

Learn French/Apprendre Le Français

“So I have said that if people want to read what I have written...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.

Because it's something else altogether. Untranslatable, not the same mentality! Like French humour and English humour—so far apart that they are usually impervious to each other!”¹

The Mother

“*Sri Aurobindo* used to say that **Frenchifying** the English form improved it, while on the contrary, anglicizing the **French** language diminished it. The French language is clearer. But it (French) is bit rigid, it needs little suppleness.”²

The Mother

“But *Sri Aurobindo* always told me that *French* once translated makes good *English*, while *English* once translated makes poor *French*. Because there is a precision in the language that comes from the translation, but that does not exist in natural *English*.”¹³

The Mother

The Mother's principal method of *Sadhana* was identified as ‘annul oneself’⁴ or ‘I deliberately keep the mind absolutely still.’⁵ Her subordinate or dispensable method of *Sadhana* was *Japa*, the word she was repeating in French was ‘*Gloire à toi Seigneur*’ which She later translated into Sanskrit Mantra, ‘*Om Namō Bhagavate*.’⁶ About which She said, “...that is the *Japa* I do now—I do it all the time, while sleeping, while walking, while eating, while working, all the time.”³ There is some similarity of above *Japa*, which the *Vedantist* repeat as triple definition of *Brahman* in sacred occasion- ‘*Om Tat Sat*’⁹ as indicated in *the Gita*. We observe from the epic *Savitri*, that her main method of *Sadhana* was ‘Annul thyself that only God may be.’⁷ *The Mother* translated it into French as, ‘*Annule-toi pour que seul le Divine soit*.’⁸ *Savitri's* subordinate or dispensable method of *Sadhana* was, “And fixed her thought upon the saviour Name.”¹⁹

The Divine is having seven-fold personality. They are:

The Divine Mother: La Divine Mère

The Divine Father: Le Père Divin

The Divine Teacher: Le Maître Divin

The Divine Master: Le Maître Divin

The Divine Friend: L'ami Divin
The Divine Playmate: Le compagnon de jeu divin
The Child God: *Le dieu de l'enfant*

The first message with which we begin our relation with the Divine is: 'I love you.' Or << Je t'aime.>> or <<Je vous aime.>>

This message can be restated as "I love Thee without any motive or without expecting any favour from Thee."

<<Je T'aime sans aucun motif ou sans attendre une faveur de Toi.>>

A Spiritual man must enter relation and subsequently develop all the above seven-fold Divine personality. This is observed from Sri Aurobindo's following four writings:

"(The Divine is) the perfect Personality capable of all relations even to the most human, concrete and intimate; for he is friend, comrade, lover, playmate, guide, teacher, master, ministrant of knowledge or ministrant of joy, yet in all relations unbound, free and absolute. This too **the divinised man** becomes in the measure of his attainment..." CWSA/19/Essays on the Gita-141.

"But behind all these and in them he (*a Sadhaka*) has felt a Divinity who is all these things, a Bringer of Light, a Guide and All-Knower, a Master of Force, a Giver of Bliss, Friend, Helper, Father, Mother, Playmate in the world-game, an absolute Master of his being, his soul's Beloved and Lover. All (the seven-fold personal) relations known to human personality are there in the soul's contact with the Divine; but they rise towards super human levels and compel him towards a divine nature." CWSA/23/The Synthesis of Yoga-129,

"Discipleship to God the Teacher, sonship to God the Father, tenderness of God the Mother, clasp of the hand of the divine Friend, laughter and sport with our comrade and boy-Play-fellow, blissful servitude to God the Master, rapturous love of our divine Paramour, these are seven beatitudes of life in the human body. Canst thou unite all these in a single supreme and rainbow-hued relation? Then hast thou no need of any heaven and thou exceedest the emancipation of the *Adwaitin*." SABCL/17/The Hour of God-137. (Above Aphorism hints that seven-fold personal relation with the Divine in Supramental plane of an integral Yogi is more precious than the realisation of impersonal Divine in Spiritual plane of the *Adwaitin*.)

"In this aspect the transcendent and universal person of the Divine conforms itself to our individualised personality and accepts a personal relation with us, at once identified with us as our supreme Self and yet close and different

as our Master, Friend, Lover, Teacher, our Father and our Mother, our Playmate in the great world-game who has disguised himself throughout as friend and enemy, helper and opponent and, in all relations and in all workings that affect us, has led our steps towards our perfection and our release.” CWSA/23/The Synthesis of Yoga-256-257,

Without this seven-fold Divine Love collective living ends in ‘ineffective mental ideal of brotherhood.’¹⁸ With this seven-fold personal love the brotherhood of collective living attains completeness.

Some French alphabets not used in English language: Â, À, É, Ê, Æ, Ô, â, ä, à, ç, é, è, ê, ë, ì, î, œ, û, ô, ö, ù,

The Relation between French and Indian Language: “Tu” is a singular and informal form of ‘vous’ (you) in French. In both Odia/Hindi and French language ‘tu’ (you) (in Odia script ‘ତୁ’) is used to younger friends, family members and children. If it is used to any stranger and elderly person then it signals disrespect towards them. In the ‘Prayers and Meditations’ book *The Mother* has often used this word ‘Tu’ (Thou) while relating Her relation with the Supreme. This indicates that Her relation with the Divine is too personal and intimate rather than respectable. *Sri Aurobindo* defines¹² that for a *Sadhaka* of integral Yoga Divine is both intimate and respectable. We can enter intimate relation with the Divine as Mother, Friend, Lover, Child (God), Playmate and respect Him as *Guru*, Father and Master.

The Relation between French and Sanskrit Language: In both Sanskrit and French ‘sa’ means ‘Him.’

Some French alphabets not used in English language: Â, À, É, Ê, Æ, Ô, â, ä, à, ç, é, è, ê, ë, ì, î, œ, û, ô, ö, ù,

Hundred most common words of integral Yoga:

- 1: Surrender: don de soi, soumission,
- 2: Consecration: Consécration
- 3: Self-giving: donner
- 4: Sacrifice: le sacrifice. “The word “sacrifice” in French has slightly too narrow a sense, which it doesn’t have in the original Sanskrit; for in French sacrifice implies a sort of suffering, almost a regret. While in Sanskrit this sense is not there at all; it corresponds to “self-giving”.” **The Mother/The Mother’s Centenary Works (second edition)/8/75**

“The promise of the Divine Being in the Gita will be the anchor of its resolution, “Abandon all *dharmas* and take refuge in Me alone; I will deliver thee from all sin and evil; do not grieve.”” The Synthesis of Yoga-706

“La promesse de l’Être Divin dans la Gîtâ sera l’ancre de sa résolution:
<<Abandonne toute les *dharmas* et prends refuge en Moi seul; je te déleverai de
tout péché et de tout mal, ne t’afflige point.>> (Ref: La Synthèse des Yoga-II-196)

- 5: Mind: les esprit
- 6: Life: La vie
- 7: Body: Le corps, Le body,
- 8: Physical: Physique
- 9: Soul: Âme, âme
- 10: Self: les soi
- 11: Love: Amour
- 12: Spirit: les esprit
- 13: Intellect: le intellect
- 14: Intuition: Intuition
- 15: Divine: Divin
- 16: God: le Dieu,
- 17: Supreme: le suprême
- 18: Supreme Lord: Seigneur suprême
- 19: Existence: Existence
- 20: Consciousness: Conscience
- 21: Bliss: las félicité, la béatitude
- 22: Work: las œuvre, le travail
- 23: Heart: cœur
- 24: Knowledge: la connaissance
- 25: Wisdom: la sagesse
- 26: Devotion: la devotion, le dévouement, les priers
- 27: Faith: la foi
- 28: Sincerity: la sincérité
- 29: Renunciation: la renonciation
- 30: Aspiration: Aspiration
- 31: Truth: La Vérité
- 32: Falsehood: le Mensonge
- 33: Power: la puissance, pouvoir,
- 34: Harmony: las harmonie
- 35: Light: La Lumière
- 36: Perfection: La perfection, le perfectionnement, le achèvement
- 37: Peace: la paix
- 38: Descend: Descendra,
- 39: Hate: Haïssent
- 40: Hatred: haine
- 41: Equality: l’égalité
- 42: Happiness: bonheur
- 43: O my sweet Master: Ô mon doux Maître

- 44: the best: le mieux
- 45: darkness: amber
- 46: tool: outil
- 47: being: être
- 48: play: jeu
- 49: mercy: miséricorde
- 50: arms: bras
- 51: prayer: prière
- 52: call: appel
- 53: trust: confiance
- 54: wait: attendre
- 55: voice: voix
- 56: path: l' voie, les chemin, l'trajet
- 57: offering: offrande
- 58: sea: la mer
- 59: sand: le sable
- 60: bless: bénir
- 61: blessing: benediction
- 62: war: guerre

Important Sanskrit Terminology used in integral Yoga:

- 1: Divine Shakti: Le Pouvoir Divin, la force créatrice, La Mère universelle
- 2: Yoga Mâyâ: The Power of Godhead's Spiritual Consciousness:
- 3: Jiva: L'âme individuelle
- 4: Sâdhak: Celui qui pratique le yoga
- 5: Sâdhana: La pratique du yoga
- 6: Ânanda: La béatitude
- 7: Âdhâra: L' instrument humain
- 8: Tamas: Inerte
- 9: Rajasic: Vital, passionné
- 10: Tapasya: Effort ascétique, austérité
- 11: Sat: Existence
- 12: Chit: Conscience
- 13: Ananda: Béatitude
- 14: Ishwara-Shakti: LeSeigneur et la Créatrice
- 15: Purusha-Prakriti: Âme-Nature
- 16: Manahkosha: enveloppe mentale, ou véhicule mental
- 17: Vibhuti: Les êtres humains supérieurs qui incarnent un pouvoir divin
- 18: Antahkarana: l'instrument intérieur
- 19: Prajna prasrita purani (Ref: La Synthèse des Yoga-I-14):
- 20: Avalambana: supports
- 21: Bahyasparsa: monde extérieur (Ref: La Synthèse des Yoga-I-378)

- 22: Shastra: Les Écritures sacrées
 23: Jnanayoga: Le Yoga de la Connaissance
 24: Asuras, Rakshasas and Pishachas: Êtres invisibles, titans ou demons (278)
 25: Dharma: l'Ordre cosmique; la loi éternelle, la loi juste, essentielle de tout être
 26: karana (24): des instruments
 27: Sadharmya mukti: la nature divines (Ref: La Synthèse des Yoga-I-332)
 28: Adhyâropa: la superposition (Ref: La Synthèse des Yoga-I-478)
 29: Jada: mécanique (Ref: La Synthèse des Yoga-I-478)
 30: Ananta Guna: le jeu spiritual de l'infinitude d'attributs (Ref: La Synthèse des Yoga-II-237)
 31: Brahmin: L'home de connaissance ou le prêtre
 32: Kshatriya: le guerrier,
 33: Vaîshya: le commerçant
 34: Shûdra: puis le serviteur ou l'ouvrier (Ref: La Synthèse des Yoga-II-238)
 35: Hridaye Guhâyâm: la cavern secrète du cœur (Ref: La Synthèse des Yoga-I-179)
 36: Vijânatah (Isha Upanishad): Vijnâna is the knowledge of the One and the Many, by which many are seen in the terms of the One, in the infinite unifying Truth, Right, Vast of the divine existence. (Ref: The Synthesis of Yoga-414) Vijânatah (Isha Upanishad): Vijnâna la connaissance simultanée de l'Un et de la Multiplicité, connaissance qui fait voir la Multiplicité en fonction de l'Un, dans le Vrai, le Juste, le Vaste de l'existence divine infinie qui unifie tout. (Ref: La Synthèse des Yoga-I-491)
 37: shravana: entendre
 38: manana: penser ou mentaliser
 39: nididhyâsana: fixer par la concentration (Ref: La Synthèse des Yoga-I-363)

Some French alphabets not used in English language: Â, À, É, Ê, Œ, Ô, â, à, ä, ç, é, è, ê, ë, ï, î, œ, û, ô, ö, ù,

French and other European Word used by Sri Aurobindo in His English writings:

à peu près, (The Mother-P-51) (Prières et Méditations-Le 18 Mai 1914) a French word whose English translation is: vague approximation, about, nearly, approximately, thereabouts.

Façade (A French word): “Hell split across its huge abrupt **façade**” (Savitri-232) “A balcony and miraculous **façade**.” (Savitri-88) Façade means a front and face of the building, especially when wrought with artistic embellishments.

Chalice in French Calice (The Mother-P-47) which means trophy, large cup typically used for drinking nectar, prize.

“Is mixed in the foaming **chalice** of man’s heart
And poured to them like sacramental wine.” Savitri-226

“To it we could apply the Greek saying, *Theos ouk estin alla gignetai*, the Divine is not yet in being, but is becoming. The true Divine would then be secret within us and perhaps supreme above us; to find the Divine within us and above us would be the real solution, to become perfect as That is perfect, to attain liberation by likeness to it or by attaining to the law of its nature, *sadrisya*, *sadharmya*.”

CWSA/21/The Life Divine-410

“In order that the involved principles of Overmind and Supermind should emerge from their veiled secrecy, the being and powers of the superconscience must descend into us and uplift us and formulate themselves in our being and powers; this descent is a *sine qua non* of the transition and transformation.” CWSA/22/The Life Divine-956. *Sine qua non*: Latin origin means: without which not. English meaning: an indispensable condition, element or factor; something essential.

“This third and unknown, this *tertium quid*, he names God; and by the word he means somewhat or someone who is the Supreme, the Divine, the Cause, the All, one of these things or all of them at once, the perfection or the totality of all that here is partial or imperfect, the absolute of all these myriad relativities, the Unknown by learning of whom the real secret of the known can become to him more and more intelligible.” CWSA/22/The Life Divine-715 (*tertium quid* is a Latin word which means ‘third.’)

“Chanting **Te Deums** for slaughter’s crowning grace,” Savitri-228

In Latin ‘Te’ means ‘you’ and ‘Deum’ means ‘God.’ There is a famous Latin hymn praising god which reads, “Te Deum laudamus” and it can be translated as “Thee, God, we praise.”

In Greek language ‘Canto’ means ‘singing.’

“And **Eldorados** of splendour and ecstasy” Savitri-46

Eldorado or El Dorado in Spanish means the name of a fictitious country or city abounding in gold, formerly believed to exist somewhere in the region of the Orinoco and Amazon rivers.

“Losing the **punctilio** of its separate birth,” Savitri-47

Punctilio is an Italian word meaning a ‘fine point.’ In English it sometimes refers to a highest point or apex.

“Could be again self’s **point d’ appui** to live,” Savitri-549

‘Point D’ Appui’ is a French word which means ‘support point.’

“An **ictus** of revealing lustre fell” Savitri-37

‘Ictus’ is an Italian word whose English meaning is ‘stroke.’ It is also a Latin derivative meaning blow or strike or thrust, in poetic usage it indicates the pulse or

stress of a verse's rhythm or metre, Sri Aurobindo may here be carrying over the sense of the Latin phrase 'ictus solis,' meaning a stroke of the sun, which naturally and suddenly illumines.

"Out of the depths the world's buried secret rose;
He read the original **ukase** kept back
In the locked archives of the spirit's crypt" Savitri-75-76

'Ukase' is a Japanese word which means 'float.' In Russian: It is an edict having the binding force of law in Tsarist Russia.

"I am **Prometheus** under the vulture's beak," Savitri-506

'Prometheus': A Titan in Greek mythology who knew the future through revelations from his mother Themis and hence warred with the Olympian gods against the Titans. Among his many gifts to humanity, Prometheus gave them the ability to walk erect, the use of letters and mathematics, all the arts and stole for them fire from heaven. For this last act, an angry Zeus had him fettered to a rock and daily, for either thirty or a thousand years, sent an eagle to tear at his liver as punishment.

"The deep **oxymoron** of its truth's **repliques**," Savitri-75

'Oxymoron': From the Greek oxymoros, meaning "sharp-dull," it is in literature an epithet combining superficially contradictory terms to express a deeper point, as in "a sad gaiety," or "an ignorant scholastic." A figure of speech in which apparently contradictory terms appear in conjunction (example: faith unfaithful kept him falsely true.) the term 'mature male' is an oxymoron. Other example: gentle violence,

The English translation of French word 'repliques' or 'réplique' is 'replica,' an answer or reply or response or carbon copy.

"Aloof, **resplendent** like gold dazzling suns" Savitri-57

Resplendent: It is borrowed from the Latin 'resplendere' which means to shine brightly, thus giving us the sense of an object which emanates light from itself.

Latin translation of 'resplendent' in English is 'glitter.'

"We must renew the secret-bond in things,

Our hearts recall the lost divine idea,

Reconstitute the perfect word, unite

The **Alpha** and the **Omega** in one sound;

Then shall the Spirit and Nature be at one." Savitri-57

Alpha and the Omega: the first and last letters of the Greek alphabet, now denoting any beginning and end.

"The narrow **isthmus** of the ascending soul:" Savitri-56

Isthmus is a Latin word accepted in English which means 'A narrow strip of land bounded by water which connects two larger bodies of land.'

"**Ananke's** engines organising Chance," Savitri-162

"**Ananke** is our being's own decree." Savitri-465

Ananke: In ancient Greek cosmology, she was the goddess Necessity who organised and implemented the rhythms and processes of cosmic existence and human life.

“A **centaur**’s mighty gallop bore the god.” Savitri-126

Centaur: A mythical creature with head, arms, and torso of a man and the body and leg of a horse. Its Latin origin is Centaurus.

“And sovereignty, a great **cestus**, zones her robe” Savitri-508

Cestus: A griddle in Greek, griddle means a flat iron plate placed over heat for cooking. (From Greek keston: griddle)

“They framed the **cabbala** of the cosmic Law,” Savitri-269

Cabbala: A secret mystical tradition of Jewish rabbis, who read hidden meaning into the Old Testament and other Texts.

“They clamped to **syllogisms** of finite thought” Savitri-269

Syllogism: An instance of form of reasoning in which a conclusion is drawn from two given or assumed proposition. (derived from Greek Syllogismos which means reasoning.)

“A greater **Gnosis** shall regard the world” Savitri-258

Gnosis: Adapted directly from the Greek word meaning knowledge, the term has come to signify the higher mystical knowledge of Spiritual truth. Supermind’s other name, **the Gnostic Consciousness**, in which all contradictions are cancelled and fused into each other in a higher light of unified plasticity, self-knowledge and world-knowledge, instead of ego-insistence on personal ideas there would be a unifying sense of a common truth in many forms, a common self in many consciousness and bodies.

“In the **griffin** forefront of the Night and Day” Savitri-25

Griffin: In Greek mythology, a formidable creature, half lion and half eagle, the griffin is said to be one thousand times stronger than the lion and five thousand times as far sighted as eagle.

“An iron decree in crooked **uncials** written” Savitri-204

Uncial: Pertaining here to large, unjoined, and rounded letters found in early Greek writings; so an archaic script.

“Time thrills to the **sapphics** of her amour-song” Savitri-632

(Sapphics: A type of verse attributed to ancient Greek lyric poetess, Sappho, specifically composed of four line stanzas, the first three of which are dactyls combined with trochees or anapaests combined with iambs, and the last completing line being an adonic (a dactyl and a spondee). (origin of Sapphic Latin sapphicus, Greek sapphikos, French sapphiques.)

“To a **satyr** gave the thyrsus of a god.” Savitri-212

Satyr: In myth, one class of woodland deities, attendant on Bacchus, represented as part human, part horse, and represented sometimes part goat, noted for riotousness and lasciviousness. Origin of satyr: Latin satyrus, Greek sàtyros, French: satyre.)

“If we could take our spirit’s stand within,
“If we could hear the muffled **daemon** voice.” Savitri-52
“Warnings from the **daemonic** inner voice” Savitri-86
“The mighty **daemon** lies unshaped within,”Savitri-244
“Two sun-gaze **Daemons** witnessing all that is.” Savitri-258
“The **daemons** of the unknown overshadow his mind” Savitri-482

Daemon: In classical Greek mythology a daemon is a divinity standing intermediately between the great Gods and men. In Socrates’ famous example Daemon is **the Spirit that guides outer man**. This is Savitri’s daemon. Origin of daemon: Latin daemon a spirit, an evil spirit. Greek deimon is deity, fate, fortune.

“**Oracles** that break out from behind the shrine,” Savitri-86
“Resolve its **oracle** and its paradox,” Savitri-75
“His sentences savoured the **oracle**.” Savitri-498
“And intercepts the **oracles** of the Sun.” Savitri-626
“A tongueless **oracle** shall speak at last,
The Superconscient conscious grow on earth,
The Eternal’s wonders join the dance of Time.” Savitri-330
“It captured the **oracles** of the occult gods,” Savitri-203
“His wisdom’s **oracles** are made our bonds;” Savitri-225

Oracle (noun):(especially in ancient Greece) an utterance, often ambiguous or obscure, given by priest or priestess at a shrine as response of a god to the inquiry. A divine communication and revelation. Origin of Oracle from Latin: Oraculum which is equivalent to plead.

“Therefore in a commercial age with its ideal, vulgar and barbarous, of success, vitalistic satisfaction, productiveness and possession the soul of man may linger a while for certain gains and experiences, but cannot permanently rest. If it persisted too long, Life would become clogged and perish of its own plethora or burst in its straining to a gross expansion. Like the too massive Titan it will collapse by its own mass, *mole ruet sua*.” CWSA/25/The Human Cycle-80-81 (its size quake)

“**Eudaemonised** the sorrow of the world” Savitri-312

Eudaemonise: To bestow felicity or happiness through an internal influence on Spirit. (Derived from Greek, eu: good or happy, and daimon: spirit or guardian genius.)

“The sky above a **communiqué** of Doom,” Savitri-217 (French line **communiqué** means communicated or an official announcement.)

“He turns in a **chiaroscuro** of error and truth.” Savitri-68,

Chiaroscuro: A Italian expression referring to a technique of presenting and accentuating by contrast the bright and dark elements of a painting. Poetic use: ‘clearness ad obscurity’

“On the lap of earth’s original **somnolence**” Savitri-9

“Its **somnolence** founded the universe,” Savitri, Book-6, Canto-2

Somnolence: (alternatively "**sleepiness**" or "**drowsiness**") is a state of strong desire for sleep, or sleeping for unusually long periods (compare hypersomnia). It has distinct **meanings** and causes. ... The word "**somnolence**" is derived from the Latin "somnus" **meaning** "sleep".

French lines used by *The Mother* in Her English ‘The Mother’s Agenda’ book:

“Question: Is it right to say that those who know French will be able to serve the Mother better in the years to come?

Answer: It is mostly that it brings **a certain closeness to one side of the Mother.**”¹⁷

Sri Aurobindo
03.05.1945

(The above letter confirms that those who want to serve the Divine or do *the Mother’s* work can learn French.)

---X---

“This wonderful world of delight,
at our gates,
waiting for our call
to come down upon earth.”

Translated by a disciple:

<<Ce monde merveilleux de félicité,
à nos portes,
qui attend notre appel
pour descendre sur la terre.>>

The Mother translated following line in to French:

“waiting at our gates for our call...”

<<qui, à nos portes, attend notre appel...>>

The Mother's Agenda-1/428

----X---

<<Gloire à Toi, Seigneur, Triomphateur suprême!>> The Mother's Agenda/3/P-132

“Glory to You, Lord, Triumphant One supreme.”

----X----

The Mother's translation of last lines of Savitri on 1st July-1970: The Mother's Agenda/3/P-349

“But how shall I seek rest in endless peace
Who house the mighty Mother's violent force,
Her vision turned to read the enigmaed world,
Her will tempered in the blaze of Wisdom's sun
And the flaming silence of her heart of love?
The world is a spiritual paradox
Invented by a need in the Unseen,
A poor translation to the creature's sense
Of That which for ever exceeds idea and speech,
A symbol of what can never be symbolised,
A language mispronounced, misspelt, yet true.” Savitri-647

<<Mais comment puis-je chercher le repos dans une paix sans fin
Moi qui abrite la force violente de la formidable Mère,
Sa vision attentive à lire le monde énigmatique,
Sa volonté trempée par le brasier du soleil de la Sagesse
Et le silence flamboyant de son cœur d'amour?
Le monde est une paradoxe spiritual
Inventé par un besoin dans l'Invisible,
Une pauvre traduction pour les sens de creatures
De Cela qui à jamais dépasse l'idée et la parole,
Un symbole de ce qui ne peut jamais être symbiolisé
Un langage mal prononce, mal épelé, pourtant vrai.>>

-----X-----

“These heed not the deceiving outward play,

They turn not to the moment's busy tramp,

But listen with the still patience of the Unborn

For the slow footsteps of far Destiny

Approaching through huge distances of Time,

Unmarked by the eye that sees effect and cause,

Unheard mid **the clamour of the human plane.**” Savitri-54

“Yesterday, after my translation, I was surprised at that sense... a sense of absolute: “THAT’S HOW IT IS.” Then I tried to enter into the literary mind and wondered, “What would be its various suggestions?” And suddenly, I saw somehow (somehow and somewhere there) a host of suggestions for every line!...Ohh! “No doubt,” I thought, “It IS an absolute!” The words came like that, without any room for discussion or anything. To give you an example: when he (Sri Aurobindo) says “the clamour of the human plane,” *clameur* exists in French, it is very nice word—he didn’t want it, he said “No,” without any discussion. It was not an answer to a discussion, he just said, “Not *clameur*: *vacarme*,” (The Mother’s translation is: *Le vacarme du plan humain.*” It is not as though he was weighing one word against another, it was not a matter of words but the THOUGHT of the word, the SENSE of the word: No, not *clameur*, it is *vacarme*,”

The Mother

The Mother’s Agenda/4/41

Vacarme means noise, agitation

Clameur means shouting, hue and cry

-----X-----

“It came in English. We should put it in French, too.

‘Love is not sexual intercourse.

Love is not vital attraction and interchange.

Love is not heart’s hunger for affection.

Love is a mighty vibration coming straight from the One. And only the very pure and very strong are capable of receiving and manifesting it.’

<<L’Amour n’est pas les relations sexuelles.

L’Amour n’est pas les attractions et les échanges vitaux.

L’Amour n’est pas le besoin d’affection du cœur

L’Amour est une vibration toute-puissante émanée directement de l’Un. Et seul, le très pur et le très fort est capable de la recevoir et de la manifester.>>

Then an explanation on what I mean by “pure,” the very pure and very strong.

‘To be pure is to be open only to the Supreme’s influence, and to no other.’

Far more difficult than what people consider purity to be! Which is something quite artificial and false.

The last sentence I wrote in French, too:
<<Être pur, c'est être ouvert seulement à l'influence du Suprême et à nulle autre.>>
It is simple and definite."

The Mother
25th September-1963
The Mother's Agenda/4/319-20

---X-----

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

<<Ceux qui s'approchent de moi avec l'intention d'obtenir des faveurs seront déçus, parce que je ne dispose pas pouvoirs.>>

The Mother's Agenda-5/250.

"Those who approach me with the intention of obtaining favours will be disappointed, because I have no powers at my disposal."

<<Ceux qui vienment à moi avec l'intention d'obtenir des faveurs sont déçus, parce que je ne détiens pas de pouvoirs.>>

The Mother's Agenda-5/250.

-----X-----

"On the 15th (of August-1966), that boy, the Communist architect who was here (at Auroville), left because he found that "moral laws are not sufficiently respected" !... His thought keeps coming all the time... It was on the afternoon of 15th, it kept coming and it was tormented and it asked: "How can one know the Truth? What is Truth? How can one know?..." Sri Aurobindo was there (in subtle physical), he said to me IN FRENCH (!):

<<La Vérité ne peut se formuler en mots, mais elle peut être vécue, so l'on assez pur et plastique.>>

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

"Pure" means pure of ego, pure of all desire, all preference, all idea: all that must be gone—one must be supple, like that, and let oneself be driven along."

And he (Sri Aurobindo) gave me the experience at the same time.

I translated it into English—so Sri Aurobindo speaks to me in French and I translated into English! It is amusing."

The Mother
17th August-1966

-----X-----

“It was Sri Aurobindo speaking to me, but he said it like that!

“The Divinity mentioned by Sri Aurobindo is NOT A PERSON....”

He insisted a lot on this.

“...is not a person, but a condition to be shared and lived by all those who prepare themselves for it.”

So I was walking (I always walk a half-hour in the morning, saying the Mantra), and he (Sri Aurobindo) went on and on and on repeating it, like that, until this expression came. Then, when I noted it on the paper, it was over.

Afterwards, he told me to put it in French like this:

<<La Divinité don't parle Sri Aurobindo n'est pas une personne, mais un état auquel participeront tous ceux qui se sont préparés à le recevoir.>>

The Mother

6th May-1967

The Mother's Agenda/8/136-137

-----X-----

“What Sri Aurobindo has written, the words [“caught a glimpse”] which have been translated as *entrevoyaient*, means to see something in its totality, but for a very brief moment. It is obvious that a constant vision of all these wonders would automatically compel you to set out on the path. It is also certain that a little fragmentary glimpse is not enough—it would not have enough weight to compel you to follow the path.”

The Mother/The Mother's Centenary Works (second edition)/10/11

-----X-----

Lord, God of kindness and mercy

Signeur, Dieu de bonté et de miséricorde

Lord, God of sovereign oneness

Signeur, Dieu d'unité souveraine

Lord, God of beauty and harmony

Signeur, Dieu de beauté et d'harmonie

Lord, God of power and realisation

Signeur, Dieu de puissance et de réalisation

Lord, God of love and compassion

Signeur, Dieu d'amour et de compassion

Lord, God of silence and contemplation

Signeur, Dieu du silence et de la contemplation

Lord, God of light and knowledge

Signeur, Dieu de lumière et de connaissance

Lord, God of life and immortality

Signeur, Dieu de vie et d'immortalité

Lord, God of youth and progress
Signeur, Dieu de jeunesse et de progrès
Lord, God of abundance and plenitude
Signeur, Dieu d'abondance et de plénitude
Lord, God of strength and health
Signeur, Dieu de force et de santé
Lord, God of victorious Truth
Signeur, Dieu de la Vérité victorieuse

The Mother
16th September 1958
The Mother's Agenda-1/193

-----X-----

Some French alphabets not used in English language: Â, À, É, Ê, Œ, Ô, â, à, ä, ç, é, è, ê, ë, ì, î, œ, û, ô, ö, ù,

The Message of Darshan Day, 24th April-2019

“In the physical world, of all things it is beauty that expresses best the Divine. The physical world is the world of form and the perfection of form is beauty. She (Beauty) interprets, expresses, manifests the Eternal. Its role is to put all manifested nature in contact with the Eternal through the perfection of form, through harmony and a sense of the ideal which uplifts and leads towards something higher.”

The Mother

Le Message du jour du Darshan, 24 Avril-2019

<<Dans le monde physique, c'est de toutes choses la beauté qui exprime le mieux Divin; le monde physique is le monde de la forme et la perfection de la forme, c'est la beauté. Elle interprète, exprime, manifeste l'Éternel. Son rôle est de mettre toute la nature manifestée en contact avec Lui par a perfection de la forme, l,harmonie, et un sens d'idéal qui élève et qui porter vers quelque chose de supérieur.>>

La Mère

The Message of Darshan Day, 21st February-2019

“If the aspiration is there in you, if the will is there in you, it is absolutely certain that sooner or later you will succeed. And I am saying this for people who live in very ordinary circumstances, less favourable perhaps than yours, but who can, even so, learn to know themselves and conquer themselves, master themselves, control themselves. Therefore, if the conditions are favourable you have a much greater chance of succeeding. One thing is always necessary, not to give up the

game—for it is a great game and the result is worth the trouble of playing it through.”

The Mother

Le Message du jour du Darshan, 21 février-2019

<<Si l'aspiration est en vous, si la volonté est là en vous, il est absolument certain que, tôt ou tard, vous réussirez. Et je dis cela pour les êtres qui vivent dans des conditions tout à fait ordinaires, moins favorables peut-être que les vôtres, mais qui peuvent quand même apprendre à se connaître et à se conquérir, à se maîtriser, à se contrôler. Donc, si les conditions sont favorables, on a beaucoup plus de chances de réussir. Une chose est toujours nécessaire, de ne pas abandonner la partie—c'est un grand partie, et le résultat vaut la peine qu'on la joue jusqu'au bout.>>

La Mère

The Message of New Year-2019

2019 Bonne Année

“Day and Night constantly the Presence is there.
It is enough to turn silently inward and we detect it.
Let this experience be yours this year.
Love and blessings to my dear child.”

The Mother

<<Jour et nuit constamment la Présence est là.
Il suffit de se tourner silencieusement vers le dedans pour la percevoir.
Que ce soit ton expérience cette année.
Amour et bénédictions à mon cher enfant.>>

La Mère

The Message of Darshan Day, 24th November-2018

“Where you are? In the Mother's presence here and close to me. Where you are going? Towards union with the Divine through dedication and service. What you are doing here? Service and self-giving to the Divine. The rest depends...on the simplicity and fullness with which you give yourself and serve.”

Sri Aurobindo

<<Où vous êtes? Dans la présence de la Mère ici et proche de moi. Où vous allez? Vers l'union avec le Divin par le dévouement et le service. Ce que vous

faites ici? Service et don de soi au Divin. Le reste dépend... de la simplicité et de la plénitude avec laquelle vous vous donnez et servez.>>
Sri Aurobindo

The Message of 17th November-2018

“(Question): *Sweet Mother,*

Are you with us during the collective meditation at the Playground?

(Answer): Certainly, I am always there.

(Question) *To benefit from it, what should we meditate on? And how?*

(Answer): The method is always the same. Gather together the energies in you that are usually dispersed outside; concentrate your consciousness within, beneath the surface agitation, and establish, as far as possible a perfect quietness in your heart and head; then formulate your aspiration, if you have one, and open yourself to receive the divine force from above.”

The Mother

<<(Question): *Douce Mère,*

Es-Tu présente parmi nous pendant la méditation collective au Terrain de jeu?

(La réponse): Certainement, je suis toujours là.

(Question): *Pour en profiter, sur quoi devons-nous méditer? Et comment le faire?*

(La réponse): C’est toujours le même procédé. Rassembler les énergies qui sont généralement dispersées au-dehors. Concentrer la conscience au-dedans, en arrière de l’agitation de la surface, établir autant que possible le calme parfait dans le cœur et dans la tête, puis formuler son aspiration si l’on en a une, et s’ouvrir pour recevoir la force divine qui vient d’en haut.>>

La Mère

The Message of 24th April-2018

“Always to know her and live always in her presence.”

Sri Aurobindo

“Toujours la connaître et vivre toujours en sa présence.”

Sri Aurobindo

The Main formula of Integral Yoga:

The first formula of integral Yoga: All Life is Yoga. <<La vie tout entière est un yoga.>> or **Toute la vie est le Yoga.**

The second formula of integral Yoga: **All Yoga is compression of one's Evolution (by all possible ways of union with the Divine). Tout le yoga est la compression de l'évolution de soi.**

The third formula of integral Yoga: **All Evolution is the heightening of force of Consciousness. Toute l'évolution est l'augmentation de la force de la Conscience.**

The fourth formula of integral Yoga: **All Consciousness is (one but in action it involves in) manifold concentrated Effort (and movement of Nature to realise every possible line of Spiritual experience.)** Toute conscience est un effort concentré multiple.

The fifth formula of integral Yoga: **All Effort is the synthesis of all the wide and supple Methods. Tout effort est la synthèse de toutes les Méthodes larges et souples.**

The sixth formula of integral Yoga: **All the method is the synthesis of (central truth of all) self-discipline**

The seventh formula of integral Yoga: **The practice of all self-discipline leads to continuous union with the Self. La pratique de toute discipline personnelle conduit à une union continue avec le Soi**

The eighth formula of integral Yoga: **All Dispensable self-disciplines are (termed as Psycho-physical methods, which mean) to pursue inner development with the help of outer aid, support. Toute autodisciplinaire consiste à poursuivre le développement intérieur avec l'aide extérieure, le soutien.**

The ninth formula of integral Yoga: **All Indispensable self-disciplines are (termed as Psychic, Spiritual and Supramental methods which mean) to pursue inner development without the support of any outer aid. Toutes les autodisciplines indispensables sont de poursuivre un développement intérieur sans l'aide d'une aide extérieure**

The tenth formula of integral Yoga: **All Dispensable self-disciplines are used to subordinate the all Indispensable self-discipline. Toutes les autorisations disciplinaires sont utilisées pour subordonner l'autodiscipline indispensable à tous.**

The First Lesson:

Bonjour maman.

Good morning Mother.

Bonjour ma.

Good morning Maa.

Bonjour Monsieur.

Good morning Sir.

Bonjour frère.

Good morning brother.

Bonjour ma soeur.

Good morning my sister.

Mon petit.

My little one.

De rein.

You are welcome.

Non

no

Suis	am
Oui	yes
Et	and
Je	I
Vous,	you
Votre,	your
Merci beau coup.	Thank you very much.
Comment ca va?	How are you doing?
Bonne nuit.	good night.
Desole	sorry
Au revoir	good-bye
À demain	see you tomorrow
D'accord	agreed
Bonjour	good morning
Bienvenue	Welcome
Ca va bien	It is going well
A' bien tot	see you soon
A' plus tard	See you later
Pardon	excuse me
Il y a / il y a	ago/there are
Un (musculine)	a
S'il vous plait	please
Merci	Thank you
Garson	boy
Salut	bye, hello
S'il te plait	if you please
Si	if
Ca va	I am doing well
Livre	book
Menu	menu
Ils	they
Lit	bed
Le (masculine)	the
Y, Là	There
Ici	here
Ecris	write
Ecrivent	write
Lisons	read
Journal	News paper
Riches	rich
où	Where
Noël	Christmas
Main	Hand

Pieds	feet
Œil	eye
Oreille	ear
Nez	nose

The Mother translated following line of Savitri, “And never lose the white spiritual touch”¹⁰ as “Sans jamais perdre le blanc contact de l’Esprit.”¹¹

la couleur	The colour
blanc	white
jaune	yellow
vert	green
le violet	purple
le rouge	the red
le noir	the black
le marron	the brown
la rose	the pink

“The *pancha bhutas*, mind (with its ten sense organs), reason, ego, this is My **eight fold** divided Nature, *Apara-prakriti*.” The Gita-7.4

“The indiscriminate unmanifest Energy; the five elemental state of matter; the ten senses and the one (mind), intelligence and ego; the five objects of senses; these 24 elements are the constitution of *Kshetra*, Field, *Para* and *Apara-prakriti*. *Apara-prakriti*’s **seven deformations**, *vicaras*, are liking and disliking, pleasure and pain, lower consciousness, collocation and persistence.” The Gita-13.6, 7

Five objects of Sense, *Pancha tanmatras*:

le son	sound
le contact, le toucher	touch
le goût	taste
la vue	sight
la odeur	smell

Five states of Matter, *Pancha bhuta*

la terre	Earth
las eau	Water
les air	Air
la lumière	Light
Éther	Ether

“I am taste in the waters, sound in ether, scent in earth, energy of light in fire,” and, it may be added for more completeness, touch or contact in the air.”

CWSA/19/Essays on the Gita-272

Five actionable sense organ, *Pancha Karmendriyas*:

le discours	speech,
la locomotion	locomotion,
la saisie des choses	the seizing of things,
la éjection	ejection
la generation	generation

Five Knowledge based sense organs, *Pancha Jnanedriyas*:

la oreille	ear, <i>srotram</i> ,
œil	eye, <i>chakruh</i> ,
la langue	tongue, <i>rasanam</i> ,
le toucher	sense of touch, <i>sparsanam</i>
le nez	nose, <i>ghranam</i>

Four other elements of the 24 *tattwas*:

nature non manifeste	unmanifest Nature, <i>abyakta Prakriti</i> ,
les esprit	mind, <i>manas</i> ,
volonté intelligente	intelligent will, <i>buddhi</i>
les ego	ego, <i>ahamkara</i>

Seven deformations, *sapta vicaras* as indicated in the Gita:

aimer et ne pas aimer	liking and disliking, <i>iccha, dvesah</i>
plaisir et douleur	pleasure and pain, <i>sukham, dukham</i>
conscience	consciousness, <i>chetana</i>
collocation	collocation, aggregate, <i>sanghatah</i>
persistance	persistence, <i>dhriti</i>

Seven deformations, *sapta vicaras* as indicated in the integral Yoga

Haine	Hatred
Ne pas aimer	Dislike
Mépris	Scorn
Répulsion	Repulsion
Attachement	Attachment
Se cramponner	Cling
Préférence	Preference

The ancient Indian Physicists had identified the hierarchies through which the pure Energy has condensed as pure Matter and the elementary state of material Force is a condition of pure material extension in space. The Material force first modified its ethereal status, *akasha*, and from this vibration the sense of sound is born and it further modified into a second state which is called in the old language the aerial, *vayu*, of which a special property of contact between force and force has emerged and from this vibration of force the sense of touch is born. The third self-modification of the primitive force is the principle of light, electricity, fire and

heat. *Agni*, which is again manifested in earth's atmosphere as sight. A fourth state is characterised by diffusion, is termed as water or the liquid state, *jala*, accompanied by the birth of fourth element of sense, the taste and the final modification is termed as earth of the solid state, *bhumi*, accompanying with it the faculty of sense, the smell. This is the attitude of ordinary consciousness towards Matter that in proportion as Matter is more subtle, less densely resistant and enduringly seizable by the sense, it appears to us less material. Thus the ancient thinking satisfied the query of the ordinary human mind, about how these forms which are so real, durable and solid to the sense can be in truth only temporary phenomena and things like pure energy are nonexistent, intangible and incredible to sense organs.

Some French alphabets not used in English language: Â, É, Ê, Æ, Ô, â, à, ç, é, è, ê, ë, î, ï, œ, û, ô, ö, ù,

Important Guidelines from The Mother's 'Prayers and Meditations':

“In my case it was from the age of twenty to thirty that I was concerned with French (before twenty I was more involved in vision: painting; and sound: music), but as regards language, literature, language sounds (written or spoken), it was approximately from twenty to thirty. The *Prayers and Meditations* were written with that rhythm. If I stayed in an ordinary consciousness I would get the knack of that rhythm—but now it does not work in that way, it won't do!”¹⁴

The Mother

“People are getting restless, they want to publish a complete collection of my talks—in English. “Calm down!” I told them. “I don't want any of this; we will publish a French edition later, when it's ready.”

I don't want English. I don't want English! And more and more, I don't want English. For instance, the English translation of *Prayers and Meditations* is out of print and they wanted to reprint it. I said no: “If you want, you can reprint what Sri Aurobindo HIMSELF translated (there is not much, just a thin volume.). That, yes, because Sri Aurobindo translated it.” But even at that, it is not the same thing as my text—it's Sri Aurobindo's, not mine.

Prayers and Meditations came to me, you know—it was dictated each time. I would write at the end of my concentration, and it didn't pass through the mind, it just came—and it obviously came from someone interested in beautiful form. I used to keep it under lock and key so nobody would see it. But when I came here Sri Aurobindo asked about it, so I showed him a few pages and then he wanted to see the rest. Otherwise I would have always kept it locked away. I destroyed whatever was left—there were five thick volumes in which I had written every single day: the outcome of my concentrations. So I chose which parts would be published (Sri Aurobindo helped in the choice), copied them out, and then I cut the pages up and had the rest burned.”¹⁶

The Mother

“Question: When I read the Mother’s “Prayers” and “Conversations” I often feel as if I come in contact with her consciousness. This makes me think whether it is possible by reading her books to make one’s consciousness so intense as to identify it with hers and as a result to elevate the vital and other parts also.

Answer: It is possible to intensely identify oneself with the Mother’s consciousness through what you read –in that case the result you speak of could come. It could also have an effect on the vital up to a certain point.”

Sri Aurobindo
21.08.1935

“How many times a day, still, I act without my action being consecrated to Thee; I at once become aware of it by an indefinable uneasiness which is translated in the sensibility of my body by a pang in my heart.” 2.11.1912

<<Que de fois par jour, encore, j’agis sans que mon acte Te soit consacré, je m’en aperçois tout de suite à un malaise indéfinissable qui se traduit dans ma sensibilité corporelle par un serrement de cœur.>> Le 2 Novembre 1912

“Yet I know that this state of union is poor and precarious compared with that which it will become possible for me to realise tomorrow, and I am as yet far, no doubt very far, from that identification in which I shall totally lose that notion of “I”, or that “I”, which I still use in order to express myself, but which is each time a constraint, like a term unfit to express the thought that is seeking for expression.” 19.11.1912

<<Pourtant je sais que cet état d’Union est miserable et précaire à côté de celui qui’il me sera possible de réaliser demain, et que je suis loin encore, très loin sans doute, de cette *Identification* où je perdrai totalement la notion du <<je>>, de ce <<je>> que j’imploie encore pour m’exprimer, mais qui, à chaque fois, est une gêne, comme un terme impropre à exprimer la pensée qui veut s’exprimer.>> Le 19 Novembre 1912

“A TEACHING can be profitable only if it is perfectly sincere, that is, if it is lived while it is being given, and words often repeated, thoughts expressed frequently can no longer be sincere...” 12.01.1914

<<Un enseignement ne peut être profitable que s’il est parfaitement sincère, c’est-à-dire s’il est vécu au moment où il est donné, et les mots souvent redits, les pensées souvent exprimées ne peuvent plus être sincères...>> Le 12 Janvier 1914

“I saw clearly that no rule was vast and supple enough to be perfectly adapted to Thy law, and that the only true solution was to be always in

communion with Thee, so that it could be **adapted perfectly** to all the infinite variety of circumstances.” 07.02.1914

Important Formulas from Sri Aurobindo’s ‘The Synthesis of Yoga’:

“The translation (of The Synthesis of Yoga) seems to come spontaneously: that is English, this is French—sometimes very different, sometimes very close. It was rather interesting, for you know that Sri Aurobindo was strongly drawn to the structure of the French language (he used to say that it created a far better, far clearer and far more forceful English than the Saxon structure), and often, while writing in English, he quite spontaneously used the French syntax. When it is like that, the translation adopts naturally—you get the impression that it was almost written in French. But when the structure is Saxon, what used to happen is that a French equivalent would come to me; but now it is almost as if something were directing: ‘That is English, this is French.’”¹⁵

The Mother

“To be perpetually reborn is the condition of a material immortality.”
CWSA/23/The Synthesis of Yoga-5

<<Renaître perpétuellement, telle est la condition de l’immortalité matérielle.>> La Synthèse des Yogas-9

“Certainly, this is no short cut or easy sadhana. It requires a colossal faith, an absolute courage and above all an unflinching patience.” 46

<<Certainment, ce n’est pas un raccourci ni un sâdhanâ facile. Il y faut une foi immense, un courage absolu, et par-dessus tout, un patience à toute épreuve.>> La Synthèse des Yogas-59

“Therefore this path is at once the most difficult imaginable and yet, in comparison with the magnitude of its effort and object, the most easy and sure of all.” 46

<<C’est pourquoi ce chemin est le plus difficile qu’on puisse imaginer; et pourtant, si l’on songe à la grandeur et à l’ampleur de sa tentative et de son but, il est le plus facile et le plus sûr de tous.>> La Synthèse des Yogas-59

“In a sense, therefore, **each man in this path has his own method of Yoga.**” 46

<<Par conséquent, on peut dire que chaque homme sur le chemin du yoga suit sa propre méthode.>> La Synthèse des Yogas-60

“The promise of the Divine Being in the Gita will be the anchor of its resolution, “Abandon all dharma sans take refuge in Me alone; I will deliver thee from all sin and evil; do not grieve.” 706

<<<<La promesse de l'Être Divin dans la Gitâ sera l'ancre de sa résolution:
 <<Abandonne tous les *dharmas* et prends refuge en Moi seul; je te délivrerai de
 tout péché et de tout mal, ne t'afflige point.>>>> 196

Some French alphabets not used in English language: Â, À, É, Ê, Ô, â, à, ç, é,
 è, ê, ë, ì, î, œ, û, ô, ö, ù,

**New French word learned from Sri Aurobindo's 'The Mother' book in French
 'La Mère:**

Chapter-I

Two powers	deux pouvoirs
Their	leur
The great	la grande
Difficult	difficile
Aim	but
Endeavour	effort
From below	d'en bas
From above	d'en haut

Chapter-II

Aspiration	aspiration
Rejection	rejet
Surrender	don de soi
Vigilant	vigilante
Constant	constante
Unceasing	incessante
The mind's will	la volonté du mental
The heart' seeking	la recherché du cœur
Lower nature	la nature inférieure
Rejection of mind's ideas	le rejet des idées
Opinions	opinions
Preference	préférences
Habits	habitudes
Constructions	constructions
Desires	désirs
Demands	revendications
Cravings	envie
Sensations	sensations
Passions	passions
Selfishness	égoïsme
Pride	orgueil
Arrogance	arrogance
Lust	luxure
Greed	avidité
Jealousy	jalousie

Envy	
hostility to the Truth	hostilité à (envers) la Vérité
stupidity	stupidité
doubt	doute
disbelief	incrédulité
obscurity	obscurité
obstinacy	obstinaion
pettiness	sa petitesse
laziness	sa paresse
unwillingness to change,	

Chapter-III

Walk	traverser
Fear	crainte
Peril	péril
Disaster	désastre
Grace	la Grâce
Faith	de foi
Sincerity	de sincérité
Surrender	de soumission
Ambition	l'ambition
Pride	l'orgueil
Vanity	la vanité
Mental arrogance	l'arrogance mentale
Vital self-will	l'entêtement vital
Personal demand	les exigences personnelles
Purity	la pureté
Force	la force
Light	la lumière
Wideness	l'ampleur
Calm	le calme
Ananda	l'Ânanda
Mind	mental
Life	vie
Body	corps
Protection	la protection
Fear	craindre

Chapter-IV

Money	L'argent
-------	----------

Chapter-V

saisir victorieusement de la Nature physique et annihiler ses difficultés.... (1) Il faut un don de soi total et sincère, une ouverture de soi tournée exclusivement vers le Pouvoir divin, (3) un choix constant et intégral de la Vérité qui descend, (4) un constant et intégral rejet du mensonge des Puissances et des Apparences mentales, vitales et physiques qui gouvernent encore la Nature terrestre.>>

“The surrender must be total and seize all the parts of the being. It is not enough that the psychic should respond and the higher mental accept or even the inner vital submit and the inner physical consciousness feel the influence. There must be in no part of the being, even the most external, anything that hides behind doubts, confusions and subterfuges, anything that revolts or refuses.”

<<Le don de soi doit l'être total et s'étendre à toutes les parties de l'être.

“Four great Aspects of the Mother, four of her leading Powers and Personalities have stood in front in her guidance of this Universe and in her dealings with the terrestrial play.” 37

<<Quatre grands Aspects de la Mère, quatre des ses Personnalités et Pouvoirs principaux ont pris la tête pour guider cet univers et conduire le jeu terrestre.>> 29

“(1) One is her personality of calm wideness and comprehending wisdom and tranquil benignity and inexhaustible compassion and sovereign and surpassing majesty and all-ruling greatness.”

<<L'un est sa personnalité de calme étendue, de sagesse compréhensive, de bienveillance tranquille, de compassion inépuisable, de majesté souveraine et sans égale, et de grandeur qui gouverne tout.>>

“(2) Another embodies her power of splendid strength and irresistible passion, her warrior mood, her overwhelming will, her impetuous swiftness and world-shaking force.”

<<L'autre personnifie son pouvoir de splendide énergie et d'irrésistible passion, son humeur guerrière, sa volonté écrasante, sa rapidité impétueuse et sa force qui secoue le monde.>>

“(3) A third is vivid and sweet and wonderful with her deep secret of beauty and harmony and fine rhythm, her intricate and subtle opulence, her compelling attraction and captivating grace.”

(4) The fourth is equipped with her close and profound capacity of intimate knowledge and careful flawless work and quiet and exact perfection in all things.

Wisdom, Strength, Harmony, Perfection are their several attributes and it is these powers that they bring with them into the world, manifest in a human disguise in their *Vibhutis* and shall found in the divine degree of their ascension in those who can open their earthly nature to the direct and living influence of the Mother.' 37-39

“The Mother’s power and not any human endeavour and tapasya can alone rend the lid and tear the covering and shape the vessel and bring down into this world of obscurity and falsehood and death and suffering Truth and Light and Life divine and the immortal’s Ananda.”

<<Seule la puissance de la Mère, et non quelque effort ou tapasyâ humaine, peut briser le couvercle, déchirer le voile, façonner le vaisseau et faire descendre en ce monde d’obscurité, de mensonge, de morte et de souffrance, la Vérité, la Lumière, la Vie divine et l’ Ânanda des immortels.>>

"Le pouvoir de la mère et non pas toute l'activité humaine et peut à lui seul rend le tapasya et déchirer le couvercle couvrant et la forme du bateau et faire tomber dans cette parole de l'obscurité et le mensonge et la mort et la souffrance la vérité et la lumière et la vie divine et l'Ananda l'immortel."

Different parts of our body:

Tête	Head
Cou	Neck
Épaule	Shoulder
Poitrine	Chest
Bras	Arms
Ventre	Belly
Taille	Waist
Coude	Elbow
Poignet	Wrist
Main	Hand
Doigt	Finger
Paume	Palm
Cuisse	Thigh
Jambe	Leg
Le genou	Knee
Cheville	Ankle
Doigt de pied	Toe
Talon	Heel
Pied	Foot

Cheveux	Hair
Les yeux	Eyes
Oreilles	Ears
Nez	Nose
Les dents	Teeth
Des joues	Cheeks
Lèvres	Lips
Langue	Tongue
Menton	Chin

Family members of the house:

Grand-père	Grandfather
Grand-mère	Grandmother
Père	Father
Mère	Mother
Frère	Brother
Sœur	Sister
Oncle	Uncle
Tante	Aunt
Cousin	Cousin

OM TAT SAT

References:-

- 1: The Mother's Agenda-3/347,
- 2: The Mother's Agenda-10/417,
- 3: The Mother's Agenda-4/131,
- 4: "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.**" The Mother's Agenda-1/358-59,
- 5: The Mother's Agenda-4/110-111,
- 6: "The first word (*Om*) represents: the supreme invocation, the invocation to the Supreme. The second word (*Namo*) represents: total self-giving; perfect surrender. The third word (*Bhagavateh*) represents: the aspiration, what the manifestation must become-Divine." The Mother's Agenda-6/29,
- 7: "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,
- 8: The Mother's Agenda-6/273,

- 9: “The formula OM, Tat, Sat, is, it says, the triple definition of the Brahman, by whom the Brahmanas, the Vedas and sacrifices were created of old and in it resides all their significance. Tat, That, indicates the Absolute. Sat indicates the supreme and universal existence in its principle. OM is the symbol of the triple Brahman, the outward-looking, the inward or subtle and the superconscient causal Purusha. Each letter A, U, M indicates one of these three in ascending order and the syllable as a whole brings out the fourth state, Turiya, which rises to the Absolute.” The Gita-17.23, Essays on the Gita-493,
10: Savitri-655
11: The Mother’s Agenda-6/89,
12: “From the **beginning** even it is possible to have this closest relation of the lover and beloved, but it will not be as exclusive for the integral Yogin as for certain purely ecstatic ways of *Bhakti*. It will from the **beginning** take into itself something of the hues of the other relations, since he follows too knowledge and works and has need of the Divine as teacher, friend and master.” CWSA-24/The Synthesis of Yoga-604,
13: The Mother’s Agenda/4/215-216,
14: The Mother’s Agenda/4/41,
15: The Mother’s Agenda/2/55-56,
16: The Mother’s Agenda/3/346,
17: SABCL/25/The Mother-368-369,
18: “A psychic fire within must be lit into which all is thrown with the Divine Name upon it. In that fire all the emotions are compelled to cast off their grosser elements and those that are undivine perversions are burned away and the others discard their insufficiencies, till a spirit of largest love and a stainless divine delight arises out of the flame and smoke and frankincense. It is the **divine love** which so emerges that, extended in inward feeling to the Divine in man and all creatures in an active universal equality, will be more potent for the perfectibility of life and a more real instrument than **the ineffective mental ideal of brotherhood** can ever be.” CWSA/23/The Synthesis of Yoga-166,
19: Savitri-491,

Sri Matriniketan Ashram,
Managed by The Mother’s International Centre Trust,
Regd.No-146/24.11.97. Vill: Ramachandrapur, PO: Kukudakhandi-761100,
Via: Brahmapur, Dist: Ganjam, State: Odisha, India
www.srimatriniketanashram.org