experienced; my experience was limited, and now it's far more complete** (maybe if I reread it in a year or two, it would be still more complete, I don't know), but there are plenty of things that I hadn't seen the first time.

(Mother's Agenda-4/329)

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Q:- Writing seems a very poor means of expression to me(Not including poetry).

But how else can people understand! We must (*laughing*) make a concession to present terrestrial conditions.

Q:- Of all the means of expression, it seems the poorest.

Perhaps.

Perhaps, because it has the greatest pretensions to precision, which naturally shrinks everything down. There's an impression of paucity, of an absence of depth.

Yet in Vedic times they spoke of 'The Word'—the creative Word[Vak]. This is the idea behind the mantra. Too bad a book can't be written using mantras! ???

It would be interesting, if it were possible—that's precisely what I mean when I say: no links, no train of logic, no continuity; these are always, always mental. An inspiration, an intuition, a revelation always comes, 'poff!', leaving a score of things unsaid—gaps to be filled in with spiritual experience.

If you start to explain, it falls flat—there is no help for it.

So I wonder, after all, if there aren't many revelations in your book which **MUST NOT** be explained; then it's left up to each one's capacity to muse over it, to fill in the gaps with his imagination.

In the end, it would be a very interesting attempt: a stimulant for people's intuitive capacities, instead of taking them all for donkeys and spoon-feeding them, going yum-yum-yum-yum-yum so that they'll digest it!

(Mother's Agenda-2/387-388)

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The ordinary method is the opening up of the Chakras by the physical processes of Hathayoga (of which something is also included in the Rajayoga) or by the methods of Tantric discipline. But while these may be optionally used at certain stages by the integral Yoga, they are not indispensable; for here the reliance is on the power of the higher being to change the lower existence, a working is chosen mainly from above downward and not the opposite way, and therefore the development of the superior power of the gnosis will be awaited as the instrumentative change in this part of the Yoga.

(SABCL-21/668)

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The tantrics recognize seven chakras, I believe. Theon said he knew of more, specially two below the body and three above. That is my experience as well- I know of **twelve chakras**. And really, the contact with the Divine Consciousness is there (*Mother motions above the head*), not here (*at the top of the head*). One must surge up above.

(Mother's Agenda-1/433)

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...That was where figures took on a living meaning for me—not a mental speculation: a living meaning. That was where Madame Theon recognized me, because of the formation of **twelve pearls she saw above my head**; and she told me, “You are that because you have this. Only that can have this!” (*Mother laughs*)...

(Mother's Agenda-4/138)

* * *

Maheshwari's light. But it seems I always had it, because when Madame Theon saw me, it's the first thing she told me; she didn't speak of “Maheshwari,” but she said, “You have the white light” **that automatically dissolves all ill will**. And I did experience it: I saw beings crumble into dust. So you take that, picture that, and you build a cocoon around yourself—you know, just as insects build their own cocoons—you build a cocoon before falling asleep. I will do it here, but your “picturing” is to help it be better adapted, better adjusted. You build a cocoon, and when you are quite wrapped in that white cocoon, when the enemies cannot get through it, you let yourself go into sleep. Then all that comes from outside with a manifest ill will cannot get in. That's certain. Naturally, there is what one carries in one's subconscious...one must eliminate that by one's own will, little by little.

But this Light is all-powerful, mon petit! (*Speaking to Sujata:*) you too can do the same thing if you have enemies at night.

(*Sujata:*) *I have seen it, you know, that white light.*

Have you?

Q:- Yes, I have.

Well, that's very good. You are a good clairvoyant, so of course you have seen it. But I myself saw it, you know, as if it were something else's light—it's my nature. I was using it even before meeting Theon: I knew nothing, of course, nothing, but I used to see it. And it was Madame Theon who told me, “It is your light.” Madame Theon was the first to tell me what I was, what she saw: **the crown of twelve pearls over the head**. As for me I, had the experience of it, after which I could simply use it at will: I just had to summon it. And I would see it just as I see you, in a perfectly objective way.

(Mother's Agenda-6/174-175)

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...I want to show her on paper. It's twelve different things [or twelve worlds], one after another.*

(* Thus we have twelve worlds: violet, red, blue (the Mind's three blues), yellow, then the Overmind's prismatic colors, which makes five lower worlds, then finally the three golds of the Supermind and four whites of the supreme creative Joy or Ananda.)

(Mother's Agenda-4/144)

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...Madame Theon had this experience and she gave me the indication (she actually didn't teach me) of how it was to be done. She would go out of her body and become conscious in the vital world (there were many intermediary states, too, if one cared to explore them). After the vital came the mental: you consciously went out of the vital body, you left it behind (you could see it) and you entered the mental world. Then you left the mental body and entered into...They used different words, another classification (I don't remember it), but even so, the experience was identical. And like that, she successively left **twelve different bodies**, one after another. She was extremely 'developed,' you see—individualized, organized. She could leave one body and enter the consciousness of the next plane, fully experience the surroundings and all that was there, describe it...and so on, **twelve times**.

I learned to do the same thing, and with great dexterity; I could halt on any plane, do what I had to do there, move around freely, see, observe, and then speak about what I had seen. And my last stage, which Theon called '*pathetisme*,' a very barbaric but very expressive word, bordered on the Formless—he sometimes used the Jewish terminology, calling the Supreme 'The Formless.' (From this last stage one passed to the Formless—there was no further body to leave behind, one was beyond all possible forms, even all thought forms.) In this domain [the last stage before the Formless] one experienced total unity—unity in something that was the essence of Love; Love was a manifestation more... 'dense,' he would always say (there were all sorts of different 'densities'); and Love was a denser expression of that, the sense of perfect Unity—perfect unity, identity—with no longer any forms corresponding to those of the lower worlds. It was a Light!...An almost immaculate white light, yet with something of a golden-rose in it (words are crude). This Light and this Experience were truly wonderful, inexpressible in words.

Well, one time I was there (Theon used to warn against going beyond this domain, because he said you wouldn't come back), but there I was, wanting to pass over to the other side, when—in a quite unexpected and astounding way—I found myself in the presence of the 'principle,' a principle of human form. It didn't resemble man as we are used to seeing him, but it was an upright form, standing just on the border between the world of forms and the Formless, like a kind of standard. At that time nobody had ever spoken to me about it and Madame Theon

had never seen it—no one had ever seen or said anything. But I felt I was on the verge of discovering a secret.

Afterwards, when I met Sri Aurobindo and talked to him about it, he told me, ‘It is surely the prototype of the supramental form’ I saw it several times again, later on, and this proved to be true.

But naturally, you understand, once the border has been crossed, there is no more ‘ascent’ and ‘descent’; you have the feeling of rising up only at the very start, while leaving the terrestrial consciousness and emerging into the higher mind. But once you have gone beyond that, there’s no notion of rising; there’s a sense, instead, of a sort of inner transformation.

And from there I would redescend, re-entering my bodies one after another—there is a real feeling of re-entry; it actually produces friction.

When one is on that highest height, the body is in a **cataleptic state**.

I think I made this experiment in 1904, so when I arrived here it was all a work accomplished and a well-known domain; and when the question of finding the Supermind came up, I had learned to repeat it at will, through successive exteriorizations. It was a voluntary process.

When I returned from Japan and we began to work together, Sri Aurobindo had already brought the supramental light into the mental world and was trying to transform the Mind. ‘It’s strange,’ he said to me, ‘it’s an endless work! Nothing seems to get done—everything is done and then constantly has to be done all over again.’ Then I gave him my personal impression, which went back to the old days with Theon: ‘It will be like that until we touch bottom.’ So instead of continuing to work in the Mind, both of us (I was the one who went through the experience... how to put it?...practically, objectively; he experienced it only in his consciousness, not in the body—but my body has always participated), both of us descended almost immediately (it was done in a day or two) from the Mind into the Vital, and so on quite rapidly, leaving the Mind as it was, fully in the light but not permanently transformed.

(Mother’s Agenda -2/378-379)

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The 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.

January 24, 1958

The Mother

I wrote something, or rather I told Sri Aurobindo, who wrote down what the twelve petals were (the four petals are the four main aspects of the Mother, and the twelve are the twelve qualities or “virtues” of the Mother, her powers). I said it one day, and Sri Aurobindo wrote it down; that’s when we were living in the other

house. I put it in a drawer among other papers of mine, but the drawer disappeared when we moved here, someone took it. Who, why, how, I have no idea. But the drawer disappeared. Then, I remember writing the twelve names again on a piece of paper which I kept with me, but now I can't find that one either...Strange.

(Mother's Agenda -13/28-30)

* * *

Last time I told you I was looking for the twelve attributes (*Mother takes out a sheet of paper*). Here they are, someone found this.

Sincerity, Humility, Gratitude, Perseverance
Aspiration, Receptivity, Progress, Courage
Goodness, Generosity, Equanimity, Peace

The first eight concern the attitude towards the Divine, and the last four towards humanity.

And we also found a text from Sri Aurobindo (*with a colored chart of the twelve petals*):

Centre and four powers, white.
The Twelve all of different colour
in three groups: top group red,
passing to orange towards yellow.
Next group, yellow passing through green
towards blue. And third group, blue passing
through violet towards red.
If white is not convenient,
the centre may be gold (powder)

March 20, 1934

The center is gold.

Q:- But what did you need these twelve attributes for?

They're going to build twelve rooms around the Matrimandir, at ground level, and R. wanted each room to have a name: one of the twelve attributes of the Mother, and the corresponding colors.*

(* It may interest the reader to know that according to Sri Aurobindo, these colors generally have the following significances, though the exact meaning may vary "with the field, the combinations, the character and shades of the colour, the play of forces": red = physical; orange = supramental in the physical; yellow = thinking mind; green = life; blue = higher mind; violet = divine compassion or grace; gold = divine Truth; white = the light of the Mother, or the Divine Consciousness.)

(Mother's Agenda -13/41-42)

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Q:- I have been frequently thinking of the Mother's symbol of "Chakra" and its significance. I have understood as follows:

Central circle—Transcendental power.

*Four inner petals—Four powers working from the Supermind to Overmind.
Twelve outer petals—Division of four into twelve powers from Overmind to
intuition and mind.*

Do you think I have understood the significance correctly?

Essentially (in general principle) the 12 powers are the vibrations that are necessary for the complete manifestation. These are the **12 seen from the beginning above the Mother's head**. Thus there are really 12 rays from the sun not seven, 12 planets etc.

As to the exact interpretation of the detail of the powers, I see nothing against the arrangement you have made. It can stand very well.

15-4-1934
(SABCL-25/359)

* * *

I know- I told you that I had had a vision, but you didn't understand what I told you that day. It was a vision of the place you occupy in my being and of the work we have to do together. That's really how it is, These things [that I tell you] have their utility and a concrete life, and I see them as very powerful for **world transformation**- they're what I call 'experiences' (which is much more than an experience because it extends far beyond the individual)- and it's the same whether it's said or not said: the Action is done. But the fact that it is said, that it is formulated here and preserved, is exclusively for you, because you were made for this and this is why we met.

It doesn't need a lot of explaining.

And, even with Sri Aurobindo, even with him I didn't speak of these things for I wouldn't waste his time, and I found it quite useless to burden him with all this. I would tell him... I always described my visions and experiences at night- I always recounted that to him. And he would remember (I myself would forget; the next day, the whole thing would be gone), he would remember; then sometimes, long afterwards, even years afterwards, he would say, 'Ah, yes! You had seen that back then.' He had a wonderful memory. While myself, I would already have forgotten. But those were the only things I told him, and even then only when I saw that it had a very sure, very superior quality. I didn't bother him with a whole jumble of words. But otherwise...even Nolini, who understands well...I never, never felt even the...(it's not the 'need') not even the POSSIBILITY.

I don't want to tell you this too precisely, to expand on it, for these things cannot be explained. I want you to- not know nor think it, but feel it suddenly, like a little electric shock within that leaps forth.

Q:- I am really so thick, you know...

It's the mind that's terrible. It's a nuisance. To have an experience like the one I told you about a little while ago, you have to tell it, 'Okay, be quiet; be quiet

now, be calm.' But if it's left on its own and you are unfortunate enough to listen to it, **it spoils everything**. This is what you must learn to do.

But effort is not of much use, my child, it's...*(long silence)* **it's...you can call it grace, or you can call it a 'knack'—two very different things, yet it has something of each.**

(Mother's Agenda-1/470-471)

* * *

So mon petit, I have talked the whole time and we still haven't done anything—another day without working! *(Mother laughs)*

It's a curious thing...speaking evidently helps me follow the experience. But I can't just begin speaking all alone up in my room! And talking to a tape recorder is useless. Up to now, it certainly flows the best with you—by far. I haven't tried with others, although occasionally I've said something to Nolini, but his receptivity is fuzzy (I don't know whether you can understand this impression: it's as though my words were going into cotton-wool). Once, as I told you, I spoke with R., and with him I felt that three-quarters of it was absolutely lost—and as a matter of fact it was. But with you I begin to SEE, and the need to formulate makes me concentrate on my vision. And this I experience with you more than I ever have with anyone . So...

(Mother's Agenda-2/103)

* * *

(Satprem suggests he read certain past Agenda conversations to Mother. She refuses:)

You know, I've almost felt like telling you that all this Agenda stuff isn't meant for circulation. It's only for when I have come to the end—and then what's in it won't matter at all. Or else I will have gone, leaving a note saying I don't want it published...

Q:- Why!

...and that I am giving it only to... I will say to whom.

So it doesn't matter. Actually, you could type it up just as it is on the tape. You want to read it to me mainly to get *(laughing)* some additions, hmm?

Q:- There may be additions, but there are also some questions.

I should delete some things, shouldn't I?

Q:- No, no, not delete! But sometimes I haven't quite grasped something, or else I've had to interpret because you made a gesture or...

Because it was incomplete, unexpressed.

Q:- There are a few points like that in all these texts. It's up to you whether I read only those points or...

You see, a time will come, I think...a time will come when things will be interesting. So in fact, it's better not to waste the tapes.

Q:- No, I really don't agree! Obviously speaking, it's extremely instructive to see the difficulties you have passed through.

It may be instructive, but it can't be published; it's much too personal.

Q:- To be published now, yes—but what about fifty years from now? ...
Oh, in fifty years it won't be interesting any more.
Q:- Come on!
You think so?
Q:- Of course I do! The whole path is there...
Well, let's, make a date for fifty years from now and see how much it interests us then.
Q:- But it will, Mother!

(Mother's Agenda-3/114-115)

* * *

You're in a bad mood; oh yes, I could see it from far away.
(Satprem voices various complaints, then adds:) And then to top it off, the other day you tell me this Agenda isn't interesting either, that it's not worth keeping. So what am I doing here?

What? What's not worth keeping?
Q:- Your Agenda.
My Agenda? But I treasure it!
Q:- Oh, you said it didn't interest you...
Me? I said that!
Q:- Yes. You sure did!
Then I was lying.
Q:- No, obviously not. But you said it didn't interest you and it should be filed away in a corner or I don't know what. So what am I doing here?

You surely misunderstood me. I said it's unpublishable for the time being; that's quite different.

Q:- Yes, it's certainly not publishable right now.
And I made a date with you for fifty years from now. I was very serious: I was laughing. When I laugh I am being serious.

No, no, mon petit, it's simply that ...you have swallowed some poison.
Q:- No, you even told me that if you happened to go you would leave a note saying it shouldn't be published.

Published? Certainly not in the newspapers. It will be for those interested in the yoga.

Q:- Well, that's different.
I was speaking about newspapers and magazines and the outside world. I said, "I don't want the outside world to scoff at something sacred." That's all.

Q:- Of course.
And that's all I said. May be I didn't put it in exactly those words, but I said it was for those who love me. That's the point. For those who have loved me, well, it's all right, I give it to them; even if they forget me, it will make them remember. But it's my gift to those who continue to love me. And I don't intend to give them a worthless gift.

No, no, I must really have expressed myself very poorly, because it was quite the opposite, I deem this Agenda far too intimate, far too near and dear to me, to be thrown as fodder to a bunch of idiots!

Q:- I fully agree! But you said (at least I thought you did) that you would systematically file this Agenda away, that it would never even be at the disposal of those interested in the Work.

No, not that. I said two things. One, if I make it through to the end, I may even let it be shown to the public, for the living proof will be there: “You don’t need to scoff—just see where it leads—HERE!” And if the Lord decides it’s not this time, well, then I will give it to those who have loved me, who have lived with me, worked with me, endeavored with me, and who respect what was attempted. It will be my parting gift...if I go. And I don’t intend to.

Q:- I certainly hope not!

Well then, is that all right? Are you satisfied? That’s what I meant to say. Perhaps I didn’t make myself clear.

Q:- No, but every so often you say: “Oh, I am not interested.”

No, I am never like that. It’s just that...(I may seem to be making fun of things, that’s different) but it’s precisely when...Listen, I can tell you: when I am like that, when I seem to be making fun of things, it’s because at times it’s really dangerous, really dangerous.

I can’t stand drama.

I don’t want to be tragic. I would rather make fun of everything than be tragic.

Instead of putting on grand airs and saying it’s difficult, I make jokes. But it’s something else entirely. I don’t like drama—I just don’t like it. The greatest, loftiest, noblest, most sublime things can be said with simplicity. There’s no need to be dramatic, to see things tragically. I don’t want to be a victim or a hero or ...or a martyr or anything of the kind!

Q:- How well I understand!

You know, I don’t like the story of Christ.

Q:- Yes, that’s...

That’s exactly the point.

The crucified god--no thanks.

If he loses his skin, he loses it—so what, it doesn’t matter.

You understand?

(Mother’s Agenda-3/121-124)

* * *

Are they old ones?

Q:- From 1964.

Centuries ago.

Q:- But it’s very full and living.

Ah?

Q:- Yes, the day when we can link it all together, it will really mark out the path of the supramental yoga; it's very clear when one looks at it from a distance. And one understands. There are lots of things that I now understand better.... My idea is to go over it all again one day and to condense it or extract the essence in order to mark out your path.

It would be better to wait till we've reached the end, wouldn't it?

Q:- I'm not going to do that now, but it will have to be done.... No, no it's full of meaning, it's not "old"!

Some things are growing clearer and clearer, so when they are clear, we'll be able to...

Q:- Yes, but many things you said, which were as if sketchy or stammering, as if shapeless, now that I see them from a distance and along with what you said afterwards, they suddenly take on a meaning, they are full of meaning.

I know that.

Q:- That's why even when it's is an "incomplete" stage, it's good.

For instance, there are passages I wrote in those *Prayers and Meditations*, some of which have been published-passages I wrote in Japan, and when I wrote them, I didn't at all know what they meant. For a very long time I didn't know. And very recently, one of those things that had always remained mysterious cleared up, I said, "There! It's crystal clear, that's what it means."

In other words, a prophetic little spirit without knowing it!

Oh, it's better not to have any pretention, you know. There's nothing more silly than ... I see people who pontificate and prophesy, oh! No, no no. it's better to BE the thing without knowing it than to pretend to be it.

That's why I heartily detest publicity.

(Mother's Agenda-7/103-104)

* * *

He is mentally very limp.

Q:- But I too feel mentally in a limp state! I get the feeling of a complete numbness.

Then that's perfect.

Q:- Yes, but then I can't write!

Listen, Sri Aurobindo wrote the whole *Arya* for I don't know how much time, five years, I think, without a single thought in his head.

Q:- I don't think, but I do have thoughts of the physical material world, the material mind. Yes, that's there.

Oh, it keeps running?

Q:- Yes, it keeps running. But all the rest has stopped running. There's a sort of numbness. I wouldn't complain if I didn't have to write!

With me, it's the other way around; it's here [materially] that it has become numb-not numb, not at all a feeling of sleeping or ... it's being in what people call a dream, but it's not a dream. It's an inner perception, something, but without thought, like that, in the realm of ... of what?... Of perception, yes, of consciousness, but a consciousness that's not intellectually formulated. And there's a sort of rhythm like this (*Mother gestures to show the very supple and harmonious motion of a pendulum*), materially. What was forever working and harping on things (It's unbearable), now, oh, it's very, very pleasant, very pleasant. But up there (*gesture above the head*), "That" is there; it's becoming awesome, you know, from the standpoint of action, of perception.

Q:- It's not exactly a numbness, but ...

You must have gone through the wrong door.

Q:- The wrong door?

Yes, (*smiling*), you have opened the wrong door.

Maybe what you want to write is very human? I mean, very much in the human consciousness: the human reactions, human perceptions. Because if that's the case ... I find it so useless, futile, uninteresting, absurd, and, ninety-nine times out of a hundred, untrue, false. So then, maybe I am responsible! I find it sickening, you know, now that there is that sort of sweetness ... a sweetness ... It's not drowsy, it has nothing to do with inertia; it's a sort of ... (*same gesture of a pendulum*), it's like letting oneself flow along, but on a luminous stream. So, ever since this has been there, all human stories, all their stories in all fields, from politics to artistic creation and all that, oh, I find it terribly futile-and so ridiculously agitated.

Q:- My idea (if I have one), and what makes me persist in writing, is that all that I have said in an intellectual way, which appeals to people's intellectual consciousness, I'd like to say it in a deeper way, which is a rhythm (people call it "poetry," but as for me I don't understand a thing about poetry). What I'd like is to express an inner rhythm, to touch another layer of the being, deeper than those things of the intellect. "The Adventure of Consciousness" appeals to people's intellectual consciousness, it's to make them understand. But what I'd like is to touch something else. To say the same thing with an inner rhythm ... images.

Maybe that's why, maybe I am also responsible?

Q:- That's right: I'm not in it, I'm not there.

You're not there, no, but that's because you are with me! (*Mother laughs*)

(Mother's Agenda-7/135-137)

* * *

That's how it is with the body: for a few seconds, at most a few minutes, the body suddenly feels in a state of irresistible power, inexpressible joy, undarkened luminousness—a wonder, you know. You say to yourself, "Ah, there we are!" And then it vanishes. It's there just long enough for you to notice it. Which means it comes to show you, "That's how it is, that's how it will be."

Yes, but when it is like that, we will notice it!

But how is this fixity going to be changed into a plasticity sufficient to express what's within?...Sri Aurobindo said three hundred years—that seems to me very much on the short side. There are millenia of habits! It's fixed, hard, dry, thin.

And naturally, it's the same thing in the Mind, but to a much lesser degree. Fortunately, it's a little more fluid there...But you know, when I receive and note down those things from above, at the time of receiving and noting them down, they have an intense luminosity and an extraordinary power of conviction. I note them down, then pass them on to people (and to people who are supposedly able to understand), and then they say it back to me [their inner reaction comes back to Mother]. Mon petit! It becomes...*(laughing)* like the bark of an old, half-dead tree!

That's how it is.

So you really wonder: Has the time come to tell things? What's the use?... they think they've understood; not only do they think they've understood, but they are enthusiastic, which means it has made them make some progress—so where were they before!? And it's nothing, what they've understood is nothing, it has become a caricature of the things.

I realize that words in themselves are nothing; there, there was a power...a power that words are incapable of holding! **So unless one receives directly, one receives nothing.** One does receive, yes, but it's something like an onion skin.

(silence)

Basically, when we have reached the end (the “end” which is the beginning of something else), the end of this work of transformation, when it really is the transformation and we are settled in it, maybe we'll remember and derive a special pleasure from remembering having gone through this?... In the “higher spheres” it has always been said that those who have the courage to come for the preparation will have, when it's done, superior assets and of a more intimate and deeper quality than those who will have quietly waited for others to do the work for them.

It may be so.

At any rate, because of the immensity of the work to be done, from an outward standpoint it looks like a quite thankless task. But that's only a purely superficial vision. Waves come to me like that from the world, from a whole class of the manifestation saying, “Ah, no! I don't want to bother about that, I just want to live peacefully, as well as I can. We'll see once the world has been transformed, then we can start bothering about it.” And that's among the most developed classes, the most intellectual, they are like that: “Oh, very well, we'll see when it's done.” **Which means they don't have the spirit of sacrifice.** That's what Sri Aurobindo says (I keep coming across quotations from Sri Aurobindo all the time), he says that to do the **Work one must have the spirit of sacrifice.**

But it's true that, for instance, those few seconds (which come to me now and then and with increasing frequency), if you look at those few seconds calmly, well, they're worth a great deal of effort. Having that is worth quite a few years of

struggle and effort, because that...is beyond anything perceptible, comprehensible, even beyond anything possible for life as it is now. It's unimaginable.

And there is a real grace there, it's that it keeps you in a certain state as a result of which life as it is, things as they are, do not appear worse after those few seconds. There isn't, after them, that sort of horror of falling back into an abyss: there isn't, after them, that sort of horror of falling back into an abyss: There isn't, after them, that sort of horror of falling back into an abyss: there isn't that, you don't have that feeling. The memory is only a sort of dazzling burst of light.

(Mother's Agenda-7/294-295)

* * *

(Regarding Mother's "Agenda" Satprem is sorting out a huge stack of files.)

Now that bits are coming out in the *Bulletin*, lots of people are beginning to be very, very interested and want to know. They ask me, "But are you saying everything?" I answer, "Everything, that's impossible. But I am saying more." Then, "Can't we know?"

--No one would understand a thing.

When it's completely over, we will see.

I am telling you this so you know this work isn't wholly in vain.

Q:- Oh, but I'm sure it's not in vain, I am convinced of it! I don't need to be reassured.

It will be a monument! It's better to leave it as a monument, not to publish it in bits: massive, a thick volume like this, and then...*(laughing)* crush people underneath! Then they won't ask anything anymore.

Q:- Do you want me to start preparing an edition (!)

No, no! When I have caught hold of the end, we'll publish—I have not caught hold of the end yet, far from it. Far from it.

All these lessons I am given are like lashes to tell me, "There, you must be ready for anything." All right.

It's not in vain.

Q:- Oh, surely not! These old Agenda conversations I read again once they have been typed are full of light!

I don't know.

Q:- Oh, but I know!

When she [Sujata] has finished typing, we'll see.

Q:- We fell behind a lot during my illness, when I was in that hospital.

But it was also a long period from which nothing is left. It's going to leave a gap. There was nothing: I didn't talk, didn't speak to anyone. It has left a gap.

(Mother's Agenda-8/48-49)

* * *

But the last part ["The Yoga of Self-Perfection"] is the longest, and it's difficult, too.

He didn't complete it.

He never completed the last chapter, he even told me, “You will complete it when I have completed my yoga,” and then he went, left everything.

Afterwards, several times, he told me that I should be one to complete it—I answered him that I didn’t have the brain for it. Or else I would have to write it in a mediumistic way, but I am not a good medium, I am too conscious—the consciousness is immediately awake in the background and watches the phenomenon, so it stops working.

Q:- But your Agenda is the end of the “Yoga of Self-Perfection”!

Well, it’ll be a long end! *(Mother laughs)* In other words, when it’s over (we must first wait for it to be over), when it’s over, with those notes, we could establish something—you’ll have to wait for some time! There are still several years to go.

(Mother’s Agenda-4/434)

* * *

Q:- Do you object to my doing some pranayama before I begin working?

I think it would do you good, mon petit.

Q:- I began three days ago, but I keep getting entangled with the traditional formation around it: “Oh, it’s dangerous, it’s dangerous, be careful.” So this morning I thought I’d better speak to you about it.

Are you doing it without instructions?

Q:- There’s a traditional way of doing it, I know the formula.

How does it go?

Q:- The time varies. You inhale through the left nostril for let’s say 4 seconds, then you hold your breath for 16 seconds, raising the diaphragm and closing all the openings; after 16 seconds you exhale for 8 seconds through the other nostril.

Are these the “official” figures?

Q:- Yes; I mean that’s the proportion: inhale 4, hold 16, exhale 8. Sixteen?

Q:- It has to be double the exhalation. If you do 8, then it’s 8-32-16.

I did it myself for years, using the same system: inhale, hold, exhale, remain empty. But holding the lungs empty is said to be dangerous, so I don’t advise it. I did it for years. Without knowing it, Sri Aurobindo and I did it nearly the same way, along with all sorts of other things that aren’t supposed to be done! This is to tell you that the danger is mainly in what you think. In the course of certain movements, both of us made the air go out through the crown of the head—apparently that’s only to be done when you want to die! *(Mother laughs)* It didn’t kill us.

No, the “danger” is MAINLY a thought formation.

You can achieve excellent control of the heart. But I never practiced it violently, never strained myself. I think holding for 16 is too long. I used to do it

simply like this: breathe in very slowly to the count of 4, then hold for 4 like this (I still have the knack of it!), lifting the diaphragm and lowering the head (*Mother bends her neck*), closing everything and exerting pressure (this is an almost instantaneous cure for hiccups—it's handy!). Then while I held the air, I would make it circulate with the force (because it contained force, you see) and with the peace as well; and I would concentrate it wherever there was a physical disorder (a pain or something wrong somewhere). It's very effective. The way I did it was: inhale, hold, exhale and empty—you are completely empty. It's very useful; very handy for underwater swimmers, for instance!

I had trouble breathing in slowly enough—that's a bit hard. I began with 4 and eventually managed to do 12. I did 12-12-12-12. It took me months to reach that, it can't be done quickly. To breathe in very slowly and hold all that air isn't easy.

Now I have lost the knack, I can barely do more than 6 (*Mother demonstrates*). I count: 1-2-3-4... no quicker.

And exhale slowly—that's very difficult—being careful to empty the top part of the lungs, because air often stagnates there. This seems to be one of the most frequent causes of coughs and colds. When I had bronchitis I learned to empty the air out completely. And I knew singing, so I was familiar with the method: you learn to hold the air and then release it slowly, slowly, so as to keep singing nonstop.

I advise you to practice it.

How much time do you spend on it?

Q:- Eight to ten minutes, three times a day before my japa.

Oh, that's very good.

Q:- I don't know why, but I got entangled with that traditional formation which says it's dangerous.

Someone put it on you, mon petit!

Q:- It troubled me.

No it's not at all dangerous, at least if you don't overdo it. If you do it simply... I think some people practice pranayama with the idea of gaining "powers." That idea of gaining powers fouls it up more than anything. But if you do it simply as a help to your progress, there's no danger.

At any rate, Sri Aurobindo and I both did a lot of things considered dangerous, and absolutely nothing happened to us. Not that it's necessary to do dangerous things, but nothing happened to us, so it all depends on how you do them.

I think you can safely forget about this formation.

But instead of doing equal amounts of time, it might be better to do less for inhaling and more for holding the breath. The holding part is extremely interesting! When the air is inside, let's say you have a headache or a sore throat or a pain in your arm, anything—then you take the air... (*Mother demonstrates*) and

direct it to the unwell part...very, very helpful and pleasant and interesting. You see the force go to the spot, settle in and stay there, all sorts of things.

(Mother's Agenda-3/89-92)

* * *

In fact, in the *Agenda* conversation of 1958 and 1959 (never noted by Satprem because he believed them too "personal"), Mother mentioned this as one of the main reasons for encouraging his tantric discipline. He even set out for the Himalayas, like a knight of yore, with the idea of bringing back to Mother the secrets of transformation; and Mother indicated to him the spot where one of her former bodies lay in a Himalayan cave, petrified by a mineral spring. But the secret of the new species can manifestly not be found through any "trick," tantric or otherwise—one's very nature must change. No one could help Mother, because if someone "knew," it would already be done.

(Mother's Agenda-3/82)

* * *

Many years earlier, Mother had told Satprem a vision she had had of one of her bodies petrified in a Himalayan cave, near a route of pilgrimage.

(Mother's Agenda-4/269)

There's a fellow (he's neither young nor old) who has been living for twenty-five straight years at one of the sources of the Ganges, in a small cave carved into the mountainside—a tiny, bare space, an earth floor and a tiger skin. He sits on the tiger skin stark naked, without a stitch, naked as newborn babe, in the dead of winter as well as in summer—outside everything is covered snow. He eats...sometimes passers-by bring him fruit, which he dries in the sun, then puts into water and drinks. That's all. He hasn't once left there in twenty-five years.

One of our children V., a courageous boy, went up there all by himself. In winter it's completely isolated, there's nothing nearby. It was May and still frightfully cold, it seems, snow still covered the ground. And the man was sitting there stark naked as though it were perfectly natural! He even asked the boy, "Do you want to spend the night here?..." That was a bit too much!

Anyway, V. went there, sat down next to him, and after a while the man went into a sort of trance and began to tell V. about his life (the boy's life, not his own!). So V. was interested and wanted to know more. "Where do I come from?" he asked. The man answered, "Oh, from an ashram by the sea...the sea is there." Then he began to speak (I must mention that outwardly he knew nothing about Sri Aurobindo or me or the Ashram, absolutely nothing at all), and he told V. that a "great sage" and "the Mother" were there, and that they wanted to do something on earth that had never been done before—something very difficult. Then, I don't know whether he mentioned I was alone now (I have no idea), But he said, "Oh, she had to withdraw because the people around her don't understand and ...life there has become very difficult. It will be very difficult until 1964."

Perhaps he was reading the boy's mind (I don't know), but not his conscious mind. And he said several times, "they want to do something that has never been done before, it's very difficult—very difficult—and that's why they came, to do that."

"I learned about this two days ago. It interested me: "Something never done before, something entirely new."*

* A few days later, Mother remarked with a kind of admiration: "It's almost a miracle for such people to admit that someone is doing something entirely new! That's the great problem with those who have attained some realization, they shut the door: 'Now we have realized what the Forefathers said, and that's enough.' So to find a man who knows nothing outwardly and who FELT that we wanted to do something never done before...I found that extremely interesting. It means he has an opening, an opening above, higher than the ordinary spiritual atmosphere.

There were many other things, but it seems he speaks a particular Hindi which is very hard to understand. But this was quite clear, and he said it several times.

It interested me.

And that's really it, that's what Sri Aurobindo came for, and what I came for. And that's what was present above my head when I was quite young: something new and very difficult (*Mother smiles*). Very difficult.

It seems he said that if we make it to 1964, afterwards the difficulties would disappear. (But this is a very strong formation—what did he pick up? Is it Sri Aurobindo's formation? Is it the boy's thought, or what?...) But he's a wonderful mind-reader; he must have a marvelous power of vision in the mental world.

It really amused me. If you asked...if you asked people here, not too many would have such a clear idea: "They have come to do something entirely new and very difficult."

It's lovely.

(Mother's Agenda-3/313-314)

* * *

Now do you remember the story of that man who has been living at the source of the Ganges for twenty-five years?...Here he is (*Mother shows his photo*). He was in his cave and V. said to him, "I'd like to take your picture." "All right," he answered, and came out and sat down in the snow—stark naked.

(*Mother looks at the photo*) There is something in his forehead, eyes and nose (why the nose?...) that's very similar in all who have experienced the inner contact.

He's more like an example of what human beings can achieve: he's a forerunner more than a worker. He isn't a creative force on earth: he's an example.

Q:- Yes, these are "siddhis" rather than evolutionary developments: things imposed on Nature.

They are more like seeds, capacities destined to develop later in the new race, and the seed has been made to grow and bloom as an example, before the thing happens on a larger scale—they are examples.

(Mother's Agenda-3/343-344)

* * *

Yesterday I saw a seven-month-old baby...who is a sage.

He looks at you with his soul. When I looked at him, his eyes lit up.

Doesn't cry, doesn't speak, but he made a sort of noise—he stretched out his arms to me and seemed to say, "Aaah!" Then I took him in my arms, and he laid his head there, on my heart—he didn't close his eyes, he became ecstatic.

Extraordinary! I have never seen that before, it's the first time ever.

Then Champaklal (who had brought the baby) didn't want him to go without having touched my feet (I thought it was going to cause a disaster): Champaklal put him on the floor, bent his head forward—as soon as the baby saw my feet, he caught them with his two hands, one hand on each foot!

Seven months old!

And not a noise: only that "Aaah!"

He had never seen Champaklal before; Champaklal took him, he didn't say anything, didn't protest: he was upright, sitting upright on Champaklal's arm.

His eyes! Eyes that look within already. When I looked into his eyes, there was an immediate response—a response I have rarely seen in people's eyes here.

He didn't ask for anything, he was happy. And all of a sudden, that "Aaah!" I took him in my arms—he immediately put his head here, on my heart. Didn't move anymore.

I don't know who it is.

I thought I would know afterwards, but I don't. I don't know. I have only a kind of knowledge in the background that it's not a complete person, it's an emanation of someone who has come and established himself there consciously. But someone...I wouldn't be surprised if I were told it's Sri Aurobindo. As if Sri Aurobindo had made an emanation and put it there (I don't say so, I don't know). But it's not just anyone or anything.

(Mother's Agenda-4/161-162)

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Because do you know the story of that Romanian who was tortured by the Communists and had visions of Sri Aurobindo* (he didn't see him as he is, in fact, he saw him according to his own conception: thin and ascetic), and finally the apparition told him, "I am your soul," and so on? But he had never read Sri Aurobindo's name, he only heard it, and he wrote it in a very odd way ["AurobinDogos"]...It SEEMS to be something of Sri Aurobindo. Anyhow it gave him the strength to go through all those tortures—appalling tortures, unimaginable. And he was able to escape, somebody helped him escape (now he is safe in England). But before that, he suffered so much that he thought of letting himself die, and that "voice," that apparition which came and spoke to him for

hours, was what gave him courage and told him that “the soul NEVER gets discouraged, it has something to do, and you must endure.” He endured thanks to that voice.

* Silvius Craciunas, author of *The Lost Footstep*.

(Mother’s Agenda-4/171)

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They had wanted to give the Nobel prize to Sri Aurobindo, but he left the year before the decision was to be made. And as they don’t give the prize to “dead” people, he never got it. Then they wanted to transfer it to me, and I wrote this note,* **because the last thing I want is name and fame**. That is all there was to it. They didn’t give a peace prize that year.

(* I am only realizing what He has conceived. I am only the protagonist and continuator of His work)

(Mother’s Agenda-3/147)

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Q:- One thing struck me: you say that the Gita as Sri Aurobindo explained it is not overmental but supramental...

Sri Aurobindo said that what he came to bring was already indicated in the Gita.

(Mother’s Agenda-3/367)

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It is not a fact that the Gita gives the whole base of Sri Aurobindo’s message; for the Gita seems to admit the cessation of birth in the world as the ultimate aim or at least the ultimate culmination of Yoga; it does not bring forward the idea of spiritual evolution or the idea of the higher planes and the supramental Truth-Consciousness and the bringing down of that consciousness as the means of the complete transformation of earthly life.

The idea of the Supermind, the Truth-Consciousness is there in the Rig Veda according to Sri Aurobindo’s interpretation and in one or two passages of the Upanishads, but in the Upanishads it is there only on seed in the conception of the being of knowledge, *vijnanamaya purusa*, exceeding the mental, vital and physical being; in the Rig Veda the idea is there but in principle only, it is not developed and even the principle of it has disappeared from the Hindu tradition.

It is these things among others that constitute the novelty of Sri Aurobindo’s message as compared with the Hindu tradition—the idea that the world is not either a creation of Maya or only a play, *lila*, of the Divine, or a cycle of births in the ignorance from which we have to escape, but a field of manifestation in which there is a progressive evolution of the soul and the nature in Matter and from Matter through Life and Mind to what is beyond Mind till it reaches the complete revelation of Sacchidananda in life. It is this that is the basis of the Yoga and gives a new sense to life.

(SABCL-26/126)

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Our Yoga is not identical with the Yoga of the Gita's Yoga. In our Yoga we begin with the idea, the will, the aspiration of the complete surrender; but at the same time **we have to reject the lower nature, deliver our consciousness from it**, deliver the self involved in the lower nature by the self rising to freedom in the higher nature. If we do not do this double movement, we are in danger of making a tamasic and therefore unreal surrender, making no effort, no Tapas and therefore no progress; or else we may make a rajasic surrender not to the Divine but to some self-made false idea or image of the Divine which masks our rajasic ego or something still worse.

(SABCL-26/126-127)

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“This, no doubt, is the root of the injunction imposed in the Gita on **the man who has the knowledge** not to disturb the life-basis and thought basis of the ignorant; for, impelled by his example but unable to comprehend the principle of his action, they would lose their own system of values without arriving at a higher foundation.”

(SABCL-18-53)

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An integral Yoga must lean rather to the catholic injunction of the Gita that even the liberated soul, living in the Truth, should still do all the works of life so that the plan of the universal evolution under a secret divine leading may not languish or suffer.

(SABCL-20/127)

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The Gita teaches that the man of knowledge shall by his way of life give to those who have not yet the spiritual consciousness, the love and habit of all works and not only of actions recognized as pious, religious or ascetic in character; he should not draw men away from the world-action by his example. For the world must proceed in its great upward aspiring; men and nations must not be led to fall away from even an ignorant activity into a worse ignorance of inaction or to sink down into that miserable disintegration and tendency of dissolution which comes upon communities and peoples when there predominates the tamasic principle, the principle whether of obscure confusion and error or of weariness and inertia. “For I too,” says the Lord in the Gita “have no need to do works, since there is nothing I have not or must yet gain for myself; yet I do works in the world; for if I did not do works, all laws would fall into confusion, the worlds would sink towards chaos and I would be the destroyer of these peoples.”

(SABCL/Vol-20/134)

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The Sadhaka has not only to think and know but to see and feel concretely and intensely even in the moment of the working and in its initiation and whole process that his works are not his at all, but are coming through him from the

Supreme Existence. He must be always aware of a Force, a Presence, a Will that acts through his individual nature.

(SABCL-20/217)

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Action in the world is given us first as a means for our self-development and self-fulfilment; but even if we reached a last possible divine self-completeness, it would still remain as a means for the fulfilment of the divine intention in the world and of the larger universal self of which each being is a portion—a portion that has come down with it from the Transcendence.

(SABCL-20/253)

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But the Divine is in his essence infinite and his manifestation too is multitudinously infinite. If that is so, it is not likely that our true integral perfection in being and in nature can come by one kind of realisation alone; it must combine many different standards of divine experience. It cannot be reached by the exclusive pursuit a single line of identity till that is raised to its absolute; it must harmonise many aspects of the Infinite. An integral consciousness with a multiform dynamic experience is essential for the complete transformation of our nature.

(SABCL-20/106)

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The first is the liberation from the Ignorance and identification with the Real and Eternal, *moksa, sayujya*, which is the characteristic aim of the Yoga of Knowledge. The second, the dwelling of the soul with or in the Divine, *samipyra, salokya*, is the intense hope of all Yoga of love and beatitude. The third, identity in nature, likeness to the Divine, to be perfect as That is perfect, *sadharmya*, is the high intention of all Yoga of power and perfection or of divine works and service. The combined completeness of the three together, founded here on a multiple Unity of the self-manifesting Divine, is the complete result of integral Yoga, the goal of its triple Path and the fruit of its triple sacrifice.

(SABCL-20/122)

And this cannot be a single swift upsoaring but, like the ascent of the sacrifice described in the Veda, a climbing from peak to peak in which from each summit one looks up to the much more that has still to be done. At the same time there must be a descent too to affirm below what we have gained above: on each height we conquer we have to turn to bring down its power and its illumination into the lower mortal movement; the discovery of the Light for ever radiant on high must correspond with the release of the same Light secret below in every part down to the deepest caves of subconscious Nature. And this pilgrimage of ascension and this descent for the labour of transformation must be inevitably a battle, a long war with ourselves and with opposing forces around us which, while it lasts, may well seem interminable. For all our old obscure and ignorant nature

will contend repeatedly and obstinately with the transforming Influence, supported in its lagging unwillingness or its stark resistance by most of the established forces of environing universal Nature; the powers and principalities and the ruling beings of the Ignorance will not easily give up their empire.

(SABCL-20/123-124)

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

(SABCL-20/139)

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A discovery of the Divinity in oneself is his first object, but a total discovery too of the Divinity in the world behind the apparent denial offered by its scheme and figures and, last, a total discovery of the dynamism of some transcendent Eternal; for by its descent this world and self will be empowered to break their disguising envelopes and become divine in revealing form and manifesting process as they now are secretly in their hidden essence.

(SABCL-20/159)

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Whatever may be done by other world-shunning or heaven-seeking disciplines, this is the difficult but unavoidable task of the integral Yoga; it cannot afford to leave unsolved the problem of the outward works of life, it must find in them their native Divinity and ally it firmly and for ever to the divinities of Love and Knowledge.

(SABCL-20/163)

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The integral Yoga cannot reject the works of Life and be satisfied with an inward experience only; it has to go inward in order to change the outward, making the Life-Force a part and a working of a Yoga-Energy which is in touch with the Divine and divine in its guidance.

(SABCL-20/164)

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It is thus by an integralisation of our divided being that the Divine Shakti in the Yoga will proceed to its object; for liberation, perfection, mastery are dependent on this integralisation, since the little wave on the surface cannot control its own movement, much less have any true control over the vast life around it. The Shakti, the power of the Infinite and the Eternal descends within us, works, breaks up our present psychological formations, shatters every wall, widens, liberates, presents us with always newer and greater powers of vision, ideation, perception and newer and greater life-motives, enlarges and new-models

increasingly the soul and its instruments, confronts us with every imperfection in order to convict and destroy it, opens to a greater perfection, does in a brief period the work of many lives or ages, so that new births and new vistas open constantly within us. Expansive in her action, she frees the consciousness from confinement in the body; it can go out in trance or sleep or even waking and enter into worlds or other regions of this world and act there or carry back its experience. It spreads out, feeling the body only as a small part of itself, and begins to contain what before contained it; it achieves the cosmic consciousness and extends itself to commensurate with the universe. It begins to know inwardly and directly and not merely by external observation and contact the forces at play in the world, feels their movement, distinguishes their functioning and can operate immediately upon them as the scientist operates upon physical forces, accept their action and results in our mind, life, body or reject them or modify, change, reshape, create immense new powers and movements in place of the old small functionings of the nature.

(SABCL-20/172-173)

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Two rules there are that will diminish the difficulty and obviate the danger. One must reject all that comes from the ego, from vital desire, from the mere mind and its presumptuous reasoning incompetence, all that ministers to these agents of the Ignorance. One must learn to hear and follow the voice of the inmost soul, the direction of the Guru, the command of the Master, the working of the Divine Mother. Whoever clings to the desires and weaknesses of the flesh, the cravings and passions of the vital in its turbulent ignorance, the dictates of his personal mind unsilenced and unilluminated by a greater knowledge, cannot find the true inner law and is heaping obstacles in the way of the divine fulfilment. Whoever is able to detect and renounce those obscuring agencies and to discern and follow the true Guide within and without will discover the spiritual law and reach the goal of the Yoga.

A radical and total change of consciousness is not only the whole meaning but, in an increasing force and by progressive stages, the whole method of the integral Yoga.

(SABCL-20/176)

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Afterwards even as we have renounced attachment to the fruit, we must renounce attachment to work; at any moment we must be prepared to change one work, one course or one field of action for another or abandon all works if that is the clear command of the Master. Otherwise we do the act not for his sake but for our satisfaction and pleasure in the work, from the kinetic nature's need of action or for the fulfillment of our propensities; but these are all stations and refuges of the ego.

(SABCL-20/210)

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For the worship of the Master of works demands a clear recognition and glad acknowledgement of him in ourselves, in all things and in all happenings. Equality is the sign of this adoration; it's the soul's ground on which true sacrifice and worship can be done. The Lord is there equally in all beings, we have to make no essential distinctions between ourselves and others, the wise and the ignorant, friend and enemy, man and animal, the saint and the sinner. We must hate none, despise none, be repelled by none; for in all we have to see the One disguised or manifested at his pleasure. He is a little revealed in one or more revealed in another or concealed and wholly distorted in others according to his will and his knowledge of what is best for that which he intends to become in form in them and to do in works in their nature. All is our self, one self that has taken many shapes. Hatred and dislike and scorn and repulsion, clinging and attachment and preference are natural, necessary, inevitable at a certain stage: they attend upon or they help to make and maintain Nature's choice in us. But to the Karmayogin they are a survival, a stumbling-block, a process of the Ignorance and, as he progresses, they fall away from his nature. The child soul needs them for its growth; but they drop from an adult in the divine culture. In the God-nature to which we have to rise there can be an adamant, **even a destructive severity but not hatred, a divine irony but not repulsion and dislike. Even what we have to destroy, we must not abhor or fail to recognise as a disguised and temporary movement of the Eternal.**

(SABCL-20/211)

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Our nature is not only mistaken in will and ignorant in knowledge but weak in power; but the Divine Force is there and will lead us if we trust in it and will use our deficiencies and our powers for the divine purpose. If we fail in our immediate aim, it is because he has intended the failure; often our failure or ill-result is the right road to a truer issue than an immediate and complete success would have put in our reach. If we suffer, it is because something in us has to be prepared for a rarer possibility of delight. If we stumble, it is to learn in the end the secret of a more perfect walking. Let us not be in too furious a haste to acquire even peace, purity and perfection. Peace must be ours, but not the peace of an empty or devastated nature or of slain or mutilated capacities incapable of unrest because we have made them incapable of intensity and fire and force. Purity must be our aim, but not the purity of a void or of a bleak and rigid coldness. Perfection is demanded of us, but not the perfection that can exist only by confining its scope within narrow limits or putting an arbitrary full stop to the ever self-extending scroll of the Infinite. Our object is to change into the divine nature, but the divine nature is not a mental or moral but a spiritual condition, difficult to achieve, difficult even to conceive by our intelligence. The Master of our work and our Yoga knows the thing to be done, and we must allow him to do it in us by his own means and in his own manner.

(SABCL-20/234)

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The first step on this long path is to consecrate all our works as a sacrifice to the Divine in us and in the world; this is an attitude of the mind and heart, not too difficult to initiate, but very difficult to make absolutely sincere and all-pervasive. The second step is to renounce attachment to the fruit of our works; for the only true, inevitable and utterly desirable fruit of sacrifice—the one thing needful—is the Divine Presence and the Divine Consciousness and Power in us, and if that is gained, all else will be added. This is a transformation of the egoistic will in our vital being, our desire-soul and desire-nature, and it is far more difficult than the other. The third step is to get rid of the central egoism and even the ego-sense of the worker. That is the most difficult transformation of all and cannot be perfectly done if the first two steps have not been taken; but these first steps too cannot be completed unless the third comes in to crown the movement and, by the extinction of egoism, eradicates the very origin of desire. Only when the small ego-sense is rooted out from the nature can the seeker know his true person that stands above as a portion and power of the Divine and renounce all motive-force other than the will of the Divine Shakti.

(SABCL-20/235)

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We shall find that it then implies always two things, a rejection and an assumption, a negative and a positive side; the negative movement of freedom is a liberation from the principal bonds, the master-knots of the lower soul-nature, the positive side an opening or growth into the higher spiritual existence. But what are these master-knots—other and deeper twisting than the instrumental knots of the mind, heart, psychic life-force? We find them pointed out for us and insisted on with great force and a constant emphatic repetition in the Gita; they are four, desire, ego, the dualities and the three gunas of Nature; for to be desireless, egoless, equal of mind and soul and spirit and *nistraigunya* is in the idea of the Gita to be free, *mukta*. We may accept this description; for everything essential is covered by its amplitude. On the other hand, the positive sense of freedom is to be universal in soul, transcendently one in spirit with God, possessed of the highest divine nature, --as we may say, like to God, or one with him in the law of our being. This is the whole and full sense of liberation and this is the integral freedom of the spirit.

(SABCL-21/647-648)

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The way proposed for the integral Yoga is a lifting up and surrender of the whole being to him, by which not only do we become one with him in our spiritual existence, but dwell too in him and he in us, so that the whole nature is full of his presence and changed into the divine nature; we become one spirit and consciousness and life and substance with the Divine and at the same time we live and move in and have a various joy of that oneness. This integral liberation from the ego into the divine spirit and nature can only be relatively complete on our

present level, but it begins to become absolute as we open to and mount into gnosis. This is the liberated perfection.

(SABCL-21/651-652)

The gnosis once effectively called into action will progressively take up all the terms of intelligence, will, sense-mind, heart, the vital and sensational being and translate them by a luminous and harmonizing conversion into a unit of the truth, power and delight of a divine existence. It will lift into that light and force and convert into their own highest sense our whole intellectual, volitional, dynamic, ethical, aesthetic, sensational, vital and physical being. It has the power also of overcoming physical limitations and developing a more perfect and divinely instrumental body. Its light opens up the fields of the superconscient and darts its rays and pours its luminous flood into the subconscious and enlightens its obscure hints and withheld secrets. It admits us to a greater light of the Infinite than is reflected in the paler luminosity even of the highest in the paler luminosity even of the highest mentality. While it perfects the individual soul and nature in the sense of a diviner existence and makes a full harmony of the diversities of our being, it founds all its action upon the Unity from which it proceeds and takes up everything into that that Unity. Personality and impersonality, the two eternal aspects of existence, are made one by its actions in the spiritual being and Nature body of the Purushotama.

(SABCL-21/667)

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But even a human perfection cannot dispense with equality as one of its chief elements and even its essential atmosphere. The aim of a human perfection must include, if it is to deserve the name, two things, **self mastery and a mastery of the surroundings**; it must seek for them in the greatest degree of these powers which is at all attainable by our human nature. Man's urge of self-perfection is to be, in the ancient language, *svarat* and *samrat*, self-ruler and king. But to be self-ruler is not possible for him if he is subject to the attack of the lower nature, to the turbulence of grief and joy, to the violent touches of pleasure and pain, to the tumult of his emotions and passions, to the bondage of his personal likings and dislikings, to the strong chains of desire and attachment, to the narrowness of a personal and emotionally preferential judgement and opinion, to all the hundred touches of his egoism and its pursuing stamp on his thought, feeling and action. All these things are the slavery to the lower self which the greater "I" in man must put under his feet if he is to be king of his own nature. To surmount them is the condition of self-rule; but of that surmounting again equality is the condition and the essence of the movement. To be quite free from all these things,--if possible, or at least to be master of and superior to them,--is equality. Farther, one who is not self-ruler, cannot be master of his surroundings. The knowledge, the will, the harmony which is necessary for this outward mastery, can come only as a crown of the inward conquest. It belongs to the self-possessing soul and mind which follows with a disinterested equality the Truth, the Right, the universal Largeness

to which alone this mastery is possible,—following always the great ideal they present to our imperfection, while it understands and makes a full allowance too for all that seems to conflict with them and stand in the way of their manifestation. This rule is true even on the levels of our actual human mentality, where we can only get a limited perfection. But the ideal of Yoga takes up this aim of Swarajya and Samrajya and puts it on the larger spiritual basis. There it gets its full power, opens to the diviner degrees of the spirit; for it is by oneness with the Infinite, by a spiritual power acting upon finite things, that some highest integral perfection of our being and nature finds its own native foundation.

(SABCL-21/674-675)

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All wealth belongs to the Divine and those who hold it are trustees, not possessors....

When you ask for the Mother, you must feel that it is she who is demanding through you a very little of what belongs to her and the man from whom you ask will be judged by his response....

In the supramental creation the money force has to be restored to the Divine Power and used for a true and beautiful and harmonious equipment and ordering of a new divinised vital and physical existence in whatever way the Divine Mother herself decides in her creative vision. But first it must be conquered back for her and those will be strongest for the conquest who are in this part of their nature strong and large and free from ego and surrendered without any claim or withholding or hesitation, pure and powerful channel for the Supreme Puissance

(SABCL-25/12-14)

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Death, food and money: this Consciousness feels those are the three “awesome” things in human life, that human life revolves around those three things—eating (*laughing*), dying, and having money—and to it, the three are... they are passing inventions which derive from a wholly transitory state that doesn’t correspond to anything very deep or very permanent. That is its attitude. And then, it teaches the body to be otherwise.

(Mother’s Agenda-10/165)

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And the truth is that money belongs to no one. This idea of “possession” of money is what has perverted everything. Money shouldn’t be a “possession”: it’s a means of action, which is given to you just like a power, but you have to use it according to...what we might call “the Donor’s will”, that is impersonally and with foresight. **If you are a good instrument in the spread and use of money, then it comes to you, and it does so in proportion to your capacity of using it in the right way. That’s the true working....**

And I see these people [of the jute factory]: no choice needs to be made, the man didn’t say spontaneously (or any way, with feeling), “This money is at the

disposal of divine forces for the action” not at all, that’s a thousand miles away from his thought...

The true attitude is this: money is a universal force meant to do the work on earth, the work needed to prepare the earth to receive the divine forces and manifest them, and it must come into the hands (the utilizing power, that is) of those who have the **clearest vision, the most general and truest vision.**

...But naturally, to be everywhere at the same time and do everything at the same time, one needs very clear brains and very upright intermediaries(!) Then this famous question of money would be solved.

Money belongs to no one: money is a collective property that only those with **an integral and general, universal vision must use. And let me add, a vision not only integral and general, but also essentially True, which means you can distinguish between a utilization in conformity with universal progress, and a utilization that might be called fanciful.** But those are details, because even errors—even, from a certain point of view, wasteful uses—help in the general progress: they are lessons in reverse.

(Mother’s Agenda-9/101-104)

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To financiers and businessmen

You have been offered the possibility of collaborating with the future, but you have thought that the power of money is stronger than that of the future. And the future will crush you with its irresistible power...

Money is not meant to make money, money is meant to prepare the earth for a new creation....

The men of finance and businessmen have been offered the possibility to collaborate with the future, but most of them refuse, convinced that money is stronger than the future.

Thus the future will crush them with irresistible power.

(Mother’s Agenda-10/442-443)

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About the financial situation, I have a little story to tell you, which took place on Sunday or Monday. I told you that the situation was quite...to ordinary consciousness, it was critical. And there was a payment to be made. I don’t remember the material details, but something had to be paid very urgently (I think it was to the workers: they were hungry and hadn’t been given their money). And I needed a certain amount—which I didn’t have: I had nothing. Then a sort of compassion came into me for those people who didn’t have any money. I saw it wasn’t right, and I couldn’t do anything because there was none. So, in the evening while I was walking (I have an hour of meditation and quiet, of concentration), I presented it all like this (*gesture upward*), and with an almost childlike attitude I said to the Lord (He was there, of course, I was with Him) something that can be translated (I don’t know, I don’t speak but it could be translated into words) roughly like this: “I know You are with me and behind

everything I do and everywhere, but I'd like to know whether what I do, the work I do, interests You or not! (*Mother laughs*) And if it does interest You, well, I must have this money."

It came like that, in a quite childlike form, but very, very pure. And two days later, when it was necessary for the money to come, for me to have money, just as everything seemed quite impossible, Amrita suddenly came in, telling me, "Here, so-and-so has sent a cheque for such-and-such an amount."-Exactly the amount needed. And I think it was the first time that person had sent money. It was quite unexpected, absolutely a miracle-a miracle for children. The required amount, just at the required time, and absolutely unexpected. Then I had a good laugh. And I said to myself, "How silly we can be! We don't know that everything happens exactly as it has to."

I can't say that I worry (I never do), but I was wondering ... sometimes I wonder, "Is it going to go on, or..." I am not quite sure of what's going to happen, because ... I never try to know nor do I desire to know, but I don't feel I am "told." (I think this is another mental stupidity and when nothing is formulated, it means things are all right and as they should be.) But, of course, there is a childishness that would like to be "told," "Do this this way and that that way, and this ..." But it doesn't work! It's not like that!

I don't receive any command : when I have something to say, I receive the exact word or sentence, in an absolute way; but for action, I don't receive any command, because ... I don't think I have any hesitation, I never wonder, "Should I do this or should I do that?" Never. My whole effort is to live from minute to minute. I mean, to do every minute exactly what should be done, without making plans, without thinking, without ... **because it all becomes mental; as soon as you start thinking something out, that's no longer it.** But quite instinctively and spontaneously, I do what needs to be done: this, that, this... When something needs a response, it comes. As for money, it's the same thing; the only thing I am led to do is to say, "So-and-so has asked for so much, such-and-such Service needs so much," like that (not a long time in advance, but when it becomes imperative). And that's all. It's like that. So I don't know what will happen tomorrow; I don't at all seek to know what's going to happen. But on that day, I seemed to be asking, "Well, give me proof that You are interested."-Poff! It came just at the right time. So I laughed, I said to myself, "What a baby I must still be!"

And for two days, just when I needed to give some money, it came. So I said, "All right, that's fine." But now it's no longer so amusing! It was really amusing.

There is now a kind of trust there, behind: well, it will come when it has to, that's all.

The spirit of organization, maybe not quite on an ordinary level but on a human one (maybe not just human, but anyway), the spirit of organization likes to have everything in front of it like a picture, and then to make plans, to organize, see: this comes here, that comes there.... All that is useless. We must learn to live

from minute to minute, like that. It's much more comfortable. And what prevents things from being so is (I think) that it's exactly contrary to the reasonable human mind, and that everyone around me expects me to make plans and decisions and ... So there is a pressure; I think that's it. Otherwise, it would naturally and spontaneously be like that: the miracle every minute. My tendency is always to say, "Oh, don't worry! The more you worry, more difficult you make things-don't bother, don't bother." But they stare at me with a kind of horror (*Mother laughs*): I don't "plan ahead," you see.

That's my little "story"-my little miracle. It was as though to tell me, "Oh, you'd like to see a miracle?-Here it is, ready-made!" (*Mother laughs*) It's a good lesson.

(Mother's Agenda-7/227-228)

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From experience, I know perfectly well that when one is satisfied with being a saint or a sage and constantly maintains the right attitude, all goes well—the body doesn't get sick, and even if there are attacks it recovers very easily; all goes very well...AS LONG AS THERE IS NOT THIS WILL TO TRANSFORM. All the difficulties arise in protest against the will to transform; while if one says, 'Very well, it's all right, let things be as they are, I don't care, I am perfectly happy, in a blissful state,' then the body begins to feel content!

That's the problem: something totally new is being introduced into Matter, and the body is protesting.

(Mother's Agenda-2/259)

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There is nothing to say- if you sincerely want to get out of it, it is really not so difficult: there is nothing to do but leave everything to the Lord. And he does it all. He does it all, He is...it's so wonderful! So wonderful!

He takes anything, even what we call a quite ordinary intelligence aside, lay it to rest: "There now, keep still, don't stir, don't bother me; I don't need you." And then a door opens- you don't even feel you have to open it; it's wide open, and you're led through to the other side. It is Someone else who does all this, not you. And then... the other way becomes impossible.

Oh, all this frightful toil, this effort of the mind to understand! Struggling, giving itself headaches- phew!... Absolutely useless, absolutely useless. It leads nowhere, except to more confusion.

You find yourself facing a so-called problem: "What am I to say? What am I to do? How should I act?..." There is nothing to do! Nothing but to say to the Lord, "You see, here's the situation." That's all. And then keep very still. And spontaneously, without thinking about it, without reflecting, without calculating, without doing anything, anything whatsoever, without the slightest effort... you do what must be done. But it's the Lord who does it, it's no longer you. He does it, He arranges the circumstances, He arranges the people, He puts the words in your

mouth or under your pen- He does it all, all, all, all, and you have nothing more to do, nothing but let yourself live in bliss.

I am beginning to be convinced that people don't really want it.

(Mother's Agenda-3/376-377)

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I always say, "We will see," because... in reality, I am not worried, not worried at all, I am very sure- very sure. **I have such an absolute certitude that the Wisdom that acts in the world is infinitely superior to all that we can imagine.** We are like ignorant and stupid children in front of "something" that acts with a CERTITUDE, and so luminous, so luminous. With a super harmony that turns into harmony the things that seem to us the most discordant.

So when I see the anxious human thoughts trying to know (*Mother smiles*)- "Don't worry, we will see." And when I say, "We will see," **I have the joy of a certitude that what we will see will be a thousand times more beautiful than anything we can imagine.**

(Mother's Agenda-5/283)

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And I see clearly and distinctly. Consequently I have now the indisputable proof that if you want to do anything properly, you must FIRST be calm- but not only be calm yourself; you must either isolate yourself or be capable of imposing calm on this whirlwind of forces that comes upon you all the time from all around.

All the teachers are wanting to quit the school- weary! Which means they'll begin the year with half the teachers gone. They live in constant tension, they don't know how to relax- that's really what it is. They don't know how to act without agitation.

I think that's what this head came to tell me, and it's precisely what's wrong in the Ashram- everything here is done in agitation, absolutely everything. So it's constantly a comedy of errors; someone speaks, the other doesn't listen and responds all wrong, and nothing gets done. Someone asks one thing, another answers to something else- bah! It's a dreadful con-fu-sion.

(Mother's Agenda-1/446)

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All this [the world, the Ashram] is held in my consciousness with a kind of essential compassion applying equally to all things, all difficulties, all obstacles. I receive letters by the dozens, as you know, and each person comes to me with his own little misery or problem, inner or outer (a tiny pimple becomes...a mountain). When people come to me, my inner consciousness always responds in the same way, with a kind of...equality and compassion for all. But when people are talking to me or I am reading a letter and my body grows conscious of what it calls the 'to-do' they make over their miseries, it has a kind of feeling (I mean there is a feeling in the cells): 'Why do they take things like that! They are making things much more difficult.' The body understands. It understands that their way of

taking the least little difficulty in such a blind, egotistical and self-centered manner, increases its difficulties furiously!

It's a rather amusing sensation, a combination of sensation and feeling, that the ordinary human attitude towards things multiplies and magnifies the difficulties to FANTASTIC proportions; while if they simply had the true attitude—a NORMAL attitude, quite simple, uncomplicated—ahh, all life would be much easier. For the body feels the vibrations (those very vibrations which concentrate to form a body), it feels their nature and sees that its 'normal' reaction, a peaceful and confident reaction, makes things so much easier! But as soon as this agitation of anxiety, fear, discontent comes in, the reaction of a will that 'doesn't want any of it'...oh, right away it becomes like water boiling: pff! pff! pff! like a machine. While if the difficulty is accepted with confidence and simplicity, it's reduced to its minimum, and I mean purely materially, in the material vibration itself.

(Mother's Agenda-2/100-101)

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93—Pain is the touch of our Mother teaching us to bear and grow in rapture. She has three stages of her schooling, endurance first, next equality of soul, last ecstasy. (*Thoughts and Aphorisms*)

...The problem is this: you can take the attitude of endurance and endure everything, to the point where you are able to turn pain into ecstasy, as he says—it's an experiment that can always be made, at any given moment. But materialist-minded people will tell you, "That's all very well, but you're ruining your body." And that's where...(*laughing*) we would have to carry out all kinds of experiments, as they do with guinea pigs, to find out whether ecstasy has the power to restore order in the body.

(Mother's Agenda-4/144-145)

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That's why with all the consciousness and force, I tell people, "YOU make yourself sick with your idiotic fear!" (A subconscious fear—sometimes mental, but then it's utterly stupid—at any rate a fear in the cells, a subconscious fear.) "YOU make yourselves sick. Stop being afraid and you won't get sick." And I can say that with absolute assurance.

But constantly (I make the problem more precise for the sake of clarity), there are constantly in the atmosphere, as I have always said, all the suggestions, all that atmosphere of the physical mind which is full of every possible stupidity. You have to be permanently on your guard and sweep it all away: "Go away, don't interfere." The doctors' opinions, the example of other people, that whole...really, that whole terrible muddle of Ignorance all around, which you have to drive back: "Don't meddle, mind your own business."

(*silence*)

So, regularly, as soon as there comes a pain somewhere or a discomfort or anything, immediately, instantly, the first reaction: "Ah! Lord, what do You want me to learn?" And I become attentive.

If everybody does the same thing, if all those who can do it (sincerely, of course, without pretense) do it sincerely: “Ah! Lord, what do You want me to learn?” and then observe, wait, then things are easier, you put yourself at least in better conditions.

(Mother’s Agenda-4/245)

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Yes, but...it shakes people a little.

The strange thing is that L., who was in the path of this formation (*gesture from south to north*), was sick, like you, he had a fever: the same thing, the same pains- very particular pains. And U. too was nearly caught; but the day before, I had explained to him how to defend himself, and he told me he had used my method and it worked quite well. I had explained to him how to “pass the thing” on to the Lord (that is to learn to offer it). He tried it and told me, “It worked quite well, the thing didn’t take root: a moment of discomfort, and it was over.”

One should learn to do that. If one does it with one’s head, it’s useless; what’s effective is when you are able to summon that sort of eternal immobility...then, the effect is immediate. **But generally, people know how to do it for others but not for themselves, because for themselves, they go on vibrating- when it hurts a lot, it’s difficult to stop that vibrating.** But it CAN be done; even when the pain is absolutely acute, almost unbearable (normally one would start screaming), one CAN, one can do it and summon that silent immobility to the painful spot- immobility of eternity. Very, very quickly, within a few seconds, the intensity disappears; **there remains only a memory, which one should take care not to reawaken by thinking about it,** but which lingers as a memory in the body, as when you’ve given yourself a good knock, a sound blow, and the acute pain has gone, but the mark stays. It stays a more or less long time. If one made the effort to stay very, very quiet, immobile, without doing anything, thinking anything, wanting anything, for a long enough time, I think there would be very little effect.

So much so that, for example, one KNOWS one has a violent fever (the thing comes with a violent fever, a violent reaction), yet there is no sign of fever! I had the experience three or four times; I had those things that bring on bouts of violent fever, and when the doctor came, I asked him, “Doctor, do I have a fever?” (I knew very well I had a fever, I didn’t need to ask him! One of those fevers that make you run a very high temperature; but then there was that immobility I had summoned.) The doctor feels my pulse: “No, you’re fine!”

Of course, one can imitate this mentality, but it’s only an imitation. What I mean is something else, which has nothing to do with mental will—(*laughing*) maybe it’s a gift from the Lord, I don’t know!

(Mother’s Agenda-4/366-367)

It is, so to speak, the practical means to compel the doctor to enter a higher consciousness. That must be the crisis that has come to your brother; he has come to a point when he is imperatively obliged—professionally obliged—to enter a

higher consciousness. Because, in his present state, he must be lying very badly—he says he is a very good liar, but with the perception he has now, the result must be that, along with his lie, doubt enters the patient’s consciousness. So he isn’t doing what’s considered to be useful thing.

In my opinion, from a practical and external standpoint, I have more often seen cases in which the lie had a bad effect than cases in which the truth had a bad effect. But everything depends on the doctor’s consciousness.

I know, and with certainty, that if you can be in that clear consciousness, you see that the state of illness was certainly a necessity, often a WILLED necessity (not only accepted and undergone, but willed) by the soul in order to go faster on the path—to save time, to gain lives. And if you can, if you have the power to bring that soul into contact with the force that governs its existence and leads it towards progress, towards the Realization, you do a work of quite a superior quality.

You know this: the SAME words, the SAME sentences, spoken by someone who sees and knows and spoken by the ordinary ignorant person, change entirely in nature and power—and in action. There is a way of saying things which is the true way, whatever words you speak. And that is the solution: it’s inside himself, in the depths of his being, that he must find that light—the light that knows what should be said and how it should be said. And then that feeling of responsibility and of complicity with falsehood is finished, it disappears completely. And necessarily, inevitably, absolutely, he will say the thing that should be said and as it should be said, in the way it should be said.

Oh, what a beautiful realization to achieve! A beautiful work can be done in that way...To be able to feel and SEE the thing to be said, and THAT’S what should be said—not with the thought, “This man is going to die, I shouldn’t make him too unhappy, I should...,” all that’s perfectly useless. Perfectly useless, and you put yourself in a kind of mental muddle; besides, it doesn’t really help, it doesn’t have the expected effect. While this inner vision...to see why that being is ill and what that physical disorder expresses in the destiny of the soul of that man or this woman—it’s magnificent, magnificent!

And ultimately, saying, “You will be cured,” is just as useless as saying, “You won’t be cured,” both are equally incorrect from the point of the true Truth, and unsatisfactory for someone who has had a first contact with a life other than physical life.

Even when the patient asks you, “I’ll be cured, won’t I?” or when he asks how long he is going to last, there is a way of answering, even materially, which is neither yes nor no, but is TRUE and has a power of inner opening.

For a long time, would you believe it, I have been in search of a doctor, a man with full medical knowledge, knowing all that they now know about the human body and the way to cure it, AND capable having the contact with the higher consciousness. Because through such an instrument, one could do very, very interesting things—very interesting.*

(silence)

(* Mother often said that she was in search throughout the world of people with a perfect basis of material knowledge (industrialists, financiers, writers...), but who would agree to do their work in another way, opening themselves up to another force—this is the field of experiment of tomorrow’s world. Through their consent and call, if they tune in, Mother could bring into play another operating process.)

There is a domain in which “disease” and “cure” no longer exist, but only disorder, confusion, and harmony, organization. A domain in which everything, but everything that takes place in the body works in that way, and necessarily, first of all, everything that involves the functioning of the organs themselves (disorder in the organs themselves). And there, there is a whole way of seeing things that leads you very close to the Truth... There remain only the diseases that come from outside, like diseases that are contagious through germs, microbes, bacilli, all that business, viruses—that’s still under the aspect of “attacks from adverse forces,” it’s another plane of action. But there is a point where it all meets... I would like, oh, I would very much like to discuss certain things or certain details of the body’s functioning and organization with a man who thoroughly knows anatomy, biology, physical and bodily chemistry—all those things thoroughly—and who UNDERSTANDS, who is ready to understand that all those things are a projection of other forces, subtler forces; who is able to feel things as I feel them in my own body. That would be very interesting.*

(* Mother is led to carry out all kinds of experiments in her body for the work of Transformation. One of them consists in receiving or taking upon oneself every possible disorder for several hours, several days or several minutes, in one’s body, in order to act on them, and, consequently, to act on disorders of the same nature in the world—or on THE Disorder. Mother is thus constantly led to work on the meeting point between the subtle forces behind and the bodily or material mechanisms. In her body it is an uncommon chemistry that takes place, the subtle elements of which she knows better than the gross ones.)

That’s the first step. You see, he puts the problem from a purely mental standpoint: to tell what’s conventionally called the “truth” (which isn’t true), or to tell what’s conventionally called a “lie” (which may not at all be what you think it is: it isn’t a lie, but simply the contradiction or opposite of what you consider to be the “truth”—same thing). But in order to find the solution, you have to climb up there—where you SEE, where you can see in a totally concrete way that that “truth” isn’t absolute and that “lie” is not absolute, that there is something else—another way of seeing—in which things are no longer like that.

And then... then if you could speak the True Thing, the right word (word or sentence), have the thought which is the TRUE thought in every case—what marvelous power you would have over your patient! It would be magnificent.

You understand, to know all the material, cellular questions with the full knowledge of all the details, and at the same time to have that vision—if you could put both together, you would be... a divine doctor. That would be marvelous.

Emerge from the moral problem in order to make it a spiritual problem. And then it's no longer a "problem."

(Mother's Agenda-5/208-211)

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Every disease represents its own vibratory mode. Every disease has its own vibratory mode; it represents a whole field of vibrations to be corrected. It's the EXACT measure of what in Matter resists the divine Influence—the exact measure, to the atom.

Oh, how interesting it is, if you knew how interesting.... Take coughing, for instance (not in the chest, in the throat). So, the first vibration: an irritation that draws your attention in order to make you cough. It has a certain kind of vibration which we may call "pointed," but it's not violent: it's light, annoying. It's the first little vibration. So with that vibration, awakening of the attention in the surrounding consciousness [of the throat cells]; then refusal to accept the cough, a rejection here [in the throat], which at first almost causes nausea (all this is seen through a microscope, you understand, they are tiny things). The attention is focussed. Then, at that point, there are several possible factors, sometimes simultaneous and sometimes one driving the other away; one is anxiety: something goes wrong and there is apprehension at what's going to happen; another is a will that nothing should be disturbed by the irritation; and all of a sudden, the faith that the Force is capable of restoring order everywhere instantly (none of this is intellectual: it's vibrations).

(Mother's Agenda-8/45)

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But the nerves remember ... You know that after living with Sri Aurobindo for a year, when I left at the time of the [first world] war, because of the war, all the nerves fell ill: they were in a state of irritated tension (I think they call it neuritis, when all, but all the nerves are ill). It's particularly painful, and everything is disorganized all over: the circulation was disorganized, the digestion was disorganized, everything was disorganized (it was in France, in southern France). The nerves remember that, and I don't know why, once when things here were very difficult, they remembered. Sri Aurobindo was there and I told him (I think I have already told you the story): I absolutely had the sense of a hand coming and taking the whole pain away like that—in one second it was gone. And it had never returned. Now, from time to time, when people are ill-disposed or their thoughts are bad, and when in addition there's no rest, no eating, no sleeping, then from time to time, here to there, the nerves get strained. It's a sharp pain at its height. In France, I had it for weeks. Sometimes it comes, and then I have to keep still and ...melt...in the Divine Presence—then it's over, it goes away without a trace.

But when they feel ill at ease, they remember. They ask, “I don’t know what should be done to erase this memory.” I take them to task, I tell them they’re stupid, but... Then they keep still.

(Mother’s Agenda-9/64)

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Then, from the age of twenty or twenty-five, that habit of pessimism began. It took all that time, all those blows, for it to come.

But with regard to health, whenever I had an illness (for me it was never an “illness,” it was still part of the blows), I had a trust, a complete assurance that it had no reality. And very young (very young, maybe around the age of thirteen or fourteen), every time a blow came, I would tell my body, “But what the use of being ill since you’ll just have to get well!” And that stayed until I was over thirty: what the use of being ill since you have to get well? And it faded away only little by little, with growing pessimism.

Now I have to undo all that work.

But with you, it’s the same thing, because you are already conscious when all those terrible things* happened to you, there was something that remained conscious, but those things “cultivated” the pessimism-that pessimism of the physical mind. And now you have to undo all that work. And what a work it is, phew!...

(*Mother is alluding to the concentration camps.)

You understand, it was IMPOSSIBLE, impossible for me to believe in (“believe” –even understand) all those movements of betrayal, of jealousy, all the movements of negation of the Divine in human beings and things-it was impossible, I didn’t understand! But it came from every side, striking and striking.... So all that had to be undone.

And with you, it was the same thing-I know it very well. I know it very well. And for you it took brutal forms.

But we only have to hold out, that’s all.

We must erase the imprint little by little, and in fact, the only way to erase the imprint is to make contact with the Truth. There is no other way-all reasoning, all intelligence, all understanding, all that is totally useless with this physical mind. The only thing is to make contact. That’s just what the cells value: the possibility of making contact.

Making contact.

On the material level, japa is very good for that. When your head is tired and you are a little weary of forever contradicting that pessimism, you just have to repeat your japa, and automatically you make contact. To make contact. That’s something the cells value a lot. It’s a very good way, because it’s a way that isn’t mental, it’s a mechanical way, it’s a question of vibration.

There, mon petit, we must endure.

(Mother’s Agenda-5/231-232)

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The ripened soul does not condemn but seeks to understand and master, does not cry out but accepts or toils to improve and perfect, does not revolt inwardly but labours to obey and fulfil and transfigure. Therefore we shall receive all things with an equal soul from the hands of the Master. Failure we shall admit as a passage as calmly as success until the hour of the divine victory arrives. Our souls and minds and bodies will remain unshaken by acutest sorrow and suffering and pain if in the divine dispensation they come to us, unoverpowered by intensest joy and pleasure. Thus supremely balanced we shall continue steadily on our way meeting all things with an equal calm until we are ready for a more exalted status and can enter into the supreme and universal Ananda.

(SABCL-20/213)

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So many things, so many things...Human beings have made an appalling tragedy out of death. And I saw, with all these recent experiences, **I saw how many, many poor human beings have been destroyed by the very people they loved the most!** Under the pretext that they were dead.

People give them a very bad time.

Q:- Destroyed?

Yes, burned. Or shut up in a box without air and light- **while fully conscious.** And just because they can no longer express themselves, people say they are “dead.” They don’t waste any time declaring them dead! But they are conscious. They are conscious. Imagine someone who can no longer speak or move- according to human laws, he is “dead.” He is dead but he is conscious. He is conscious, so he sees the people around him: some of them are weeping, some of them are... if he’s a bit clairvoyant, he also sees that some of them are rejoicing. And then he sees himself put into a box, sees the lid nailed down, shutting him in: “Ah, now it’s all over, they’re going to cover me with earth!” Or he’s taken over there [to the cremation ground], and then it’s fire in the mouth- FULLY conscious.

(Mother’s Agenda3/373)

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Q:- But then, is it better to be buried or burned?

Had you asked me this question a week ago, I would unhesitatingly have said “buried”- and advised people not to do it too quickly, **to wait for external signs of decomposition.**

Now because of this, I can’t say any more. I just can’t say.

I have the feeling I am learning a lot of things about this transition called death. It’s starting to become thinner and thinner, more and more unreal. It is very interesting.

(Mother’s Agenda-3/383)

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Q:- Do you mean that what you are learning tends to show you that it's not necessarily best to be buried?

Yes. It depends on the case, on the country, on all kinds of things. There are people in Europe who asked to be burned because they're afraid of being buried alive. Here, when people are convinced that a person is conscious, he is buried instead of burned.

Actually, each case is entirely individual.

But there is only a small beginning of knowledge. It will come later on.

(Mother Agenda-3/385)

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...And then I made the following experiment on a number of people; I said to them, 'Excuse me, but let's say that through a special discipline or a special grace your life were to continue indefinitely. What you would most likely extend into this indefinite future are the circumstances of your life, this formation you have built around yourself that is made up of people, relationships, activities, a whole collection of more or less living or inert things. But that CANNOT be extended as it is, for everything is constantly changing! And to be immortal, you have to follow this perpetual change; otherwise, what will naturally happen is what now happens—one day you will die because you can no longer follow the change. But if you can follow it, then all this will fall from you! Understand that what will survive in you is something you don't know very well, but it's the only thing that can survive—and all the rest will keep falling off all the time...Do you still want to be immortal?'—Not one in ten said yes!...Once you are able to make them feel the thing concretely, they tell you, 'Oh no! Oh no! Since everything else is changing, the body might as well change too! What difference would it make!' But what remains is THAT; THAT is what you must truly hold on to—but then you must BE THAT, not this whole agglomeration. What you now call 'you' is not THAT, it is a whole collection of things.

(Mother's Agenda-1/482-483)

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But generally—and this is something Theon had told me (Theon was very qualified on the subject of hostile forces and the working of all that 'resists' the divine influence, and he was a great fighter—as you might imagine! He himself was an incarnation of an asura, so he knew how to tackle these things!); he was always saying, 'If you make a VERY SMALL concession or suffer a minor defeat, it gives you the right to a very great victory.' It's a very good trick. And I have observed, in practice, that for all things, even for the very little things of everyday life, it's true—if you yield on one point (if, even though you see what should be, you yield on a very secondary and unimportant point), it immediately gives you the power to impose your will for something much more important. I mentioned this to Sri Aurobindo and he said that it was true. It is true in the world as it is today, but it's not what we want; we want it to change, really change.

He wrote this in a letter, I believe, and he spoke of this system of compensation—for example, those who take an illness on themselves in order to have the power to cure; and then there's the symbolic story of Christ dying on the cross to set men free. And Sri Aurobindo said, 'That's fine for a certain age, but we must now go beyond that.' As he told me (it's even one of the first things he told me), 'We are no longer at the time of Christ when, to be victorious, it was necessary to die.'

I have always remembered this.

But things are PULLING backwards—phew, how they pull!... 'The Law, the Law, it's a Law. Don't you understand, it's a LAW, you can't change the Law.'

- 'But I came to change the Law.'

- 'Then pay the price.'

Q:- What can make them yield?

Divine Love.

It's the only thing.

Sri Aurobindo has explained it in *Savitri*. Only when Divine Love has manifested in all its purity will everything yield, will it all yield—it will then be done.

It's the only thing that can do it.

It will be the great victory.

(silence)

On a small scale, in very small details, I feel that of all the forces, this is the strongest. And it's the only one with a power over hostile wills. Only... for the world to change, it must manifest here in all its fullness. We have to be up to it...

(Mother's Agenda-1/476-477)

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Ultimately, disgust, rebellion and anger, all movements of violence, are necessarily movements of ignorance and of limitation with all the weakness that limitation implies. Rebellion is a weakness, for it's the feeling of an impotent will. When you feel, when you see that things are not as they should be, then you rebel against whatever is out of keeping with your vision. But if you were all-powerful, if your will and your vision were all-powerful, there would be no opportunity to rebel! You would always see that all things are as they should be! That is omnipotence. Then all these movements of violence become not only useless but profoundly ridiculous. Consequently, there is only one solution: by aspiration, concentration, interiorization and identification, to unite with the supreme Will. And that is both omnipotence and perfect freedom. It's the only omnipotence, the only freedom—all the rest are approximations. You may be en route, but it's not That, not the total thing.

If you make the experiment, you still come to see that this supreme freedom and this supreme power are accompanied by a total peace and an unfaltering serenity; if you notice any contradiction—revolt, disgust or something

inadmissible—this indicates that some part in YOU is not touched by the transformation, is still en route: something still holding on to the old consciousness, that's all.

(Mother's Agenda-2/25-26)

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Sri Aurobindo always said the greatest obstacle to true understanding and participation in the Work is common sense. He said that's why Nature creates madmen from time to time! They are people not strong enough to bear the dismantling of this petty stupidity called common sense.

(Mother's Agenda-2/68)

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Two irrefutable signs prove that one is in relation with the Supermind:

1. A perfect and constant equality.
2. An absolute certainty in knowledge.

To be perfect, the equality must be invariable and spontaneous, effortless, towards all circumstances, all happenings, all contacts, material or psychological, irrespective of their character and impact.

The absolute and indisputable certainty of an infallible knowledge through identity.

(Mother's Agenda-2/98)

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It doesn't matter. Fundamentally, it doesn't matter. Yesterday, while I was walking...I was walking in a kind of universe that was EXCLUSIVELY the Divine—it could be touched, felt: it was within, without, everywhere. For three-quarters of an hour, NOTHING but that, everywhere. Well, I can assure you, at that moment there were certainly no more problems! And what simplicity—nothing to think about, nothing to want, nothing to decide: to BE, be, be!... (*Mother seems to dance*) To be in the infinite complexity of a perfect unity: all was there but nothing was separate; all was in movement yet nothing changed place. Truly an experience.

When we become like that, it will be very easy.

Good-bye, petit. You know, I enjoy myself, I enjoy myself every day!

(Mother's Agenda-2/125)

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Yet the cells sense so perfectly that...All the experiences in the subconscious at night are quite clear proofs that a ...WORLD of things and vibrations is being cleaned out—all the vibrations opposed to the cellular transformation. But how can one poor little body do all that work! The body is quite aware of being a sort of accumulation and concentration of things (yet there is inevitably a selection—*Mother laughs*—because if everything had to be worked out in one center like this [her body] it would be...it would be impossible!). Oh, if you knew how deeply and perfectly convinced these cells are, in all their groups and sub-groups, each one individually and within the whole, **that everything is**

not only decreed but executed by the Divine, everything! They have a kind of constant awareness so filled with... a conscious faith in His infinite wisdom, even when there is what the ordinary consciousness calls suffering or pain. That's not what it is for the cells –it's something else! And the result is a state of ...yes, a state of peaceful combat. There is a sense of Peace, the vibration of Peace, and simultaneously an impression of being...(how to put it?) on the alert, in constant combat. Taken all together it creates a rather odd situation.

(Mother's Agenda-2/127)

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But you have to have a firm head on your shoulders. You must always be able to refer to THAT (*pointing above*) and then here, silence (*Mother touches her forehead*): peace, peace, peace, stop everything, stop everything. Don't try, above all, don't try to understand! Oh, there is nothing more dangerous! We try to understand with an instrument not made for understanding, that's incapable of understanding.

(Mother's Agenda-2/174)

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Fundamentally, I have noticed one thing: if you yourself are in the right state, the right atmosphere is immediately created. And in addition, I am always in a sort of ...**not even a conviction—an ABSOLUTE perception that all that happens is the Lord's doing.** When He makes me late going upstairs it's because He wants me to be late, and consequently, if I take it well—if instead of closing myself and getting annoyed I say, 'Good, that's fine'—immediately a very interesting atmosphere is created, because at the same time I see all the advantages of this change. But this movement must not be mental—it has to be spontaneous.

(Mother's Agenda-2/219-220)

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It's like the word 'purity'—one could lecture endlessly on the difference between divine purity and what people call purity. Divine purity (at the lowest level) is to admit but one influence—the divine Influence (but this is at the lowest level, and already terribly distorted). Divine purity means that only the Divine exists—nothing else. It is perfectly pure—only the Divine exists, nothing other than He.

(Mother's Agenda-2/255)

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Truth cannot be formulated in words, but it can be lived, provided one is pure and plastic enough

(Mother's Agenda-7/175)

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He who lives to serve the Truth is unaffected by any external circumstance.

(Mother's Agenda-7/174)

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...I read a passage where Sri Aurobindo speaks of own experience and his own work and explains in full what he means by the 'supramental transformation.' This passage confirmed and made me understand many experiences I had after that experience of the body's ascent [January 24, 1961] (the ascent of the body-consciousness, followed by the descent of the supramental force into the body); immediately afterwards, everything (how to put it?)... outwardly, according to ordinary consciousness, I fell ill; but it's stupid to speak this way—I did not fall ill! All possible difficulties in the body's subconscious rose up en masse—it had to happen, and it surely happened to Sri Aurobindo, too. How well I understood! How well, indeed. And it's no joke, you know! I had wondered why these difficulties had hounded him so ferociously—now I understand, because I am being attacked in the same relentless fashion.

(Mother's Agenda-2/258)

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And for the least things, the least little things; and...all taking place within the Supreme, with the ecstasy of His Presence. For the tiniest, tiniest little things: how the Force behaves when you're arranging objects, when you're moving something...for everything, for food, for...

And it is strangely indifferent to any scale of values or circumstances. Sometimes when I am meeting and speaking with someone, when I am seeing someone, this great universal Light of a perfect whiteness comes streaming in. Well, I must admit, this also occurs for the merest trifles, when I'm tasting some cheese somebody has sent me, for example, or arranging objects in a cupboard, or deciding what things I'm going to use or have to organize. It doesn't come in the same massive way as when it comes directly. When it comes directly it's a mass, passing through and going out like that (*Mother shows the Light descending directly from above like a mass and passing through her head in order to spread out everywhere*). In these small things it's pulverized, as though it came through an atomizer, but it's that same sparkling white light, utterly white. Then, whatever I'm doing, there's a sensation in the body that's like lying on a sea of something very soft, very intimate, very deep and eternal, immutable: the Lord. And all the body's cells are joyously saying, 'You, You, You, You...'

(Mother's Agenda-2/314-315)

I feel this so often now. How to put it ...I always try not to talk—talking bothers me. Yes, it's a real nuisance. When I see someone, the first thing I do is to avoid talking. Then, when the Vibration comes, it's good; there is a sort of communication, and if the person is least bit receptive, what comes is like a...it's subtler than music; it's a vibration bringing its own principle of harmony. But people usually get impatient after a while and, wanting something more 'concrete,' oblige me to talk. They always insist on it. Then, being in a certain atmosphere, a certain vibration, I immediately feel something going like this (*gesture of a fall to*

another level), and then hardening. Even when I babble (you see, the very effort of trying to be more subtle makes me babble), even my babblings (*laughing*)... become dry by comparison. There are all sorts of things that are so much fuller—full, packed with an inner richness—and as soon as this is put into words, oh!...

(Mother's Agenda-2/327)

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I have asked Sri Aurobindo to help you.

You know, we are surrounded by complications, but there is always a place where it all opens out simple and straight—this is a fact of my experience. You go around in circles, seeking, working at it, and you feel stuck; then something in the inner attitude gives way, and all of a sudden it opens out—quite simply.

I have had this experience very often. So I have asked Sri Aurobindo to give it to you.

And he says repeatedly, insistently: Be simple, be simple. Say simply what you feel. Be simple, be simple, insistently. These are only words, but as a matter of fact, when he spoke these words it was like a path of light opening up, and everything became very simple: 'Just take one step after another, that's all we have to do!'—that's how it seemed to me.

It's curious, all the complications seemed to be there (*Mother touches her temples*), very complicated and very difficult to adjust; and then when he said, Be simple—how strange—it was like a light coming from his eyes as if one had suddenly emerged into a garden of light.

It gave that impression—like a garden bathed in light.

Such great insistence on the simple thing: say simply what you see or what you know—simple, simple. A simplicity...it was altogether the impression of a joyous garden.

Be simple, be simple.

The complications are there (*same gesture*), it is hard and complicated — and then a door opens: Be simple.

As if there were too much mental tension: something here at the temples.

(Mother's Agenda-2/329-330)

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Listen, here is a letter I have written to one of the teachers at the School (*Mother reads*): 'We are not here to do only a little better what the others do, **we are here to do what the others CANNOT do, because they do not have even the idea that it can be done.** We are here to open the way of the Future. Anything else is not worth the trouble and not worthy of Sri Aurobindo's help.'

(Mother's Agenda-2/332)

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But some people I don't hear at all! I see lips moving, but there is nothing, nothing, not even an ordinary thought! When people are capable of a little clear thinking, I hear everything. But with others, it's like oo-oo-oo....Just recently

there was something really comical! I no longer know who it was, but someone came to see me and when he began to talk...I understood nothing! All I heard was noise. What to do?...This person was asking me questions (he came here for sadhana, mind you, not for external matters; it was a serious visit), and all that came out was oo-oo-oo-oo, nothing else. So I concentrated and put myself in contact with his soul, which was the only thing I could contact. It took some time. I kept silent, and finally so did he, since he saw that I was not replying. Then suddenly it came, so clearly, like drops of water falling from above: ready-made sentences. I began to tell him all sorts of things about what his soul wanted, what he had to do in the world...It was a revelation! ‘Ah!’ he said, ‘I have been waiting to hear this all my life!’

But it took some time, because first of all he had to stop talking, and then I had to concentrate.

(Mother’s Agenda-2/345-346)

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(Extract from the passage in ‘Sri Aurobindo and the Transformation of the World’ read to Mother by Satprem.)

When he first read the Vedas—translated by Western Sanskritists or Indian pandits—they appeared to Sri Aurobindo as an important document of [Indian] history, but seemed of scant value or importance for the history of thought or for a living spiritual experience.’ Fifteen years later, however, Sri Aurobindo would reread the Vedas in the original Sanskrit and find there ‘a constant vein of richest gold of thought and spiritual experience.’ Mean-while, Sri Aurobindo had had certain ‘psychological experiences of my own for which I had found no sufficient explanation either in European psychology or in the teachings of Yoga or of Vedanta,’ and which ‘the mantras of the Veda illuminated with a clear and exact light...’ And it was through these experiences of his ‘own’ that Sri Aurobindo came to discover, from within, the true meaning of the Vedas (and especially the most ancient of the four, the Rig-veda, which he studied with special care). What the Vedas brought him was no more than a confirmation of what he had received directly. But didn’t the Rishis themselves speak of ‘Secret words, clairvoyant wisdoms, that reveal their inner meaning to the seer’?

(Mother’s Agenda-2/359)

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The interpretation I have put forward was set out at length in a series of articles with the title “The Secret of the Veda” in the monthly philosophical magazine, *Arya*, some thirty years ago; written in serial form while still developing the theory and not quite complete in its scope or composed on a preconceived and well-ordered plan it was not published in book-form and is therefore not yet available to the reading public. It was accompanied by a number of renderings of the hymns of the Rig-veda which were rather interpretations than translations and to these there was an introduction explanatory of the “Doctrine of the Mystics”. Subsequently there was planned a complete translation of all the

hymns to Agni in ten Mandalas which kept close to the text; the renderings of those hymns in the second and sixth Mandalas are now published in this book for the first time as well as a few from the first Mandala. **But to establish on a scholastic basis the conclusions of the hypothesis it would have been necessary to prepare an edition of the Rig-veda or of a large part of it with a word by word construing in Sanskrit and English, notes explanatory of important points in the text and justifying the interpretation both of separate words and of whole verses and also elaborate appendices to fix firmly the rendering of key words like *rta*, *sravas*, *kratu*, *ketu*, etc. essential to the esoteric interpretation.** This also was planned, but meanwhile greater preoccupations of a permanent nature intervened and no time was left to proceed with such a considerable undertaking. For the benefit of the reader of these translations who might otherwise be at loss, this Foreword has been written and some passages from the unpublished “Doctrine to the Mystics” have been included. The text of the Veda has been given for use by those who can read the original Sanskrit. These translations however are not intended to be a scholastic work meant to justify a hypothesis; the object of this publication is only to present them in a permanent form for disciples and those who are inclined to see more in the Vedas than a superficial liturgy and would be interested in knowing what might be esoteric sense of this ancient Scripture.

(SABCL-11/18-19)

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Even when I had that experience [the ‘first supramental manifestation’ of February 29, 1956], when the Lord said, ‘The time has come,’ well, it was not a complete descent; it was the descent of the Consciousness, the Light, and a part, an aspect of the Power. It was immediately absorbed and swallowed up by the world of Inconscience, and from that moment on it began to work in the atmosphere. **But it was not THE thing that comes and gets permanently established; when that happens, we won’t need to speak of it—it will be obvious!**

Although the experience of 1956 was one more forward step, it’s not...It’s not final.

(Mother’s Agenda-2/376)

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And if I tell that to people, they go wide-eyed. It makes no sense to them—to even have the idea of a perfection existing somewhere, an attainable perfection, is already quite a lot for them! So I wrote: **We thirst for perfection, not this human perfection which is the perfection of the ego and bars the way to the divine Perfection, but that ONE perfection which has the power to manifest upon Earth the eternal Truth.**

(Mother’s Agenda-2/394)

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I understand very well: what prevents the functioning from being perfect is all the old habits. If we could let ourselves be carried along without resisting—without any will to “see well,” to “hear well” and so on—we would have the other perception, which is much TRUER. And that intimacy with things ...things are no longer foreign. But there is no thought in it; they speak of “knowledge through identity,” you know, but that’s all intellectual notions, it’s not that! It’s...

And always that feeling of something smooth (*same round gesture*), smooth, without any clashes, any complications, as though you could no longer bump into things, no longer...It’s quite interesting.

It takes time simply because of the resistance of the old habits. If we could always let ourselves be carried along, things would go much faster—much faster. All the time, a hundred times a day (more than that!), I tell myself, “Why are you thinking of this? Why are you thinking of that?” For example, if I have to answer someone (not always in writing, it can be an [occult] work, to organize something), the Force acts quite naturally, smoothly, without any resistance; then suddenly thought comes into the picture and tries to interfere (I catch it every time and I stop it every time; but it’s too often!), and all the old habit returns. **That need to translate things into thoughts, to give them “clear” expression...And then you hinder the entire process.**

Oh, to let oneself live simply, simply, without complications...

(Mother’s Agenda-4/295-296)

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I saw in France a patch of garden: it was surrounded by walls, and the land had belonged to someone who took great care of it and had planted flowers in it. It was in southern France. He died and no one (there were no heirs), no one looked after the garden: it was closed and stayed that way. I saw that garden...I don’t remember now, but certainly more than five years afterwards. It probably happened that the lock broke little by little and came loose; I pushed the door open and entered...I’ve never seen anything more beautiful! There weren’t any paths any more, there was no order any more, nothing but confusion—but what confusion! I’ve never seen anything more beautiful. I stood there in a sort of ecstasy...There is a book (I think it’s *Le Paradou* by Zola) in which there is a description of a fairy place—it was just like that: all the flowers and plants entangled, in an absolutely disorderly growth, but with a harmony of another type, a much vaster, much stronger harmony.

It was extraordinarily beautiful.

We have the mental habit of wanting to order, classify and regulate everything: we always want to have order—a mental order. But that’s...For example, in those places untouched by men, such as virgin forests, there is a beauty you don’t find in life, and it’s a vital, unruly beauty which doesn’t satisfy mental reason, yet contains a far greater wealth than anything the mind conceives and organizes.

(Mother’s Agenda-4/263)

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There was a time when I struggled very strongly against wastage: waste of force, waste of material, waste of time, and also, of course, waste of lives. A terrible waste of lives. But isn't this attitude still one of blinkered sentimentality?? I can't say.

(silence)

For a very long time—a very long time—I preferred one path to the other, and all the while when I lived with Sri Aurobindo physically, I quite certainly preferred the path of harmonious growth to that of...the general “throwing back into the melting pot”!

(silence)

That habit of throwing everything back, mixing it all together to start anew... Even if it takes less and less time to learn one's lesson anew, still it takes some time, and that seems so useless!

(Mother's Agenda-4/264)

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You see, I was always under the impression that the earth was a symbolic representation of the universe in order to concentrate the Work on one point so that it could be done more consciously and deliberately. And I was always under the impression that Sri Aurobindo too thought that way. But here...I had read *Savitri* without noticing this. But now that I read it and I am so immersed in that problem...In other words, it's as if it were THE question given me to resolve.

I noticed it while reading.

(long silence)

It would seem to legitimize or justify those who want to escape entirely from the earth's atmosphere. The idea would be that the earth is a special experiment of the Supreme in His universe; and those who are not too keen on that experiment (!) prefer to get out of it (to say things somewhat offhandedly).

The difference is this: In one case, the purpose of the earth is a concentration of the Work (which means it can be done more rapidly, consciously and perfectly here), and so there is a serious reason to stay on and do it. In the other case, it's just one experiment amidst thousands or millions of others; and if that experiment doesn't particularly appeal to you, to want to get out of it is legitimate....

It all depends, in fact, *(laughing)* on what He is driving at!

We can very well conceive that He may be carrying on some very different experiments. And so you could go from one experiment to another, you see.

(Mother's Agenda-4/328-329)

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Revolutions, big strikes, dangerous INNER events are always just before February 21. And the catastrophes of this kind in November always.

Sri Aurobindo too used to say that the most difficult period in the year was November to February.

(Mother's Agenda-4/390)

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Still, for actions in this domain, actions of transformation, I don't say solitude because that's silly—there is no such thing as solitude—but peace is necessary, that is, the perfect control over the activity: the activity must be kept on a level where it doesn't interfere with the inner work—that is the point.

(Mother's Agenda-5/35)

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There is only one solution in such cases, the one I have established: the "bath of the Lord." You make contact within yourself, and you let That flow through you onto others—and then let what happens happen, what does it matter! ...It's very interesting, you feel the Force flowing and flowing through you—some people can hold on a long time. Over there...

(Mother's Agenda-5/82)

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But for myself, I know: the first time I went away from here, in 1915 (and I left my psychic being here, I didn't take it with me –I knew how to do it –I left it behind), in spite of that, in spite of the link, when I came to the Mediterranean, suddenly I fell ill, dreadfully ill. I was constantly ill.

(Mother's Agenda-5/85)

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But you see, you see all the way I have come...And I was born with a consciously prepared body—Sri Aurobindo was aware of that, he said it immediately the first time he saw me: I was born free. That is, from the spiritual standpoint: without any desire. Without any desire and attachment. And, mon petit, if there is the slightest desire and the slightest attachment, it's IMPOSSIBLE to do this work.

(Mother's Agenda-5/100)

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Personally I would like it to be neither English nor French, to be something else! But for the moment, what words are to be used?... I clearly feel that to me, both in English and French (and maybe in other languages of I knew any), words have another meaning, a slightly unusual and far more PRECISE meaning than they do in languages as we know them—far more precise. Because, to me, a word means exactly a certain experience, and I clearly see that people understand quite differently; so I feel their understanding as something hazy and imprecise. Every word corresponds to an experience, to a particular vibration.

(Mother's Agenda-5/87)

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All that I am doing, all that this body is doing, it has the power to pass on to others—that's precisely what I am studying now. I am studying this. It's a sort of power to put people in contact with the Vibration of the Consciousness (*radiating gesture around the head*), which is concentrated on a number of people and things (all over the earth, naturally), but also on certain points. It's the Power that came the night when there was that descent in the brain: at any moment I was able to direct a beam here, another beam there, touch a point here, another point there... (*gesture like a beacon*).

That's what Sri Aurobindo never stopped repeating: "Do not try to do it all by yourself, the Mother will do it for you, if you trust Her."

This I never say to anyone. But it's a fact.

I never say it. I am saying it to you just now. But it's an absolute fact.

It isn't—you know this—it isn't done for ONE body: it is done for the earth.

But the advantage of the individuality is that you can aim a beam at precise points (*same gesture like a beacon*) and obtain a result—not in a miraculous way that leaves people open-mouthed and stupid, not that; but when the aspiration is sincere, when the will is sincere... You know, what I do constantly is (*gesture of offering*): "Lord, I cannot do it, do it for me. Lord, I cannot do it, do it for me..." Well, that's what Sri Aurobindo said: if people around me do not have the direct Contact with the Lord (a contact I brought with my birth, of which I have grown more and more conscious, but which was the very source of this earthly existence), if they don't have that Contact, they can have a conscious contact with me; that's easy, because, of course, it's something visible, tangible, with a real existence. So if one can be in that state of offering (not with words or sentences, but with a truly sincere feeling): "No, I don't know how I can do it all by myself, how can I? It's such a formidable thing to do it all by myself, how can I?... How can I even discern exactly between the movement that leads to the Truth and... No, I don't know—I give it all to You, do it for me."

And that goes on twenty-four hours a day, and, I can say, as many thousand seconds as there are in a day, spontaneously, sincerely, absolutely (*gesture of offering*): "Here, I give it to you." Oh, here comes a difficulty; oh, so-and-so has a difficulty; oh, these circumstances are bad, oh... "Here, here, here, I cannot sort it out with the knowledge I have—do what needs to be done, I give it to You." It's a gesture of every minute, every second.

Then, after some time, you see such an OBVIOUS Response, you know, so clear that all that has doubts or lacks understanding is compelled first to keep quiet, and then to give in.

Only, I am in a transitional period in which I cannot actively look after people, that is, see them, talk to them, receive them, give them meditations—I can't, it's impossible, the body is unable to do both things. And it's clearly more important for it to attract as much Truth-Force as it can and work like this in

silence (*radiating gesture*) than to help one, two, or three, or ten or a hundred people to progress.

Later on, I can't say...If a power of ANOTHER ORDER descends into the body, and if it recovers from the wear and tear of effort, then things may be different, but for the moment...

Sri Aurobindo said it and some people remember, they repeat it and I don't say no (because it isn't no—it cannot be no: it's true), but I don't insist on it, I never say it...I am saying it to you because we work together, and also, in fact, because you'll be going to France for some time and during that time it will truly be the way for you to make this progress: to fasten yourself, stand firm and be constantly wrapped in the Force.

(Mother's Agenda-5/101-102)

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That doesn't matter; what he (Satprem's brother) needs is to learn to receive, to universalize his receptivity. That's just what Sri Aurobindo was saying: that "inwardness." Not to depend exclusively on outward means, **but to lean more on the universal Will** (*gesture above the head*) than on the individual will; that way, you always have an inexhaustible source instead of depending on what you eat, how much rest you get, this and that.

That's the method exactly: to broaden your receptivity indefinitely and depend on the forces that circulate constantly in the world, so that only the most physical materiality is dependent on food and sleep. Because even what you eat feeds you differently according to your receptivity, your inner attitude; there is a capacity for extracting the Force from things, which can be gained from a broadening of the receptivity.

(Mother's Agenda-5/129)

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It's better to work out your OWN system—if you want to work one out at all.

That's what people have always reproached Sri Aurobindo for, because he doesn't tell you, "Do this in this way and that in that way..." And that's precisely what made me feel that there was the Truth.

People cannot live without reducing things to a mental system.

Q:- They need a mechanism.

Yes, but as soon as there's a mechanism, it's finished.

The mechanism may well be very good for the person who found it: it's HIS mechanism. But it's good only for him.

As for me, I prefer not to have any mechanism!

The temptation comes sometimes, but...It's far more difficult without, but infinitely more living. All this [the Zen account] seems to me...I immediately feel something that's becoming dead and dry—dry, lifeless.

They replace life with a mechanism. And then it's finished.

(Mother's Agenda-5/149)

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It's so amusing every minute when you can discern the TRUE THING from what's added on by the mental functioning, by mental creation and activity—the two things stand out so clearly! But Wisdom lets you know that it would be pointless to want to make an arbitrary purification, that circumstances should be left to unfold as they have to so your knowledge may be TRUE, not arbitrary—at the appropriate time, in the appropriate conditions and with the appropriate receptivity.

One must learn how to wait.

Sri Aurobindo said that he who has learned how to wait **puts time on his side.**

(Mother's Agenda-5/183)

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It's an experience I have more and more clearly: for the contact with that true divine Love to be able to manifest, that is, to express itself freely, it requires a POWER in beings and in things...which doesn't exist yet. Otherwise, everything breaks apart.

There are scores of very convincing details, but, naturally, as they are "details" or very personal things, I can't talk about them. But on the basis of the proof or proofs of repeated experiences, I am forced to say this: when that Power of PURE LOVE—a wonderful Power, beyond any expression—as soon as it begins to manifest fully, freely, a great many things seem to collapse instantly: they can't hold on. They can't hold on, they're dissolved. Then...then everything comes to a stop. And that stop, which we might believe to be a disgrace, is on the contrary an infinite Grace!

Just the ever so slightly concretely and tangible perception of the difference between the vibration in which we live normally and almost continuously and that Vibration, just the realization of that infirmity, which I call nauseous—it really gives you a feeling of nausea—is enough to stop everything.

No later than yesterday, this morning... there are long moments when that Power manifests, and then, suddenly, there is a Wisdom—an immeasurable Wisdom—which makes everything relax in a perfect tranquility: "What is to be will be, it will take the time it will take." Then, everything is fine. With this, everything is immediately fine. But the Splendor goes.

We can only be patient.

Sri Aurobindo, too, wrote it: "Aspire intensely, but without impatience..." The difference between intensity and impatience is VERY subtle (everything is a difference of vibration); it's subtle, but it makes the whole difference.

Intensely, but without impatience...That's it: that's the state in which we must be.

And then, for a long, a very long time, we should be content with the inner results, that is, results of personal and individual reactions, of inner contacts with the rest of the world, and not hope for or will things to materialize too soon. Because that haste people have generally delays things.

If this is the way things are, it's the way things are.

WE—people, I mean—live a harried life. It is a sort of semiconscious feeling of the shortness of their life; they don't think about it, but they feel it semiconsciously. So they are forever wanting to go—quickly, quickly, quickly—from one thing to another, to do one thing quickly in order to go on to the next, instead of each thing living in its own eternity. We are forever wanting to go forward, forward, forward...and we spoil the work.

That is why some have preached that the only important moment is the present moment—which isn't true in practice, but from the psychological point of view, it should be true. In other words, let us live every minute to the utmost of our possibility, without foreseeing or wanting or expecting or preparing the next minute. Because we are forever in a hurry-hurry-hurry ...and we do everything wrong. We live in an inner tension which is totally false—totally false.

(Mother's Agenda-5/195)

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Naturally, the inner Power is put into action (that Power which obviously is always increasing), but it is never used to be exerted in that way, in detail, on tiny things of that sort, like someone's wrong attitude or an action that doesn't conform to the Truth, anyway lots of things...pitiable things, which I used to watch: I would smile, put the Truth-Light on them (*gesture from above*), and would leave them. But now, it's not that way: "that" comes, and it's like something that comes and says to people, things, circumstances and individuals (*in an imperative tone*): "You shall do what the Lord wills—you shall do what He wills. And beware! You shall do what He wills." (*Mother laughs*)

It makes me laugh, but it must be having some effect!

It's very material, it's in the subtle physical. And it always takes that form; it doesn't say, "You should do this" or "You should do that," or "You shouldn't do this"...--nothing like that: "You SHALL do what the Lord wills," just like that, "You SHALL do...and, you know, you shall do it, so beware!"

(Mother's Agenda-5/217)

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The best one can do is not to have any prejudices or preconceived ideas or principles—oh, moral principles, fixed codes of conduct "what must be done" and "what must not be done," and preconceived ideas with regard to morals, with regard to progress, and then all the social and mental conventions—there's no obstacle worse than that. I know people who wasted dozens of years trying to overcome one of those mental constructions!

If one can be like this, open—truly open in a simplicity...you know, the simplicity of ignorance that knows it's ignorant...like this (*gesture, hands open*), ready to receive all that comes...then, perhaps, something will happen.

Naturally, the thirst for progress, the thirst to know, the thirst to transform yourself, and above all the thirst for Love and Truth—if you can keep that, then you go faster. Really a thirst, a need, you know, a need...All the rest doesn't matter, what you need is THAT.

(*silence*)

To cling to what you think you know, to cling to what you feel, to cling to what you like, to cling to your habits, to cling to your so-called needs, to cling to the world as it is, that's what binds you hand and foot. You must undo all that, one thing after the other. Undo all the bonds.

This has been said thousands of times, but people go on doing the same thing...Even those who are, you know, very eloquent, who preach this to others, they CLING—they cling to their own way of seeing, their own way of feeling, their own habit of progress, which to them is the only possible one.

No more bonds—free, free, free, free! Always ready to change everything, except ONE thing: to aspire. That thirst.

(Mother's Agenda-5/225-226)

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There are all kinds of things, because I shove everything in here indiscriminately-bits of notes, private letters, things I never sent....

And what this?

You leave free hand to the bandits and ...

Oh, this is a message I sent mentally to the Government of India! They wanted to lend money to the "Lake estate"* and they asked for guarantees, all sorts of dreadful things, as if they really were dealing with a gang of bandits. I refused. I told them, "Keep your money, I don't want it at such a price." But I wrote this and for a long time kept it here, on my table (that's my method, I do that for my work), I was very angry and I wrote:

(* An estate on the bank of the Lake, west of Pondicherry, where a model farm and cultivation are planned.)

*You leave free hand to the bandits...
and you take all sorts of insulting
measures against honest people.*

It hasn't been published. Those papers are actions: occult actions. I write them, keep them, and then I "recharge" them.

You can classify this one in the "subjects for meditation" (!)... on the Government's manners.

Sometimes, for someone or other, I'll write a sentence in that way, but I won't send it, I'll keep it; then, after a week or two weeks or a month, the person

tells me he had an experience and that I told him such and such a thing-the very thing I had written. It's a very good method.

And also when you want to destroy something, you write it down, then you tear it up and burn it.

Q:- Yes, but the Government is deaf!

(Mother laughs) it had some effect, a lot of effect. We received apologies, almost. But it isn't over yet; they said they would give (not lend: give) without asking for any guarantee.

Very well, we'll see.

(Mother's Agenda-6-117-118)

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Mother sorts another paper:

You know, it's always the same things: I don't "think"-I don't think, I don't try to answer, I don't have any questions; when I read something, a letter, I let it enter into the Silence, and that's all. Then, suddenly, at any moment, prrr! Up comes the answer. It doesn't come from my head, which is perfectly still: it just comes. And it pesters me: it comes and repeats itself until I've written it down. So I have papers in every corner and pens in every corner! I take a paper and write, then it's over; and as soon as it's written down, I have peace. And when I have time to start "writing" a letter, I settle down, I choose a good piece of paper and I write it out again.

But the papers and pens depend on the place where I've written!

(Mother's Agenda-6/117-118)

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"This world is full of pitiable miseries, but of all beings those I pity most are those who are so small and so weak that they are compelled to be nasty."

(Mother's Agenda-4/311)

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"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."

(Mother's Agenda-4/299)

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

(Mother's Agenda-5/150)

* * *

"To people of ill-will"

"The harm you have caused willfully always
comes back to you in one form or another.

(said by the S.M. consciousness)"

(Mother's Agenda-10/154)

* * *

“One must be able to stand in the light of the Supreme
Consciousness without casting a shadow.”

(Mother's Agenda-10/134)

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“It is in the silence of complete identification with
the Divine that true understanding is obtained.”

(Mother's Agenda-10/409)

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“ In life the most precious things are among
those you do not see with your physical eyes”

(Mother's Agenda-10/418)

* * *

“One must have lived
what one wants to teach.

To speak of the new consciousness,
let it penetrate you and reveal
its secrets to you. For only then
will you be able to speak of it with competence.”

“To leap into the new consciousness,
the first condition
is a mental modesty
sufficient to be convinced that
all one thinks one knows is nothing
in comparison with what remains to be learned.”

“All that one has learned externally
must be only a foothold
enabling one to rise towards higher knowledge”

(Mother's Agenda-10/465-466)

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“In spiritual life, one is always **a virgin** every time one
awakens to a new love, for in each case it is a
new part of the being, a new state of being
that awakens to divine Love.”

“If you want peace in the world or upon earth,
first establish peace in your heart”

“If you want union in the world, first unify the different parts of your own being.”

(Mother’s Agenda-6/119-120)

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“To be receptive is to feel the urge to give and the joy of giving to the Divine’s Work
all one has
all one is
all one does”

“To be pure is to refuse any influence other than that of the supreme Truth-Love.”

“To be sincere is to unify one’s entire being around the supreme inner Will.”

“To be integral is to make a harmonious synthesis of all one’s possibilities.”

(Mother’s Agenda-6/176-177)

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“I am tired of our unworthiness. But it is not to rest that this body aspires, it is to the glory of Your Consciousness, the glory of Your Light, the glory of Your Power, and above all to the glory of Your all-powerful and eternal Love.”

“...I am tired of our infirmity. But it is not to rest that this body aspires, it aspires to the plentitude of Your Consciousness, it aspires to the splendour of Your Light, it aspires to the magnificence of Your Power; above all, it aspires to the glory of Your all-powerful and eternal Love.”

(Mother’s Agenda-6/185-186)

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“Always listen to what the Lord of Truth has to tell you and let your action be guided by Him.”

(Mother’s Agenda-6/203)

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So you came (you see, it’s the answer) to manifest (it’s very good, I like this answer very much), to manifest the bliss above. You understand? He goes

beyond all past attempts to unite with the Supreme, because none of them satisfies him—he aspires for something more. So when everything is annulled, he enters a Nothingness, then comes out of it with the capacity to unite with the new Bliss.

That's it, it's good!

(Mother's Agenda-4/85)

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...The Force, the Power may act, mind you—only, X as an instrument is ... barely conscious. It may pass through him—I don't say it won't. Because the remarkable point in the meditations (I took a good look this time) is that at the moment of his best, most complete receptivity, I had to come down to X's most material form to find a form—all the rest, there was no more form. Which means the inner being isn't individualized: it's identified, merged. And that's precisely what Sri Aurobindo explains so well: the difference between one who identifies with the Supreme through self-annihilation and one who can express the Supreme (*gesture of pulling downward*) in a perfected being and everywhere. That's what makes the whole difference. Of X there remained only the outer husk, so to say (a course enough husk, besides, thick and heavy, with very heavy vibrations), it was there, sitting in front of me and empty: the consciousness was gone (*gesture showing the consciousness spread out or dissolved in the infinite*). So his power acts in an almost mediumistic manner, which means that when it's X who speaks, it's something quite ordinary, but the Force can come through him.

(Mother's Agenda-4/229)

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Sri Aurobindo said somewhere that miraculous realizations do not last (they do occur, but they don't last), and that transformation alone will effect a lasting change—now I understand! Because some people happen, for some reason or other (a moment or a flash, or for a particular purpose), to receive the Force: all at once the Force comes, goes through them and acts, producing a fantastic result, but...it doesn't recur. It cannot recur, because it's like a combination of circumstances, nothing else. It's only when a modest work of this kind, a work of "local" transformation, so to speak, is completed and when there is the FULL consciousness with the FULL mastery of how to use the Force without anything interfering, that... it will be like a chemistry experiment you have learned to perform correctly: you can repeat it at will every time it's necessary.

That's the period of work under way. Very interesting.

But there's no glory in it!

(Mother's Agenda-4/220-221)

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...The Force seems to act more strongly at a distance than near at hand—it's odd. That is to say, it catches hold of people and won't let go of them. Naturally, near at hand, there is always in me the constant will not to influence: to act without influencing, allowing a total freedom. And that...to tell the truth,

people aren't ready for it. Yet that's how I understand things! I have the feeling that the world cannot be true unless it's absolutely free.

And the more power you have, the less you should influence.

But it [the will not to influence] is probably in my very material consciousness, so at a distance it doesn't count: people are caught, seized, held tight, and the Force won't let go of them. Very interesting.

(Mother's Agenda-4/221-222)

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Q:- *Well certainly the principle of the new consciousness is that things are done exactly when they are necessary, and that is that.*

Yes, absolutely.

Q:- *There isn't any planning and anticipation.*

Yes, that's it.

(Mother's Agenda-12/25)

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We always try to express our experiences in the old state of consciousness, that's the misery! We think it's necessary, indispensable- and it's stultifying. It's a terrible hindrance.

...The only, only way out that is effective is in fact self-abandon, surrender. It is not expressed in words or idea or anything, but it is a state, a state of vibration, in which ONLY the Divine Vibration has value. Then- then things get back in order.

(Mother's Agenda-10/386-387)

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Of course, very philosophical or learned people will pity you, but personally I don't care! I don't care. I am not a philosopher, I am not a scholar, I am not a savant, and **I declare it very loudly: neither a philosopher, nor a scholar nor a savant. And no pretension. Nor a literature, nor an artist- I am nothing at all! I am truly convinced of this.** And it is absolutely unimportant- that is perfection for human beings.

There is no greater joy to know that you can do nothing and are absolutely helpless, that you are not the one who does, and what little is done- little or big, it doesn't matter- it is done by the Lord; and responsibility is fully His. That makes you happy. With that, you are happy.

(Mother's Agenda-5/159)

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The first thing one learns on the way is that giving brings much greater joy than taking.

Then gradually, one learns that selflessness is the source of an immutable peace. Later, in this selflessness one finds the Divine, and that is the source of unending bliss.

One day Sri Aurobindo told me if people knew that and were convinced of it they would all want to do yoga.

(Mother's Agenda-13/56)

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On August 4, Mother also spoke of the constant interchange of vibrations making it “childish” to imagine that solitude could facilitate the yoga. And she added: “The only possible solution is so perfect a union with the supreme Vibration that everything is automatically put under His influence.”

(Mother's Agenda-3/308)

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What you say about all those things entering through the centers is perfectly correct.

Interestingly enough, these last few days I have been making a sort of detailed study of the various kinds of vibrations, how they approach you and enter the various centers...I don't know how to explain it—certain differences between vibrations resemble differences in tastes. There's a whole gamut, you see, all vibrations, nothing but vibrations, and the differences between them resemble differences in taste or color or intensity, perhaps differences in force as well—essentially, of course, they are differences in quality.

I've been observing all this in a neuro-physical realm, subtle-physical, that is—but it's still physical—and in a complete mental silence where all judgments (you know, “judgements”) have disappeared, along with a certain way of observing things. That's why I can't talk about it.

These vibrations have various qualities; if they were expressed through a mental observation, it would be done through such things as taste, color, and so forth, everything I've just mentioned—but that's not how they're expressed. They come almost exclusively as sensations, but those sensations...some, I mean some vibrations, have rounded edges. Some come horizontally (I was in fact studying everything that comes horizontally), others result from the state of consciousness (*vertical gesture from top to bottom*). While at the same time, others are...Yes, it's like looking through a high-powered microscope: some are rounded, others pointed; some are darker, some brighter. Some are very upsetting to the body, and some even feel dangerous. On the other hand, certain ones make the body receptive to the vibration, which we might call “the Lord's Vibration,” the supreme Vibration. You see, all this is the outcome of a discipline, a tapasya, for preparing the body to receive the Lord's Vibrations (the first step is receiving, being able to receive them; afterwards you have to hold on to and then manifest them). Those vibrations are *unmistakable*, they are something else entirely. But other vibrations are helpful, beneficial, while still others are disruptive, contradictory.

And each one is beginning to reveal its own particular nature. There are those stemming from people's thoughts (I sense them in my body, not in the mind: the material consequence of people's psychological state, and even their state of health). Some things are general and last a bit longer; others are momentary, lasting only a few seconds. The first step is to study the different

vibrational qualities—you could practically draw diagrams: if we had a machine sensitive enough to record these things, it would produce all kinds of zigs and zags. Certain vibrations immediately stop or change or are dissolved or repelled. Others are adopted, as it were, and transformed. The majority are simply pushed back and worked on from a distance—quite a distance! I keep them at a fair distance (*Mother laughs*). Very few are let in. But some are let in for the sake of the experience, to see how much they upset the body. There's also the effect of people's permanent auras: I know a certain person is arriving by his aura's effect on the body; because (*laughing*) each vibration has its particular effect on the body—perfectly prosaic things, maybe, but by studying them you realize that each thing has its own law.

The interchange of vibrations among people is something tremendous, and we're swimming in it all, all, all the time—even when we are alone! Because these things travel: for instance, it's enough for someone's thought to come and strike against yours, and for you to think of him (which means responding)—there is an immediate effect in the body. So to imagine that solitude would make yoga any easier is sheer childishness.

The only possible solution is so perfect a union with the supreme Vibration that everything is automatically put under His influence; and in that case it is easier to feel wider, higher, vaster than the world (to take just the earth: the terrestrial world) than an individual. For it is easier to do this (*Embracing gesture*), to take everything in, to embrace and change it from outside, than to change it from inside. At present, the two movements are simultaneous, and staying “inside” was the result of all those years of experience in drawing the Supreme Presence down into the most material world—for that, you have to accept (how can I put it?...) corporeal oneness.

Formerly (I mean last April 13), the process was different; now it has totally changed. This body is nothing but a field of experience, it is no longer an individuality—not at all, at all, at all. But it's a very...willing field of experience. And the experience is going on in a particular realm by day and in another by night—it's beginning to clarify the whole subconscious. From this angle, there is a very rapid progress.

So there's a countless series of experiences coming one after the other, one after the other, like that; but there's no coordination between them, no unified “whole.” I don't even know if that is possible—at any rate, it will be for much later on.

(Mother's Agenda-3/297-299)

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“Put yourself at the service of Truth,
and you will know the Truth.”

“By consciously uniting with the Divine Force, all
is possible in principle. But a procedure has to be

found, depending on the case and the individual.

The first condition is to have a physical nature that gives energy rather than draws energy from others.

The second indispensable condition is to know how to draw energy from above, from the one impersonal and inexhaustible source.”

“Sincerity, humility, perseverance and an insatiable thirst for progress are essential for happy and fruitful life, and above all, to be convinced that the possibility of progress is limitless. Progress is youth; one can be young at a hundred years.”

(Mother’s Agenda-13/35)

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“Very rare and exceptional are the human beings who can understand and feel divine Love, because divine Love is free of attachment and of the need to please the object loved”

(Mother’s Agenda-6/237)

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“That’s what I call sincerity: if one can catch oneself every minute belonging to the old Stupidity.”

(Mother’s Agenda -6/263)

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I do believe it!

My book, of course, would be: What I have known of Sri Aurobindo—and on his supreme level. What I have known of Sri Aurobindo is...what I have been able to perceive of the Avatar. What he represents. That’s how I see him. So, what I have known of Sri Aurobindo, expressed ‘spontaneously,’ with a minimum of external events, the very minimum, but with all the experiences of our meetings: at that time, this opened that; at that moment, I realized this or saw that or felt something else...; and then I was able to do such and such—and all of it was Sri Aurobindo.

I know it would create a furor if I wrote this book! Because any fool could read it like a story and feel perfectly satisfied—and he wouldn’t even notice it taking hold of him inside and changing him.

A philosophical book?... No. A spiritual book?... No, not at all! Just a nice, little commonsense book—that’s what they would see!

I don’t have time.

I could possibly scribble a few things down and have you write a book with them, but...I don't have the time and ...anyway, I just thought of it this minute. I hadn't an inkling of it ten minutes ago.

I am seeing this book now. I see it. But when I leave here, with that whole throng around me and all that work to do, it will fade away. I would need to be very quiet, have nothing to do, and just write when it comes to me; because I cannot do things in a logical fashion—I have never been able to, never. The experience must come suddenly—a memory, an experience—then I note it down, put it aside and leave it. And when another comes, the same thing. In this way there would be (*smiling*) no plan to the book! It would be very simple: no plan of ideas, no plan of development, nothing; simply a story.

For example, the importance of the departure: (In 1915, when Mother left Pondicherry for France and later Japan.) how he was present the whole time I was away; how he guided my entire life in Japan; how...Of course, it would be seen in the mirror of my own experience, but it would be Sri Aurobindo—not me, not my reactions: him; but through my experience because that's all I can speak of.

There would be interesting things even for...

But I have two very serious objections. One, it would be a major occult revelation (there would be a lot of occultism—what people term 'miracles' or things of that nature), a major revelation. I hesitate to do that because I don't think it's time yet. Mainly that. And then, in spite of everything, it would inevitably be far too personal. And now isn't the time for that.

(Mother's Agenda-2/402-403)

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Personally, I do see one. I see a Sri Aurobindo....

(*silence*)

Almost no philosophy, nothing intellectual—almost a story. His work presented in an entirely practical and matter-of-fact way, like the talks I used to give to the children here. When I said to the children, "This, you know, is why you are here," I told them in a way they could understand, didn't I? Well the book should be like that. If I were to write (I will never write a book on Sri Aurobindo! Never, never, never—I know it), **but were I ever to write a book on Sri Aurobindo, that's the book I would write, something like a fairy tale...** Just imagine... You see life, you see how it is, you are used to this sort of existence; and it's dreary and it's sad (some people find it entertaining—because it doesn't take much to entertain them!)... Well, behind it all there is a fairy tale. Something in the making, something that's going to be beautiful, beautiful, unexpressibly beautiful. And we shall take part in it... You have no idea, you think you will forget everything when you die, leave it all behind you—but it's not true! And all who feel the call to a beautiful, luminous, joyous, progressive life, well... they will all take part in it, in one way or another. You don't know now, but you will after a while... There you are."

A fairy tale.

But do you feel inclined to tell a fairy tale?...It needn't be very long.

And with pictures, mon petit! Pictures of all the outer activities like a movie...A lovely magazine full of pictures. This seems to me the only thing that could really be said, because that is all that can be seen. So you show all this, saying: "Yes...but someone is trying to do something with all this. Look behind it, look at the draw that story down to earth, and it is sure to come.

"And if you like, you too can help make the story come down to earth."

Done like that, mon petit, the book could be delightful!

Your first book is prophetic and most beautiful, but I must say it's something beyond most people's reach—it's really a book for us, to put us into contact with all who are interested in Yoga, in the spiritual life: an elite. It is a book for an elite, not for the general public.

What I see is almost a children's book, for a whole generation aged ten to eighteen, thousands of children... With lovely pictures.

(Mother's Agenda-3/170)

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It's something you breathe in with the country's atmosphere.

I had this experience very, very strongly. When I left here [in 1915], as I got farther away, I felt as if emptied of something, and since in the Mediterranean, I wasn't able to bear it any longer: I fell ill. And even in Japan, which outwardly is a marvelous country—marvelously beautiful and harmonious (it WAS, I don't know what it nowadays), and outwardly it was a joy every minute, a breathtaking joy, so strong was the expression of beauty—yet I felt empty, empty, empty, I absolutely lacked...*(Mother opens her mouth as though suffocating)*...I lacked the important Thing. And I found it again only when I came back here.

(Mother's Agenda-6/265)

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...and the greatest effort was made during those four years in Japan. The four years were coming to an end with an absolute inner certainty that there was nothing to be done—that it was impossible to do this way. There was nothing to be done. And I was intensely concentrated, asking the Lord, 'Well, I made You a vow to do this, I had said, "Even if it's necessary to descend into hell, I will descend into hell to do it..." Now tell me, what must I do?...' The Power was plainly there: suddenly everything in me became still; the whole external being was completely immobilized and I had a vision of the Supreme... **more beautiful than that of the Gita**. A vision of the Supreme.* And this vision literally gathered me into its arms; it turned towards the West, towards India, and offered me—and there at the other end I saw Sri Aurobindo. It was...I felt it physically. I saw—my eyes were closed but I saw (twice I have had this vision of the Supreme—once here, much later—but this was the first time)...ineffable. It was as if this Immensity had reduced itself to a rather gigantic Being who lifted me up like a wisp of straw and offered me. Not a word, nothing else, only that.

Then everything vanished.

The next day we began preparing to return to India.

It was after this vision, when I returned from Japan, that this meeting with Sri Aurobindo took place, along with the certainty that the Mission would be accomplished.

(* Perhaps Mother is alluding to this passage from *Prayers and Meditations* (October 10, 1918): ‘My Father smiled at me and gathered me in his powerful arms. What could I fear? I have melted into Him and it is He who acts and lives in this body which He himself has formed for His manifestation.’)

(Mother’s Agenda-2/406-407)

I came here...But something in me wanted to meet Sri Aurobindo all alone the first time. R. went to him in the morning and I had an appointment for the afternoon. He was living in the house that’s now part of the second dormitory, the old *Guest House*. I climbed up the stairway (*On 29th March, 1914*) and he was standing there, waiting for me at the top of the stairs...EXACTLY my vision! Dressed the same way, in the same position, in profile, his head held high. He turned his head towards me...and I saw in his eyes that it was He. The two things clicked(*gesture of instantaneous shock*), **the inner experience immediately became one with the outer experience and there was a fusion—the decisive shock.**

But this was merely the beginning of my vision. Only after a series of experiences—a ten months’ sojourn in Pondicherry, five years of separation, then the return to Pondicherry, and the meeting in the same house and in the same way—did the END of the vision occur...I was standing beside him. My head wasn’t exactly on his shoulder, but where his shoulder was (I don’t know how to explain it—physically there was hardly any contact). We were standing side by side like that, gazing out through the open window, and then TOGETHER, at exactly the same moment, we felt, ‘**Now the Realization will be accomplished.**’ That the seal was set and the Realization would be accomplished. I felt the Thing descending massively within me, with the same certainty I had felt in my vision. From that moment on there was nothing to say—no words, nothing. We knew it was THAT.

(Mother’s Agenda-2/605-406)

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(After meeting Sri Aurobindo for the first time, the Mother noted following experience in the Prayers and Meditations on 30th March, 1914)

...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 overflow 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.

OM TAT SAT

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