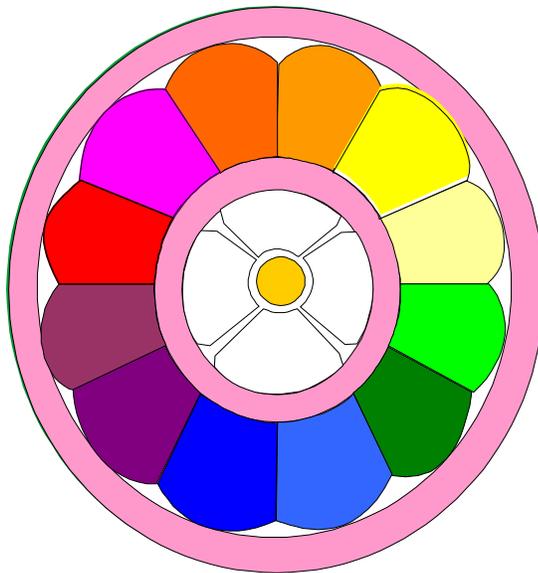


OM NAMO BHAGAVATEH

THE WORKING MANUAL

FOR

THE MOTHER'S INTERNATIONAL CENTRE



VOLUME-I
(PART-A)

- Om Namo Bhagavateh -

Dt. 18th August 1999

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 Atmn!

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?

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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 millennium to concentrate and accomplish.

**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.

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✧ 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

REMEMBER ME

REMEMBER, My child, I am always with you, deep in your soul.
At all hours. Remember, I watch over your life and progress
With love and care and guide your uncertain steps.
Remember Me wherever you may be in the world.
Repeat My name whenever you have little time to spare,
I am present everywhere. To see and feel My presence,
My child, you have only to switch on the inner light.
I am inside you, outside you, above and below.
You can feel My love with only a little warmth,
On your side, remember, I never scold and punish.
That is not My way. I am pouring My love in your heart
Day and Night. Remember, I am your Mother, Father,
Counsellor and Queen. Remember Me always
For I am your closest, faithful and dearest friend.
Hide nothing from Me. Depend on Me for all your needs.
Remember, you are My child, I can never be ashamed of you.
Whatever you do remember Me. I shall give you sunshine,
Laughter and joy in life, which no one can take away from you.
In spite of your thousand mistakes, hold on to me. Remember,
My child can never fail. Tell me your plans and dreams.
I am always with you. Remember, I love and protect you.
Remember Me when afraid, no one can do any harm to you.
I want you to be really good, always happy, My child.
Remember, I live in the hearts of all living beings, human and animal.
When you are kind to anyone, remember you are kind to Me.
Be generous as the ocean, fill the world with good thoughts and feelings
Be straight and simple, remember Me always without fail.
Enter your heart to know what I like. Remember, never tell a lie.
I shall put within your reach all that is noble and beautiful
Have the utmost goodwill for all, remember all are My children.
Remember Me for any help, for I am always with you day and night.
Remember My child, your life is worth living only in the Service Divine.

THE MOTHER

“To celebrate the birth of a transitory body can satisfy some faithful feelings.

To celebrate the manifestation of the eternal Consciousness can be done at every moment of the universal history.

But to celebrate the advent of a new world, the Supramental world, is a marvelous and exceptional privilege.”

The Mother

The Divine Action

An ocean impulse lifted every breath;
Each action left the footprints of a god,
Each moment was a beat of puissant wings.

Savitri-23

Immortally she conceives herself in him,
In the creature the unveiled Creatrix works:

Savitri-24

Original and supernal Immanence
Of which all Nature’s process is the art,
The cosmic Worker set his secret hand
To turn frail-mud engine to heaven use.

Savitri-24

He made of miracle a normal act
And turned to a common part of divine works,

Savitri-26

The restless nether members tire of peace;
A nostalgia of old little works and joys,
A need to call back small familiar selves,
To tread the accustomed and inferior way,

Savitri-34

Dropped carelessly in creation’s spendthrift work,

Savitri-42

His daily thoughts looked up to the True and One,
His commonest doings welled from an inner Light.

Savitri-44

His wide eyes bodied viewless entities,
He saw the cosmic forces at their work
And felt the occult impulse behind man’s will.

Savitri-44

One and harmonious by the Maker’s skill,
The human in him paced with the divine;
His acts betrayed not the interior flame.
This forged the greatness to his front to earth.
A genius heightened in his body’s cells
That knew the meaning of his fate-hedged works

Akin to the march of unaccomplished Powers
Beyond life's arc in spirit's immensities.

Savitri-44

Absorbed in a routine of daily acts,
Our eyes are fixed on an external scene;
We hear the crash of the wheels of Circumstance
And wonder at the hidden cause of things.

Savitri-52

The outward and the immediate are our field,
The dead past is our background and support;
Mind keeps the soul prisoner, we are slaves to our acts;
We cannot free our gaze to reach wisdom's sun.

Savitri-53

Armed with a limited precarious strength,
He saves his fruits of work from adverse chance.
A struggling ignorance is his wisdom's mate:
He waits to see the consequence of his acts,
He waits to weigh the certitude of his thoughts,
He knows not what he shall achieve or when;
He knows not whether at last he shall survive,
Or end like the mastodon and the sloth
And perish from earth where he was a king.

Savitri-53

Our errors are his steps upon the way;
He works through the fierce vicissitudes of our lives,
He works through the hard breath of battle and toil,
He works through our sins and sorrows and our tears,
His knowledge overrules our nescience;
Whatever the appearance we must bear,
Whatever our strong ills and present fate,
When nothing we can see but drift and bale,
A mighty Guidance leads us still through all.

Savitri-59

These calm and distant Might's shall act at last.

Savitri-59

He is the Maker and the world he made,
He is the vision and he is the Seer;
He is himself the actor and the act,
He is himself the knower and the known,
He is himself the dreamer and the dream.

Savitri-61

His works, his thoughts have been devised by her,
His being is a mirror vast of hers:

Active, inspired by her he speaks and moves;
His deeds obey her heart's unspoken demands. Savitri-63

His sanctioning name initials all her works;
Savitri-63

His substance a material for her works.
Savitri-64

At play with him as with her child or slave.
Savitri-65

A living robot moved by her energy's springs,
He acts as in the movements of a dream
Savitri-65

A vast gymnasium of his works of might.
All-knowing he accepts our darkened state,
Divine wears the shapes of animal or man;
Eternal he ascends to Fate and Time
Immortal, dallies with mortality.
Savitri-66

As if to its own inner witness gaze
The Spirit holds up its mirrored self and works,
The power and passion of its timeless heart,
The figures of its formless ecstasy,
The grandeurs of its multitudinous might.
Savitri-111

All that we slowly piece from gathered parts,
Or by long labour stumblingly evolve,
Is there self-born by its eternal right.
Savitri-112

Life in its boundaries lingered satisfied
With the small happiness of the body's acts
Assigned as Force to a bound corner-Mind,
Attached to the safe paucity of her room,
She did her little works and played and slept
And thought not of a greater work undone.
Savitri-114

A huge inconsequence was her action's law,
As if all possibility must be drained,
And anguish and bliss were pastimes of the heart.
Savitri-117

On the trouble and the toil they could not share,
On the unhappiness they could not aid,
Impervious to life's suffering, struggle, grief,
Untarnished by its anger, gloom and hate,

Unmoved, untouched, looked down great visioned planes
Blissful for ever in their timeless right.
Savitri-119

Out of that formless stuff Time mints his shapes;
The Eternal quiet holds the cosmic act:
Savitri-120

Inverting the spirit's apex towards life,
She spends the plastic liberties of the One
To cast in acts the dreams of her caprice,
His wisdom's call steadies her careless feet,
He props her dance upon a rigid base,
His timeless still immutability
Must standardize her creation's miracle.
Out of the Void's unceasing energies
Inventing the scene of a concrete universe,
By his thought she has fixed its paces, in its blind acts
She sees by flashes of his all-knowing Light.
Savitri-121

The Immortal bound himself to do her works;
He labours at the tasks her Ignorance sets,
Hidden in the cape of our mortality.
Savitri-121

The ruler there is one with all he rules;
To him who serves with a free equal heart
Obedience is his princely training's school,
His nobility's coronet and privilege,
His faith is a high nature's idiom,
His service a spiritual sovereignty.
Savitri-125

Worlds were there of a happiness great and grave
And action tinged with dream, laughter with thought,
And passion there could wait for its desire
Until it heard the near approach of God.
Savitri-126

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

Ideas were luminous comrades of the soul;
Mind played with speech, cast javelins of thought,
But needed not these instruments' toil to know;
Knowledge was Nature's pastime like the rest.
Savitri-127

A large spontaneous order freed the will,

A sun-frank winging of the soul to bliss,
The breadth and greatness of the unfettered act
And the swift fire-heart's golden liberty.

Savitri-127

There was no use for grudging ring or fence;
Each act was a perfection and a joy.

Savitri-128

“Insatiate seeker, he has all to learn:
He has exhausted now life's surface acts,
His being's hidden realms remain to explore.”

Savitri-133

Let a great word be spoken from the heights
And one great act unlock the doors of Fate.

Savitri-345

“She made herself the diligent serf (or slave) of all,
Nor spared the labour of broom and jar and well,
Or close gentle tending or to heap the fire
Or 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

“Even the smallest and meanest work became
A sweet or glad and glorious sacrament,
An offering to the self of the great world
Or a service to the One in each and all.”

Savitri-532

CWSA/The Synthesis of Yoga/23/275

“A divine action arising spontaneously, freely, infallibly from the light and force of our spiritual self in union with the Divine is the **last state of this integral Yoga of Works.**”

The Essays on the Gita /SABCL/Vol-13/P: 436

For to withdraw from his work, to take refuge in **saintly inactivity** and leave the imperfect world with its unsatisfying methods and motives to take care of itself is one possible solution easy to envisage, easy to execute, but this is the very cutting of the knot that has been insistently forbidden by the Teacher. **Action is demanded of man by the Master of the world who is the master of all his**

works and whose world is a field of action, whether done through the ego and in the ignorance or partial light of limited human reason or initiated from a higher and more largely seeing plane of vision and motive. Again, to abandon this particular action as evil would be another kind of solution, the ready resort of the short-sighted moralizing mind, but to this evasion too the Teacher refuses his assent. Arjuna's abstention would work a much greater sin and evil: it would mean, if it had any effect at all, the triumph of wrong and injustice and rejection of his own mission as an instrument of the divine workings. A violent crisis in the destinies of the race has been brought about not by any blind motion of forces or solely by the confused clash of human ideas, interests, passions, egoisms, but by a will which is behind these outward appearances. This truth Arjuna must be brought to see; he must learn to act impersonally, imperturbably as the instrument not of his little personal desires and weak human shrinkings, but of a vaster and more luminous Power, a greater all-wise divine and universal Will. He must act impersonally and universally in a high union of his soul with the inner and outer Godhead, *yukta*, in a calm Yoga with his own supreme Self and the informing Self of the universe.

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**July-23/1969/Mother's Agenda/Vol-10/P: 257-258**

“In order to remove many misunderstandings which seem to have grown up about his Asram in Pondicherry Sri Aurobindo considers it necessary to issue the following explicit statement:

“An Asram means the house or houses of a Teacher or Master of spiritual philosophy in which he receives and lodges those who come to him for the teaching and practice. An Asram is not an association or a religious body or a monastery-it is only what has been indicated above and nothing more.

“Everything in the Asram belongs to the Teacher; the sadhaks (those who practice under him) have no claim, right or voice in any matter: They remain or go according to his will. Whatever money he receives is his property and not that of a public body. It is not a trust or a fund, for there is no public institution. Such Asrams have existed in India since many centuries before Christ and still exist in large numbers. *All depends on the Teacher and ends with his lifetime*, unless there is another Teacher who can take his place.

“The Asram in Pondicherry came into being in this way. Sri Aurobindo at first lived in Pondicherry with a few inmates in his house; afterwards a few more joined him. Later on after the Mother joined him, in 1920 the numbers began so much to increase that it was thought necessary to make an arrangement for lodging

those who came and houses were bought and rented according to need for the purpose. Arrangements had also to be made for the maintenance, repair, rebuilding of houses, for the service of food and for decent living and hygiene. All these were private rules by the Mother and entirely at her discretion to increase modify or alter-there is nothing in them of a public character.

“All houses of the Asram are owned either by Sri Aurobindo or by the Mother. All the money spent belongs either to Sri Aurobindo or the Mother. Money is given by many to help in Sri Aurobindo’s work. Some who are here give their earnings, but it is given to Sri Aurobindo or the Mother and not to the Asram as a public body, for there is no such body.

“The Asram is not an association; there is no constituted body, no officials, no common property owned by an association, no governing council or committee, no activity undertaken of a public character:

“The Asram is not a political institution; all association with political activities is renounced by those who live here. All propaganda-religious, political or social-has to be eschewed by the inmates.

“The Asram is not a religious association. Those who are here come from all religions and some are of no religion. There is no creed or set of dogmas, no governing religious body; there are only the teachings of Sri Aurobindo and certain psychological practices of concentration and meditation, etc., for the enlarging of the consciousness, receptivity to the Truth, mastery over the desires, the discovery of the divine self and consciousness concealed within each human being, a higher evolution of the nature...”

**Sri Aurobindo**  
**16 February 1934**

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Aug-16/1969/Mother’s Agenda/Vol-10 /P: 294-295

With those workers, for instance... You know that the workers (not the workers, the servants) sent me a threatening letter three days ago (have you heard about that?); a threatening letter (in English) telling me I had to receive them and discuss with them their working conditions, or else they would wreak havoc on August 15, yesterday. The letter was read out to me. I was like this (*gesture turned upward*) and there simply came ...(ah, I forgot: they also wrote that if I didn’t reply, they would conclude the letter hadn’t been given to me, that I hadn’t seen it, and they would start their agitation). So it came like that-no thought, you understand, completely *blank*, like that-it came, I took a piece of paper, and I wrote (in English), “I have received your letter and read it....” and then, “*If you*

have the slightest fear of God, keep quiet.” The letter was sent—they didn’t do anything, not a move.

It’s like that, you see, I always try to be in the state you describe, like that, **WHATEVER HAPPENS**, and always-always, without exception—if something needs to be done, I made to do it.

I can’t say anything else, that’s how it is.

And I’ve noticed that at different moments, with different people, I am made to act very differently, and the experience is itself very different—again, all of it like this (*same gesture turned upward, immobile*).

Only, one must have reached a state in which, naturally, there are no more preferences or desires or disgusts or attractions or anything—all that is gone.

And above all, above all, no fear—above anything else. Of all things that’s the most needed.

I generally don’t talk about it because...because I think it’s given to everyone only when he is ready.

It has to be spontaneous, natural.

Voila, mon petit.

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**Aug-23/1969/Mother’s Agenda/ Vol-10 /P: 304-305**

What I do now is to ...(*Mother crosses her fingers on her lips*)... because this Force, this Consciousness is there (*gesture of pressure*), and it’s working, I see it work, and it uses all that wonderfully, so as to...put people (*gesture against the nose*) in front of themselves.

There’s is a place (“Promesse” and Auro-orchad,” all that area which is concerned with agriculture), with French people, Swiss people, Italians (even Indians!”), and they are all busy quarreling...all the time. From every side they complain to me, asking for my support. So it’s prodigiously instructive. As for me, I stay like this (*Mother crosses her fingers on her lips*), and now then I let a drop fall. The Xs, for instance, would regularly, once or twice a week, send me a complaint against the people living there (now some, now others, all of them in succession). The first time, I didn’t say anything, but after a while (*laughing*), I simply said (I don’t remember the exact words, only the meaning) that the true

consciousness needed to live in Auroville is to look at one's own faults first, before complaining about other's faults, and to mend one's ways before demanding others should mend theirs (I put in a more...literary manner). And I sent it. Since then, silence, complete silence: I no longer exist-I don't go and give support to all their little quarrels, so I no longer exist.

But that's a way of kneading the dough.... They will have either to change or to go-without telling them anything, without having to tell them anything, with the pressure of the Consciousness alone. **Either they will have to change, or will be compelled to go.**

It's not a method particular to this person (*Mother points to herself*): it's the method of this Consciousness.

**I very clearly see the way in which it works: it puts a pressure for all that resists in someone's nature to come to the surface and manifest, and so the ridiculous or wrong side of the thing becomes conspicuous, and it has either to go or to... I've noticed that. It's its way of working.**

**But in fact, with this pressure, you realize that people are always ten times more stupid than you thought-they themselves know nothing about it** (but that's the habit: one is generally very unconscious of one's own stupidity), but even when you thought you were conscious of what they're like, you weren't even remotely aware of what they're like!

*(silence)*

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Dec-10/1969/Mother's Agenda/Vol-10 /P: 467-468

Certainly, a great step will be taken when it becomes natural for man to seek to perfect himself instead of expecting perfection in others.... That reversal is at the basis of all true progress. The first human instinct is, "It's the fault of circumstances, it's people fault, it's...See how this fellow is, how that fellow is, how..." And it goes on indefinitely. The FIRST STEP, the very first step is to say, "If I were as I should be, or if the body were as it should be, all would be perfectly all right for it". If, to make progress, you wait for others to do so, you can wait indefinitely.

That's the first thing that should be spread everywhere.

Never lay the blame on others or on circumstances because whatever the circumstances may be, even apparently the worst, if you are in the true

attitude and have the true consciousness, it doesn't matter in the least for your inner progress, not in the least-and I'll say, including death.

That really seems to be the first lesson to be learned.

(silence)

Do you remember where Sri Aurobindo wrote (I am translating freely) that to facilitate progress, the notion of sin was introduced, but man immediately (*laughing*) saw sin in all others-he never saw it for himself! ...Sri Aurobindo's sentence is charming, but I don't remember. *

(long silence)

(* Aphorism 68-"The sense of sin was necessary in order that man might become disgusted with his own imperfections. It was God's corrective for egoism. But man's egoism meets God's device by being very dully alive to its own sins and very keenly alive to the sins of others.")

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**Dec-31/1969/Mother's Agenda/Vol-10/P: 498-499**

That the Force is now at work is without a shadow of doubt. And there is such a great...(how can I put it?) a very active will. No RELIGION, no religion, no religious forms. Quite naturally, people immediately.... So that's why I have left them very free. That was why I didn't insist on building the center first, because that's in fact the cathedral of old, the temple of old, the whole thing of old (*Mother makes a gesture taking firm root*), and then everything gets organized around that: a religion-**we want NO religion.**

*Q:- Yes but we can "pull down" something other than religion.*

But we don't pull it! It's the people who have it. They're very small, they need a religion, or at least they think they do.

They need...-I see that, I've received letters again, to which I reply...(Mother vainly looks others papers near her) It comes every day. And Sri Aurobindo wrote wonderful things on the question ... Very recently (yesterday or the day before), I answered a question about an aphorism of Sri Aurobindo's in which he said that atheism was NECESSARY because of religions and all their misdeeds. \* I was asked a question and I answered that also.

People are still very small.

(\*240-“Atheism is a necessary protest against the wickedness of the Churches and the narrowness of creeds. God uses it as a stone to smash these soiled card-houses.”

241-“How much hatred and stupidity men succeed in packing up decorously and labeling ‘Religions’!” Mother recently commented on these two aphorisms thus: “As long as there are religions, atheism will be necessary to counterbalance them. **Both must disappear to give way to a sincere and disinterested search for Truth and total consecration to the object of this search.**”

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The Mother, Centenary Edition, Questions and Answers 1953, Vol-5/P: 12-16

“One of the commonest forms of ambition is the idea of service to humanity. All attachment to such service or work is a sign of personal ambition.”

Questions and Answers 1929(14 April)

Q:- Why do you say that this is ambition?

Why do you want to serve humanity, what is your idea? It is ambition, it is in order to become a great man among men. It is difficult to understand? ... I can see that!

Q:- The Divine is everywhere. So if one serves humanity, one serves the Divine, isn't that so?

That's marvelous! The clearest thing in this business is to say: “The Divine is in me. If I serve myself, I am also serving the Divine!” (*Laughter*) In fact, the Divine is everywhere. The Divine will do His own work very well without you.

I see quite well that you don't understand. But truly, if you do understand that Divine is there, in all things, with what are you meddling in serving humanity? To serve humanity you must know better than the Divine what must be done for it. Do you know better than the Divine how to serve it?

The Divine is everywhere. Yes. Things don't seem to be divine.... As for me, I see only one solution: if you want to help humanity, there is only one thing to do, it is to take yourself as completely as possible and offer yourself to the Divine. That is the solution. Because in this way, at least the material reality which you represent will be able to grow a little more like the Divine.

We are told that the Divine is in all things. Why don't things change? Because the Divine does not get a response, everything does not respond to the Divine. One must search the depths of the consciousness to see this. What do you

want to do to serve humanity? Give food to the poor?—You can feed millions of them. That will not be a solution, this problem will remain the same. Give new and better living conditions to men?—The Divine is in them, how is it that things don't change? The Divine must know better than you the condition of humanity. What are you? You represent only a little bit of consciousness and a little bit of matter, it is that you call "myself". If you want to help humanity, the world or the universe, the only thing to do is to give that little bit entirely to the Divine. Why is the world not divine? ... It is evident that the world is not in order. So the only solution to the problem is to give what belongs to you. Give it totally, entirely to the Divine; not only for yourself but for humanity, for the universe. There is no better solution. How do you want to help humanity? You don't even know what it needs. Perhaps you know still less what power you are serving. How can you change anything without indeed having changed yourself?

In any case, you are not powerful enough to do it. How do you expect to help another if you do not have a higher consciousness than he? It is such a childish idea! It is children who say: "I am opening a boarding-house, I am going to build a creche, give soup to the poor, preach this knowledge, spread this religion..." It is only because you consider yourself better than others, think you know better than they what they should be or do. That's what it is, serving humanity. You want to continue all that? It has not changed things much. It is not to help humanity that one opens a hospital or a school.

Q:- All the same it has helped, hasn't it? If all the schools were abolished...

I don't think that humanity is happier than it was before nor that there has been a great improvement. All this mostly gives you the feeling "I am something." That's what I call ambition.

If these very people who are ready to give money for schools were told that there was a divine Work to be done, that the Divine has decided to do it in this particular way, even if they are convinced that it is indeed the Divine's work, they refuse to give anything, for this is not a recognized form of beneficence-one doesn't have the satisfaction of having done something good! This is what I call ambition. I had instances of people who could give lakhs of rupees to open a hospital, for that gives them the satisfaction of doing something great, noble, generous. They glorify themselves, that's what I call ambition.

I knew a humorist who used to say: "It won't be so soon that the kingdom of God will come, for those poor philanthropists-what would remain for them? If humanity suffered no longer, the philanthropist would be without work." It is difficult to come out of that. However, it is a fact that never will the world come out of the state in which it is unless it gives itself up to the Divine. All the virtues-

you may glorify them- increase your self-satisfaction, that is, your ego; they do not help you truly to become aware of the Divine. It is the generous and wise people of this world who are the most difficult to convert. They are very satisfied with their life. A poor fellow who has done all sorts of stupid things all his life feels immediately sorry and says: "I am nothing, can do nothing. Make of me what You want." Such a one is more right and much closer to the Divine than one who is wise and full of his wisdom and vanity. He sees himself as he is.

The generous and wise man who has done much for humanity is too self-satisfied to have the least idea of changing. It is usually these people who say: "If indeed I had created the world, I wouldn't have made it like this, I would have created it much better than that", and they try to set right what the Divine has done badly! According to their picture, all this is stupid and useless.... It is not with that attitude that you can belong to the Divine. There will always be between you and Him the conscious ego of one's own intellectual superiority which judges the Divine and is sure of never being mistaken. For they are convinced that if they had made the world, they would not have committed all the stupidities that God has perpetrated. And all this comes from pride, vanity, self-conceit; and there is exactly the seed of that in people who want to serve humanity.

What are they going to give to humanity? Nothing at all! Even if they gave every drop of their blood, all the ideas in their head, all the money in their pocket, that could not change one individual, who is but a second of time in eternity. They believe they can serve eternity? There are even beings higher than man who have come, have brought the light, given their life, and that has not changed things much. So how can a little man, a microscopic being, truly help? It is pride. The argument given is: "If every one did his best, all would go well." I don't think so and, even, it is impossible. In a certain way, each thing in the universe does its best. But that best doesn't come to anything at all. Unless everything changes, nothing will change. It is this best that must change. In the place of ignorance must be born knowledge and power and consciousness, otherwise we shall always turn in a circle around the same stupidity.

You may open millions of hospitals, that will not prevent people getting ill. On the contrary, they will have every facility and encouragement to fall ill. We are steeped in idea of this kind. This put your conscience at rest: "I have come to the world, I must help others." One tells oneself: "How disinterested I am! I am going to help humanity." All this is nothing but egoism.

In fact, the first human being that concerns you is yourself. **You want to diminish suffering, but unless you can change the capacity of suffering into a certitude of being happy, the world will not change.** It will always be the same, we turn in a circle-one civilization follows another, one catastrophe another; but

the thing does not change, for there is something missing, something not there, that is the consciousness. That's all.

At least, that's my opinion. I am giving it to you for what it is worth. If you want to build hospitals, schools, you may do so; if that makes you happy, so much the better for you. It has not much importance. When I saw the film *Monsieur Vincent*, I was very interested. He found out that when he fed ten poor men, a thousand came along. That was what Colbert told him: "It seems you create them, your poor ones, by feeding them!" And it is not altogether false. However! If it is your destiny to found schools and give instruction, to care for the sick, to open hospitals, it is good, do it. But you must not take that very seriously. It is something grandiose you are doing for your own pleasure. Say: "I am doing it because it gives me pleasure." But do not speak of yoga. It is not yoga you are doing. You believe you are doing some thing great, that's all, and it is for your personal satisfaction.

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**Nov-15/1969/Mother's Agenda/Vol-10/P: 430-431**

*(Mother's latest notes about Auroville)*

*Q:- Who took the initiative of Auroville?*

The supreme Lord.

*Q:- Who is participating in the financing of Auroville?*

The supreme Lord.

*Q:- If one wants to live in Auroville, what does it mean for oneself?*

Striving towards the supreme perfection.

*Q:- In order to live in Auroville, must one be a student to yoga?*

All life is yoga. Thus one cannot live without practicing the supreme yoga.

*Q:- Will family life continue in Auroville?*

If one has not gone beyond that.

*Q:- Can one keep religion in Auroville?*

If one has not gone beyond that.

*Q:- Can one be atheistic in Auroville?*

If one has not gone beyond that.

*Q:- Will there be a social life in Auroville?*

If one has not gone beyond that.

*Q:- Will there be compulsory community activities in Auroville?*

Nothing is compulsory.

*Q:- Will money circulate in Auroville?*

No, it is only with outside that Auroville will have money dealings.

*Q:- Who will be the owner of lands and buildings?*

The supreme Lord.

*Q:- In which languages will teaching be given?*

In all languages spoken on earth.

**October-8, 1969**

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*Q:- Will a day come when there will be no more poor people and no more suffering in the world?*

That is absolutely certain for all those who understand Sri Aurobindo's teaching and have faith in him.

It is with the intention of creating such a place that we want to found Auroville.

But for this realization to be possible, everyone must make effort to transform himself, for most of the sufferings of human beings are the result of their own physical and moral errors.

**November-8, 1969**

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*Q:- How do you think there will be no more suffering in Auroville-as long as people who come to live in Auroville are men from this same world, born with the same weakness and the same faults?*

I never thought there would be no more suffering in Auroville, because men, as they are, love suffering and call it, while at the same time cursing it.

But we will endeavor to teach them to truly love peace and to try and practice equanimity.

It is involuntary poverty and begging that I was referring to.

Life in Auroville will be organized in such a way that that will not exist-if beggars come from outside, either they will have to go or they will be hospitalized and the taught joy of work.

**November 9,1969**

*Q:- What is the fundamental difference between the Ashram's ideal and Auroville's?*

There is no fundamental difference in the attitude with regard to the future and the service of the Divine.

But people in the Ashram are regarded as having dedicated their lives to the yoga (except naturally for the students, who are here only for their studies and who have not been asked to choose in life).

While in Auroville, the good will to carry out a collective experience for the progress of mankind is alone sufficient to get admitted.

**November 10,1969**

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Dec-17/1966/Mother's Agenda/Vol-7/P: 296-297

A child from the school asked me, "How can mathematics, history or sciences help me to find you?"

I found that quite amusing!

I answered:

"They can help in several ways:

1. To be able to receive and bear the light of Truth, the mind must be strengthened, broadened and made supple. These studies are an excellent way to achieve this.
2. Sciences, if you study them deeply enough, will teach you the unreality of appearances and will thus lead you to the spiritual reality.
3. The study of all aspects and movements of physical Nature will bring you into contact with the universal Mother, and you will thus be nearer to me."

I still remember my impression when I was quite small and was told everything is "atoms" (that was the term they used in those days). They said to me, "You see this table? You think it's a table, that it's solid and it's wood-well, it's only atoms moving about." I remember, the first time I was told that, it caused a kind of revolution in my head, bringing such a sense of the complete unreality of all appearances. All at once I said, "But if it's like that, then nothing is true!" I couldn't have been more than fourteen or fifteen.

His question called this to mind. I said to myself, “It opens a door onto another reality.”

Dec-27/1969/Mother’s Agenda/Vol-10/P: 488-491

Q:- In spite of this sort of apparent engulfment by problems and practical work, is some yoga or something done, even if outwardly we are so absorbed that we don’t feel we are doing something?

Oh, but now, the whole being (the body has understood this very clearly), the whole being knows that EVERYTHING comes to make you move forward as fast as possible, everything: obstacles, contradictions, incomprehensions, trivial occupations, everything but everything is to make you move forward. It’s to touch one point, another point, yet another...and make you progress as fast as possible. If we don’t look after this Matter, how is it going to change?

It’s very clear, it’s perfectly obvious that all objections, all contradictions only come from a superficial mind that sees nothing but the appearance of things. It’s precisely to warn the consciousness against that, so it isn’t deceived by those things and may see clearly that they are wholly external, superficial, and that, behind it all, all that is done is like an advance as rapid as possible towards...the transformation.

(Long silence)

Intelligence at it’s higher level very easily understands that it knows nothing and is very easily in the attitude required to progress, but even those who have that intelligence, when they deal with material things, they instinctively feel all that is quite well known and based on established experiences. So there, one is vulnerable. That’s just what is being taught to the body: the inanity of this present way of seeing and understanding things based on the good and the bad, good and evil, the luminous and the dark...all those contradictions; and the whole judgment, the whole conception of life (material life) is based on that—it’s to teach you the inanity of this base. I see that. The work has become very acute, very persistent, as if with a will to go fast.

Even the practical part which thought it knew how to live and knew what needs to be done and how it should be done, even it must understand that this is not true knowledge, it isn’t the true way of using external things.

(Silence)

There are some amusing things.... This Consciousness which is at work, it seems to be constantly “teasing” the body; it constantly tells the body, “See, you

have this sensation; well, what is it based on? You think you know, but do you really know what's behind?"

With all the small things of life, every minute. So then, the body is like this (*Mother opens her eyes wide with astonishment*), saying to it self, "It's true, I don't know anything!" But its reply is always the same, it says, "I don't pretend to know—let the Lord do as He pleases." That's the way it is. And then, there is this (if we could get hold of it permanently, it would be fine): the nonintervention in Lord's; work (to put it quite simply).

(*Silence*)

There is a FACTUAL demonstration-through the experience of every minute- that when you do things with this sensation of accepted wisdom, or accepted knowledge, of an experience that has been lived and so on, how... "false" it is, if we may say so (or deceptive, at any rate), and that there is something ELSE behind, which uses this (as it uses everything) but is not at all tied down to or dependent on this knowledge or what we call the "experience of life" or anything of that sort. It has a much more direct vision, much deeper and farsighted, much wider and much more forward-which no external experience gives.... But that's a modest development, not flashy, which can't "show off" anything: it's a very small thing of each minute-each minute, each second, and each thing. As if there were constantly something showing you the ordinary way of living, of seeing and doing things, and then...the true way. Both like that. For each and every thing.

To such a point that the attitude towards certain vibrations gives you total well-being, or can make you quite sick! And it's the same vibration. Things like that, bewildering. And every minute it's like that-every minute, for everything.

Yesterday, I heard Sunil's music (and it was interesting because of that). It's very fine, his music, and then this Consciousness showed me how...You see, the consciousness here takes a certain attitude, and it has the whole joy and the harmony; the thing remains the same, but then...(Mother makes a gesture of a slight tipping to the left) a very slight change in the attitude of the consciousness, and it becomes almost unbearable! Experiences of that sort, all the time, all the time ...to show you that in reality, only ONE THING matters, it's the attitude of the consciousness: the old attitude of the individual being (*Mother makes a gesture of contraction into oneself*), or this (*gesture of expansion*). Probably it must be (to put it into words we can understand) the presence of the ego and the abolition of the ego. That's it.

And then, as I said, for all the most ordinary activities of life, there is the demonstration that if the presence is tolerated (certainly in order to make

you understand what it is), it can actually throw you off balance from the standpoint of health, and that the only remedy is the disappearance of the ego-and along with it, the disappearance of the whole discomfort. For the things we regard as the most indifferent, the most...It's for everything, just everything, all the time, all the time, night and day.

But then, added to that is the complication of all the spots of incomprehension and discontent, which express themselves (*gesture as of a truckload being dumped on Mother*), as through they were unbridled and were coming out into the open. So all that pours down at the same time so that...the experience may be total in every field.

It's like a practical demonstration, every minute, of the presence of death and the presence of immortality, like this (*Mother tips her hand slightly to the right and to the left*), in the SMALLEST things-in all things, the smallest as well as the greatest, constantly; and constantly you see...whether you are here or there (*same gesture tipping to one side or the other*). As if every second you were led to choose between death and immortality.

And I clearly see that the body needs to have a serious and very thorough preparation to bear out the experience without ...without any vibration of alarm or recoil or...so it may keep its constant peace and smile.

(*Long silence*)

There are things...most unbelievable.

As if, in each thing, you were made to live the presence of opposites, so as to find ...to find what IS when opposites are joined-instead of running away from one another, they join. It produces a result. And that's in practical life.

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**Nov-22/1969/Mother's Agenda/Vol-10/P: 442-443**

(*Satprem gives his pension to Mother.*)

You give money just like that! But don't you need any?

*Q:- No, no Mother!*

Here it's an abyss, money goes away like...

I have something for next February: I “received” certain things regarding money and what’s going on there, in Delhi. The government is shaky; so far, things are all right. Everything tends towards the dissolution of the Congress, but that was foreseen and willed. But then, the Congress president is one side and the prime minister is on the other, each looking at the other....Anyway, I think things will work out. But all that is mostly because of money: the most powerful party against the present government, against Indira, is that of financiers. They’re furious. So then, in this connection, I took up again what I had said long ago:

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

And I added this (it’s already gone to Delhi):

*The men of finance and the 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 its irresistible power.*

I wrote it in French before putting it into English, but in French, I spoke directly to the financiers:

*(translation)*

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.

But that’s a first version, I intend to rewrite it. In English, I put “*most of them refuse...*”

*Q:-* The French is more combative.

A little too combative. Some have accepted to collaborate, so I wouldn’t like them to say I’m going on announcing catastrophes for them!

*Q:-* Yes, obvious, it’s a bit threatening.

Yes, too threatening. We’ll translate the English.

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Feb-7/1972/Mother's Agenda/Vol-13/P: 54-55

(A note from Mother)

In the depths of our being, in the silence of contemplation, a luminous force permeates our consciousness with a vast and luminous peace which prevails over all petty reactions and prepares us for union with the Divine, the meaning of individual existence.

Thus, the purpose and goal of life is not suffering and struggle but an all- powerfull and happy realization.

All the rest is but a painful illusion.

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**Mar- 8/1972/Mother's Agenda/Vol-13/P: 80-83**

Ten lakhs of rupees have just burned up in Auroville.

*Q:- Ten lakhs!*

Yes. A workshop with machines as well as the *godwon* [store-room] next door which contained the stock of food. Brrff!

That's how it is, like an imperative Order: Don't step out of line or else everything will go wrong.

It's become terrible. Another Auroville child died (a one-and-a-half-year-old baby) because his parents didn't have the right attitude. He has just died. That's how it works. It's getting terrible. Terrible. **A kind of Pressure—a frightening Pressure- which compels the necessary progress. I feel it in myself, on my body. But my body isn't afraid; it says (*Mother opens her hands*), “ Well, if I must be finished, I'll be finished.”**

That's how it is at every instant: the truth ...(*Mother brings down her fist*) or the end.

That's what seems to have descended-you remember, I said some thing had descended on the 21<sup>st</sup> (I wrote it somewhere), and one day we would know, we would know soon what it was. Do you remember?

*Q:- Yes, it was the 21<sup>st</sup> of February.*

Well, this is it. Something like: "No half measures, no compromise, no halfways, no...." None-it's like this (*Mother brings down her fist*).

And that's how it is for the body. Every instant is imperative: life or death. No halfways. You know, we have spent centuries being neither too uncomfortable nor too comfortable. Well, that time is over.

The body knows this is necessary for the superamental body to be formed: it must be formed: it must be ENTIRELY under the Influence of the Divine. No compromises, no half measures, no "It will come later." Just like this (*Mother brings down her fist*): a dreadful Will.

And that's the only way for things to go fast.

*(silence)*

There was probably nobody over in the workshop; it wasn't open yet. But when I was told the news, I had a feeling someone had been burned inside-I didn't say anything because.... It's only a vision, of course, but....

All the machines, all the stock of food, everything was burned to cinders.

*Q:- Due to a wrong attitude over there?*

Yes. Oh they're all quarreling among themselves! And some even disobey deliberately, they refuse to recognize any authority.

*(long silence)*

*Q:- When you begin to understand practically the need for transformation, when the understanding dawns and you try to do something about it, you notice that every time the material substance receives a blow, the message gets across: for one or two days it aspires for something, it searches; and then...it slackens.*

Yes, yes.

*Q:- It is just incapable of keeping up a tension.*

Not incapable.

*Q:- What is it, then?*

Unwillingness. Egoism (what we call egoism), Matter's egoism.

*Q:- Matter's egoism....*

...Which refuses to surrender.

I know it very well. I keep catching my body doing that all the time, in one part or another. It simply wants to putter along in the same old way.

*Q:- It's like a slackening of aspiration, of tension.*

Yes, exactly.

*Q:- But what to do, then? Should one try each time to recapture it, or what?*

Yes. Because it can't be stable unless it is POSITIVELY anchored to the Divine. When you are like this (*gesture, fists clenched in the air as if clinging to a rope*), then, automatically, all the critical moments take the right turn. The right turn. It's like a constant feeling of hovering between life and death, and the minute you take the right attitude-the minute the PART CONCERNED takes the right attitude-all is well. All is well, quite naturally and easily. Really extraordinary. But it's also terrible because it means perpetual danger. I don't know, perhaps a hundred times a day, a sensation like: life or ... dissolution (I mean a sensation in the cells). And if they become tense as is their wont, it gets awful. But they're learning to...(Mother opens her hands in a gesture of surrender). Then things are fine.

It's as if the body were being practically obliged to learn eternity. It's truly interesting. And then I see external circumstances becoming DREADFUL (from an ordinary standpoint).

*(Mother goes into contemplation)*

What would you like to say?

*Q:- Well, that was it; what I was finding difficult was to keep that stability.*

Yes.

*Q:- I find it is very difficult, You try to catch hold of yourself once, twice, ten times, but you get the feeling that it's not the right way, that something else is needed, and... really, if some higher Power doesn't do it FOR YOU, it's simply hopeless.*

Yes, exactly. But I have had experiences-hundreds of experiences-showing that the minute you take the true attitude, it is DONE.

It is WE who prevent it from getting done. As though our personal control over things prevented the action of the Force (something of the sort). We must...  
*(Mother opens her hands).*

*(silence)*

I think-I think it's the subconscious which is convinced that if it doesn't keep control, everything will go wrong. That's the impression I have, it's the subconscious which says, "Oh, I must watch over this, I must be careful about that...."

*(Mother opens her hands and plunges in)*

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Mar-10/1972/Mother's Agenga/Vol-13/P: 83-89

(A conversation with Auroville's architect, who after the recent "accident," ask for money for "fire protection.")

Well, there isn't enough money here, and there's even less there.... Because in people's minds, it's all the same thing [the Ashram and Auroville], and so they don't know where to give anymore.

There's so much money wasted in the world-some people don't even know what to do with it!

What would be needed for Auroville's protection, how much?

(The architect:) We have to make a study, Mother. I think perhaps one or two lakhs for all of Auroville (for wells and fire hoses). That's for the time being, but there's also the future: how are we going to develop Auroville, now that it's started? At this point the main question is to know whether we shouldn't try to raise money, to ask people in the world for personal contributions in rupees, franks or dollars, so that Auroville can be built by individual people. Perhaps some action along those lines could be undertaken in various countries as well as in India? Because Auroville's financial situation is getting worse. It's worse than

it was six months ago, and the needs are increasing, so... I don't know, waiting may be a solution, but you should know the exact situation.

*(after a long
silence)*

What can we do? Do you have a suggestion?

Q:- Some time back, L. [an Indian Industrialist] came up with an idea which I would like to discuss further with him. The idea was to interest individuals, give them a sort of participation in Auroville. I don't exactly know what India's financial situation is, but....

India's financial situation is VERY bad. Because they used to receive lot of money from America, but that has practically stopped. It's very bad-India has become poor, that's the trouble. Otherwise we could ask, but they are really in trouble.

Q:- Perhaps some other countries are ready to help.

Yes, certainly!

Q:- Germany can help, maybe the United States. But the thing is, Mother, all this should be done as a coherent policy, no longer in a haphazard way.

Yes, yes!

Q:- We should try.

If only I were given a plan .I haven't seen to these thing so far, but if there were an acceptable plan, I could work on it. Right now I don't know what to do.

Q:- I'll speak to N. right away, Mother, and see what he thinks. Perhaps today we can bring you a proposal and make some decisions-leavings things as they are may be possible but dangerous.

Dangerous.

I think something should be done. But I can't say what because I don't know-I don't know what can be done practically.
For many, many years, I had merely to exert a little pressure to get money-and I got it.

But that was for the Ashram. Now the Ashram doesn't have enough, and nothing comes no matter how much pressure I exert-people no longer know where to give: there's this thing and that thing, and this and that...they are confused!

Give me a plan and I will work on it

Q:- There's too much dispersion, Mother.

Yes, yes!

Q:- You no longer know where you stand: there's "Sri Aurobindo Society," "Sri Aurobindo's action," Sri Aurobindo this and that..."The result is dispersion.

Yes, but when you tell them that-especially if you put it that way to N. [Sri Aurobindo's Society], he'll say, "All right, Sri Aurobindo's Action [U.'s operation] has to go." Each one says, "I am the one who should stay!"...That's no solution.

Q:- The solution is that people should become one, Mother: unity.

Yes, yes, yes – yes, exactly. Exactly!

Instead of a combination where each one has his place within a harmonious unity, instead of that, everyone pulls in his own direction. The real progress to be made is a moral one.

You have hit the point: lack of unity is cause of all the difficulties.

Even the Ashram has been contaminated by the disease: each department considers itself a separate entity. And since there's no more cohesion, nothing works! That's the situation.

And I can no longer go from one place to another and bring a vigorous action. I can't any more, I am held here.

That's it, you have put your finger on it .If you could propose a specific plan of action, we could see. That's what is needed: to coordinate the efforts and create a unity with the parts.

From the beginning there has been this lack of unity, and also because of the action I no longer perform .No matter how much I tell them, **"You are not here to represent your own interests .You are all one and the same"-they just**

don't understand! So the result is (*laughing*): N is sick and U. doesn't feel well—there you are.

In the end it always boils down to the same thing: **a SUBSTANTIAL individual progress is required—a serious and sincere progress—then everything works perfectly.**

The atmosphere is dislocated; it has lost the cohesive power it had.

But if you want to collaborate, it would be wonderful, you know! I need some one, you see, someone who could get around, talk to people, see, take notes: reestablish unity on a higher level. Oh, that would be a wonderful work! Wonderful.

Once that is done, things would ease up. It's not that money is lacking, it's just being wasted, scattered.

You see, N. keeps wanting to expand and expand the Sri Aurobindo Society, he buys plots of land worth lakhs of rupees, and instead of the money being used for general work, it is frittered away... I told him, but he didn't understand. And today, the result is that he is sick.

That's the situation.

Success is certain, but on one condition-ONE condition-that we become united. Supposedly, we are preaching unity to the world-it would be only decent to do it ourselves!

Instead, we are the example of exactly the opposite.

To visitors we say, "Here we seek human unity." But WE constantly quarrel among ourselves, and we preach human unity!

That's absurd. Totally absurd! We can't even be ONE in our own work. I keep telling them, but they don't understand.

Do you want to help me?

Q:- Yes, Mother.

Good. Would you like us to work together?

Q:- Yes, Mother.

Good.

I'm ready to speak to N., Mother, If you permit me.

Yes, speak to N., it will do him some good.

Q:- I'll speak very fraternally, Mother, very sincerely, for I have a lot of things to say.

Good, good.

If he gets annoyed, tell him, "Then go talk to Mother." And....

Q:- I'll try to speak N. first, he's the hardest. I'll speak to U. after.

U. is very bright, he'll have very good answers to offer you!
(Mother laughs)

Q:- I've already spoken to U., Mother, I already know his answers.

But U. is beginning to change he is an extremely bright man, so he understood he had to change.

I am with you.

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* *

(The architect leaves. R., an American disciple, enters.)

I could put it this way: it's either progress, or death. Each and everyone must, must absolutely progress, make the required progress, or else...*(gesture of dissolution)*.

That fire was symbolic—I suppose you know about it: there's been a terrible fire.

(R.:) Yes, yes. And I wanted to know what is the symbolic significance.

You see, we preach unity, we say that humanity must be one, that all efforts must join together for the general progress, for the advent of the

Supramental ...but every one pulls as hard as he can in his own direction. That's the situation.

So I wanted to tell all of you, **“Practice what you say, or you will cease to exist.”**

One has no right to preach unity to the world when one gives such an example of utter division.... That's all. It's quite simple, so simple that a child could understand –but THEY don't understand.

As for me, the power of consciousness goes on increasing; for the time being—I repeat, for the time being—the physical power is reduced to almost nought. I am forced to stay here, minding nothing and make shift with seeing people. So I need some persons to do the practical work I used to do before and can no longer do ...(*Mother is short of breath*). I can't speak with the same strength as before—the physical is undergoing transformation, you know .Sri Aurobindo himself had said—and rightly so –he said (because one of us had to go, and I offered to go), “No, your body is capable of enduring it, it *has the strength* to undergo transformation.” It's not easy. I can assure you, it's not easy. Yet my body is good-willed, it is really good-willed. But for the moment it is in the process of ...well, it is no longer quite on this side but not yet on the other. The transition isn't easy. So I am stuck here, like an old woman, incapable of doing any work.

If I can hold on—if only I can hold on—at one hundred things will be better. That I know. I am absolutely convinced there will be a renewal of energy. But I have to hold onThat's all.

(Silence)

So for the moment, we lack money. We lack money because
money is
being scattered. People no longer know where to give, so they stop giving:
“Should I give here, should I give there, should I...?” They don't give anything
anymore.

(silence)

(then Mother speaks in English)

I can see, I have truly the occasion to see that if I left, I have nobody here, it would be our destruction.

(R.:) Oh, complete collapse-nothing!

Then if the work must be done, if Auroville must be built, not only do I have to remain in my body but the body must become strong.

I know. I know that. All depends on what the Divine Will is-He doesn't tell me! When I ask Him, I have the impression...(once or twice, in moments of difficulty, I have put the question regarding this body), and then (*laughing*) I seem to see a smile, you know, a smile as big as the world, but no answer.

I can still see that smile: "Don't try to know, it is not yet time."

(the clock strikes)

If we knew how to remain always in the true consciousness, there would be...a smile. But we have a tendency to become tragic. It's our weakness.

It is our limitations that make a drama. We are too small-too small and too shortsighted. But... the Consciousness knows-it knows.

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**Mar-30/1972/Mother' Agenda/Vol-13/P: 117-119**

*(A conversation with R., an American disciple, then with Sujata)*

*(Mother speaks in English)*

Since we have set aside all conventions, immediately everybody thinks, Ah, nice place to fulfil our desires!" And they almost all come with that intention.

And because I made a maternity clinic for the children of those people that I was obliged to send away from the Ashram, so that they could have a place to have their child, people think that the maternity clinic is established for all children born in an illegal way!

**I don't care for legality, I don't care for law, I don't care for convention. But what I want is a more divine life, not an animal life.**

And they use the liberty of license, for the satisfaction of desires, and all these things that we truly have worked all our life to master, they indulge in-dissipation. I am absolutely disgusted.

**We are here to give up all desires and to turn towards the Divine and to become conscious of the Divine. To realize and manifest the Divine in our life is the way, not to become animals, living like cats and dogs.**

*Sujata enters.*

*(In French)* How I would like to be able to go and tell all of them, right to their faces, that they are wrong, that this is not the way. But I think it's time to put it in writing.

Because I say I am against the old conventions, it means we can live like animals.

*Q:- But, Mother, your force is extremely active right now, you know.*

Yes, I know. I know: when I am like now, I always see the Force-it isn't "my" force, **it is the Divine Force**. I try-I only try to be like this (*gesture like a channel*). This body tries to be simply...simply a transmitter, as transparent as possible, as impersonal as possible. So the Divine can do whatever He wants.

*(silence)*

*Q:- It has become very transparent. For as soon as something is put before you, the action is done immediately.*

*(silence)*

Yesterday, it was fifty-eight years since I came here for the first time. For fifty-eight years **I have been working FOR THAT, for the body to be as transparent and immaterial as possible, so that it doesn't obstruct the descending Force.**

Now-now it's the body itself, the body wants this with all its cells. That is its only purpose in life.

To try, to try to create on earth one completely transparent, translucent element that would let the force pass through without any distortion.

*(silence)*

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Jan-27/1971/Mother's Agenda-12/P: 34

“It is the old methods of yoga that demand silence and solitude.

The yoga of tomorrow is to find the Divine in work and in contact with the world.”

(Then a quotation from Sri Aurobindo that Mother wants to include in the next “Bulletin.”)

“The power that works in this yoga is of a thorough-going character and tolerates in the end nothing great or small that is an obstacle to the Truth and its realisation.”

Sri
Aurobindo
*(Letters on yoga, XXIII.
803)*

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**Mar-3/1971/Mother's Agenda/Vol-12/P: 58**

I really think that those who can begin the new race are among children .Men are ...crusted over.

You know, I am forever struggling with the people who've come here to be comfortable and “free to do what they like,” so ...I tell them **“The world is big, you can go.”** No soul, no aspiration, nothing....

~~~~~  
Apr-7/1971/Mother's Agenda/Vol-12/P: 82-83

Q:- We need a message for the Darshan of the 24th.

(after a silence)

I don't know if it's any good.... It's my experience these last few days.

(Mother writes with her eyes closed)

Human blindness is such
that many people
expect to attain the Truth
while keeping the habit of lying.

At least 4 or 5 people around me are lying-lying to me! Just these last few days.

Shall I put that?... You're not happy!
Q:- Oh, yes, yes! I completely agree.... Because Falsehood has many levels.

Well anyway I say "the habit of lying," I don't say "the Falsehood."

Q:- Yes, Mother, I know, I was speaking for myself!

(Mother laughs) What I say there concerns the crudest of all levels: they lie to me to get me to do certain things. Just these last few days. And it's so spontaneous on their part that they don't even realize that I am going to find out.

The first case was M..

If I give this message, they'll think, "Oh, well, there are 'many,' so it doesn't matter!" *(laughter)* They always twist things around like that!

I could put it in another way:

**It is imperative not to tell
lies when one aspires
to the Truth.**

People will say, "Oh, that's obvious!"

Q:- *Well, it isn't so obvious at all!*

But they do it just the same.
I can say:

Needless to say that
those who aspire to
Truth must abstain from
telling lies.

Q:- *It's the lies of the lower nature that are difficult to... dispel.*

(Mother nods her) Yes, but that has nothing to do with "telling lies."

Lying is always the sign of lack of courage. A refusal to face the situation as it is.

*(Mother goes back within,
long contemplation)*

Apr-28/1971/Mother's Agenda/Vol-12/P: 109

Listen, there's quite a lazy group in Auroville!

Q:- *Oh, that, yes!*

People who don't want to work. Now they say that according to your book, to get the true consciousness, one doesn't have to work!

Q:- *Yes, that's it. I heard that also. They say, "Work belongs to the old world"...!*

Yes, that's how they understand it. So, what can you do?...What did you reply to them?

Q:- *I spoke to R. I told him what I thought. I said that work is the foundation.*

Yes.

Q:- *It's by being and working in matter that one can bring a little consciousness into oneself.*

Yes, that's it.

Q:- And if there isn't any work, there isn't any transformation.

Yes, that's exactly what I wrote to them.* He told me, "They couldn't care less."

* Here is Mother's text:

"Consciousness develops best through work done as offering to the Divine. Indolence and inaction lead to *tamas*: That is a fall into unconsciousness, it is contrary to all progress and light.

To overcome one's ego, to live only in the service of the Divine-that is the ideal and the shortest way towards acquiring the true consciousness."

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**Apr-28/1971/Mother's Agenda/Vol-12/P: 111-114**

Exactly! (*Mother laughs*)

**They're terribly angry with me because I told them discipline is indispensable.**

*Q:- But of course!*

That's old hat, you see.

*Q:- But, Mother, I told R. that the basic mistake is that when those people came here, everything was handed to them: he gave them ready made houses, they were given all they needed to eat-they got every thing on a silver platter. While these people should have been made to build their own houses and to plant their own potatoes if they wanted to eat; they should have done everything by themselves.*

Yes, exactly.

*Q:- And I told them, "How can you possibly build a New World with coolies? One does not make a new world with hired labor!"*

I think a whole group of those people should go.

*Q:- Yes, that's my feeling.*

(*silence*)

*Q:- To one of them I said, "If I went over there, I'd go with a whip!"*

*(Mother Laughs)* There's really a subhuman group over there.

*Q:- Yes, certainly.... But how can you eliminate that?*

*(silence)*

*Q:- Another example: they even have a hired cook to do their cooking, those people!*

Oh!...

*Q:- There's a fundamental flaw in all that, you know.*

But how can that be?

*Q:- That's the way it is, you see. They have a hired cook.*

Heavens!

*(long silence)*

What do you propose then?

*Q:- Nothing, I don't know, Mother.*

*(silence)*

*Q:- I feel R. should organize things in such a way that people are compelled to work.*

Yes.... Yes, we'll have to do something.

*Q:- That way, the sorting out would be done right away.*

Yes.... But I need to know the number of people in the group, both those who work and those who do nothing. And then....

*(silence)*

Of course, we could take very "drastic" steps.

Q:- Yes.

**For instance, so many hours of work per day are required in order to be fed, or else you eat only if you pay for it.**

Q:- *Yes, mother, it should be done. Because you see, they are so crafty that they all say they work: They putter around here and there, they go to work on the Matrimandir for half an hour or so.... So, to them, they've "worked." You see, they just putter around.*

*(after a silence)*

I suddenly felt I had lost my influence over those people. I tell them things- they couldn't care less.

You could speak to R. and see.

Q:- *Yes, Mother.... But R. says, "Mother doesn't want to interfere. Mother doesn't want to make any decisions." But I think perhaps it's up to him to make a decision.*

But no one will listen to him. You see, I can't make decisions any more because they don't listen to me. As long as they listened to me, it was easy-it was easy, there was an influence. Now, something has happened, I don't have any authority at all anymore, so what can we do?

Q:- *Well, if you tell R., he will see that it's done.*

*(Mother goes within for a long time)*

We'll have to find some way....

Q:- *Mother, it seems to me you could call together those who are responsible and take some decisions.*

Yes, good idea.

*(silence)*

The trouble is that when several of them are here together, they talk among themselves, I don't hear. So....

Q:- *If it would help, I can be there.*

I think it would.

*(long silence  
Mother goes within)*

*Q:- I really feel it is necessary to start again on a new basis and the entire place must be swept clean of all those people. We have to start afresh in a new location and make them work.*

Yes, But how about the accommodations?

*Q:- In the meantime they could live in huts, which they would build themselves.*

But they're in huts.

*Q: I mean with thatched roofs.*

*(silence)*

I'll see.

I'll try to arrange something. I'll tell you Saturday.

**May-1/1971/Mother's Agenda/Vol-12/P: 117-119**

An avalanche ...

So what do you have to say?

*Q:- Nothing special, Mother.*

And me neither!... I only have people quarreling.

Anyway ...it will straighten itself out, maybe.

I have sent many messages ... *(Mother looks for some papers)*. A government minister came, who has 400,000 workers on strike; they wrote me to ask him to have pity on the poor people (God knows what the story is!), but the gentleman came, gave me flowers, took my flowers, then ran off! I didn't have a chance to do anything.

I wanted to tell him this:

*(Mother hands Satprem a note)*

**Most of the suffering is due to men's ignorance.  
We must have compassion and help them.**

But I didn't have a chance to tell him. He seemed to be a man...(*gesture like iron*). I don't know what's happening, but it's like that everywhere, everywhere.

*Q:- Yes, everywhere. One really gets the feeling that the world is in complete turmoil.*

Yes, oh, yes!

*Q:- And people also.*

It's been like that since this morning, strikes and.... The school in Delhi is closed....(The Mother's school). And then the impression that order has to be restored **BY USING THE VERY ONES WHO HAVE CREATED THE DISORDER**. It came to me very strongly. That's what I am trying to do in Dehli, by using the man who triggered the teachers' strike. He came to see me, and I said to him (his dismissal from the school started the whole thing): "I am putting you back in the school so you can restore order!" And he accepted. I think it can be tried out. He left today.

*(Text of Mother's message to the teacher:)*

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

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

*April 30, 1971*

And that is what has to be done. Instead of resting on the foundation of ordinary good will and all the moral and social rules-all that, brm! Fizzled out-we must rise above, we must have the Divine Will and the Divine Harmony, that is what we want; and as for those who are rebelling against the ordinary order of

things and the ordinary social conventions: well, prove that you are in touch with a higher consciousness and a truer truth.

It's the time to make a...*(gesture of a leap upward)*.

As for the power of organization, it's...an extremely powerful power that has come-I feel that just by doing this *(Mother quietly closes her hand)*, I can crush things. It's quite surprising. And so, if this power is put at the service of a higher order, of the truer consciousness... something will be achieved.

We must...we must take a leap upward.

All those who seek to restore order pull back towards all the old ideas-that's why they are unsuccessful. But that's all over now. It's over. We are going upward. Only those who can go upward are able to accomplish something.

*(long silence)*

You don't have anything? Nothing to ask?

*Q:- No Mother.*

Every thing is all right?

*Q:- Yes, Mother .... I don' understand very well the direction I'm going in.*

There's only one direction-toward the Divine. And as you know, it's as much inside as outside, above as below Everywhere it's in this very world that we must find the Divine and cling to Him-to Him alone, there's no other way. It's not here or there, it's everywhere, but ...

*(Mother goes into trance holding Satprem's hands in her right hand while her left hand remains turned upward, in midair, then her arm slowly comes down to rest.)*

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May-12/1971/Mother's Agenda/Vol-12/P: 129

"I disapprove totally of violence. Each act of violence is a step back on the path leading to the goal to which we aspire.

The Divine is everywhere and always supremely

conscious. Nothing must ever be done that cannot be done before the Divine.”

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**June-23/1971/Mother's Aganda/Vol-12/P: 167-168**

*(Mother listens to the reading of various letters of Sri Aurobindo for the next bulletin and select this one:)*

“What your vital being seems to have kept all along is the ‘bargain’ or the ‘mess’ attitude in these matters. One gives some kind of commodity which he calls devotion or surrender and in return the Mother is under obligation to supply satisfaction for all demands and desires spiritual, mental, vital and physical, and, if she falls short in her task, she has broken her contract. The Ashram is a sort of communal hotel or mess, the Mother is the hotel-keeper or mess-manager. One gives what one can or chooses to give, or it may be nothing at all except the aforesaid commodity; in return the palate, the stomach and all the physical demands have to be satisfied to the full; if not, one has every right to keep one’s money and to abuse the defaulting hotel-keeper or mess-manager. This attitude has nothing whatever to do with Sadhana or Yoga and I absolutely repudiate the right of anyone to impose it as a basis for my work or for the life of the Ashram.

There are only two possible foundations for the material life here. One is that one is a member of an Ashram founded on the principle of self-giving and surrender. One belongs to the Divine and all one has belongs to the Divine; in giving one gives not what is one’s own but what already belongs to the Divine. There is no question of payment or return, no bargain, no room for demand and desire. The Mother is in sole charge and arranges things as best they can be arranged within the means at her disposal and the capacities of her instruments. She is under no obligation to act according to the mental standards or vital desires and claims of the Sadhaks; she is not obliged to use a democratic equality in her dealings with them. She is free to deal with each according to what she sees to be his true need or what is best for him in his spiritual progress. No one can be her judge or impose on her his own rule and standard; she alone can make rules, and she can depart from them too if she thinks fit, but no one can demand that she shall do so. Personal demands and desires can not be imposed on her. If any one has what he finds to be a real need or a suggestion to make which is within the province assigned to him, he can do so; but if she gives no sanction, he must remain satisfied and drop the matter. This is the spiritual discipline of which the one who represents or embodies the Divine Truth is the center. Either she is that and all this is the plain common sense of the matter; or she is not and then no one need stay here. Each can go his own way and there is no Ashram and no Yoga.”

**April 11, 1930**  
**Sri Aurobindo**  
*The Mother, XXV.23*

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July-14/1971/Mother's Agenda/Vol-12/P: 192-193

(Some passages from Sri Aurobindo's letters to Mother in France.)

May-6,1915

All is always for the best, but it is sometimes from the external point of view an awkward best...

The whole earth is now under one law answers to the same vibration and I am sceptical of finding any place where the clash of the struggle will not pursue us. In any case, an effective retirement does not seem to be my destiny. I must remain in touch with the world until I have either mastered adverse circumstances or succumbed or carried on the struggle between the spiritual and physical so far as I am destined to carry it on. This is how I have always seen things and still see them. As for failure, difficulty and apparent impossibility I am too much habituated to them to be much impressed by their constant self-Presentation except for passing moments....

One needs to have a calm heart, a settled will, entire self abnegation and the eyes constantly fixed on the beyond to live undiscouraged in times like these which are truly a period of universal decomposition. For myself, I follow the voice and look neither to right nor to left of me. The result is not mine and hardly at all now even the labour.

July-28,1915

Everything internal is ripe or ripening, but there is a sort of locked struggle in which neither side can make a very appreciable advance (somewhat like the trench warfare in Europe), the spiritual force insisting against the resistance of the physical world, that resistance disputing every inch and making more or less effective counter-attacks....And if there were not the strength and Ananda within, it would be harassing and disgusting work; but the eye of knowledge looks beyond and sees that it is only a protracted episode.

Sep-16, 1915

Nothing seems able to disturb the immobility of things and all that is active outside our own selves is a sort of welter of dark and sombre confusion from which nothing formed or luminous can emerge. It is a singular condition of the

world, the very definition of chaos with the superficial form of the old world resting apparently intact on the surface. But a chaos of long disintegration or of some early new birth? It is the thing that is being fought out from day to day, but as yet without any approach to a decision.

Sri Aurobindo
On Himself, XXXVI.424 sqq.

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**July-31/1971/Mother's Agenda/Vol-12/P: 206-207**

*(Concerning a letter by Sri Aurobindo strictly forbidding sexual relations among disciples. Mother had several thousand copies of the letter printed with the following title: "Conditions for living in the Ashram and becoming a disciple.")*

"...To master the sex-impulse,-to become so much master of the sex-center that the sexual energy would be drawn upwards, not thrown outwards and wasted-it is so indeed that the force in the seed can be turned into a primal physical energy supporting all the others, *retas* into *ojas*. But no error can be more perilous than to accept the immixture of the sexual desire and some kind of subtle satisfaction of it and look on this as a part of the sadhana. It would be the most effective way to head straight towards spiritual downfall and throw into the atmosphere forces that would block the supramental descent, bringing instead the descent of adverse vital powers to

disseminate disturbance and disaster. This deviation must be absolutely thrown away, should it try to occur and expunged from the consciousness, if the Truth is to be brought down and the work is to be done."

**Sri Aurobindo**  
*Letters on Yoga, XXIV. 1507*

That's the message I am distributing today.

There are many cases of people who ought to go away from here, but.... But you see, they're here, and when the baby is due to come, they go to Auroville! While me, "I think they're in Auroville." Several cases. So I decided to publish that. I should add to it the message where I say, "*Needless to say that those who aspire to Truth must abstain from telling lies.*" (*Mother makes a gesture of giving a staggering blow.*)

There are lots, lots of cases in fact.

You see, they say, “**Mother is old, she doesn’t go out anymore, she can’t see anymore, she doesn’t know what’s going on.” But I know what’s going on- I have other ways of seeing! (Laughter)**

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Oct-27/1971/Mother’s Agenda-12/P: 282-283

“The tree of knowledge of good and evil with its sweet and bitter fruits is secretly rooted in the very nature of the Inconscience from which our being has emerged and on which it still stands as a nether soil and basis of our physical existence; it has grown visibly on the surface in the manifold branchings of the Ignorance which is still the main bulk and condition of our consciousness in its difficult evolution towards a supreme consciousness and an integral awareness. As long as there is this soil with the unfound roots in it and this nourishing air and climate of Ignorance, the tree will grow and flourish and put forth its dual blossoms and its fruit of mixed nature. It would follow that there can be no final solution until we have turned our inconscience into the greater consciousness, made the truth of self and spirit our life-basis and transformed our ignorance into higher knowledge. All other expedients will only be makeshifts or blind issues; a complete and radical transformation of our nature is the only true solution.”

The Life Divine, XVIII.627

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**The Synthesis of Yoga/ SABCL/Vol-20/P: 256-264**

A prevalent idea would persuade us that the sole aim of liberation is to secure for the individual soul freedom from physical rebirth in the unstable life of the universe. If this freedom is once assured, there is no further work for it in life here or elsewhere or only that which the continued existence of the body demands or the unfulfilled effects of past lives necessitate. This little, rapidly exhausted or consumed by the fire of Yoga, will cease with the departure of the released soul from the body. The aim of escape from rebirth, now long fixed in the Indian mentality as the highest object of the soul, has replaced the enjoyment of a heaven beyond fixed in the mentality of the devout by many religions as their divine lure. Indian religion also up held that earlier and lower call when the gross external interpretation of the Vedic hymns was the dominant creed, and the dualists in later India also have kept that as part of their supreme spiritual motive. Undoubtedly a release from the limitations of the mind and body into an eternal peace, rest,

silence of the Spirit, makes a higher appeal than the offer of a heaven of mental joys eternised physical pleasures, but this too after all is a lure; it's insistence on the mind's world-weariness, the life-being's shrinking from the adventure of birth, strikes a chord of weakness and cannot be the supreme motive. The desire of personal salvation, however high its form, is an outcome of ego; it rests on the idea of our own individuality and its desire for its personal good or welfare, its longing for a release from suffering or its cry for the extinction of the trouble of becoming and makes that the supreme aim of our existence. To rise beyond the desire of personal salvation is necessary for the complete rejection of this basis of ego. **If we seek the Divine, it should be for the sake of the Divine and for nothing else, because that is the supreme call of our being, the deepest truth of the spirit.** The pursuit of liberation, of the soul's freedom, of the realization of our true and highest self, of union with the Divine, is justified only because it is the highest law of our nature, because it is the attraction of that which is lower in us to that which is highest, because it is the Divine Will in us. That is its sufficient justification and its one truest reason; all other motives are excrescences, minor or incidental truths or useful lures which the soul must abandon, the moment their utility has passed and the state of oneness with the Supreme and with all beings has become our normal consciousness and the bliss of that state our spiritual atmosphere.

Often we see this desire of personal salvation overcome by another attraction which also belongs to the higher turn of our nature and which indicates the essential character of the action the liberated soul must pursue. It is that which is implied in the great legend of the Amitabha Buddha who turned away when his spirit was on the threshold of Nirvana and took the vow never to cross it while a single being remained in the sorrow and ignorance. It is that which underlies the sublime verse of the Bhagavata Purana, "I desire not the supreme state with all its eight siddhis nor the cessation of rebirth; may I assume the sorrow of all creatures who suffer and enter into them so that they may be made free from grief." It is that which inspires a remarkable passage in a letter of Swami Vivekananda, "I have lost all wish for my salvation," wrote the great Vedantin, "may I be born again and again and suffer thousands of miseries so that I may worship the only God that exists, the only God I believe in, the sum-total of all souls,-and above all, my God the wicked, my God the miserable, my God the poor of all races, of all species is the special object of my worship. He who is the high and low, the saint and the sinner, the god and the worm, Him worship, the visible, the knowable, the real, the omnipresent; break all other idols. In whom there is neither past life nor future birth, nor death nor going nor coming, in whom we always have been and always will be one, Him worship; break all other idols."

The last two sentences contain indeed the whole gist of the matter. The true salvation or the true freedom from the chain of rebirth is not the rejection of terrestrial life or the individual's escape by a spiritual self-annihilation, even as

the true renunciation is not the mere physical abandonment of family and society; it is the inner identification with the Divine in whom there is no limitation of past life and future birth but instead the eternal existence of the unborn Soul. **He who is free inwardly, even doing actions, does nothing at all, says the Gita; for it is Nature that works in him under the control of the Lord of Nature.** Equally, even if he assumes a hundred times the body, he is free from any chain of birth or mechanical wheel of existence since he lives in the unborn and undying spirit and not in the life of the body. Therefore attachment to the escape from rebirth is one of the idols which, whoever keeps, the Sadhaka of the integral Yoga must break and cast away from him. For his Yoga is not limited to the realisation of the Transcendent beyond all world by the individual soul; it embraces also the realisation of the Universal, “the sum-total of all souls,” and can’t therefore be confined to the movement of a personal salvation and escape. Even in his transcendence of cosmic limitations he is still one with all in God; a divine work remains for him in the universe.

That work cannot be fixed by any mind-made rule or human standard; for his consciousness has moved away from human law and limits and passed into the divine liberty, away from government by the external and transient into the self-rule of the inner and eternal, away from the binding forms of the finite into the free self-determination of the Infinite. **“Howsoever he lives and acts,” says the Gita, “he lives and acts in Me”**. The rules which the intellect of men lays down cannot apply to the liberated soul, -by the external criteria and tests which their mental associations and prejudgments prescribe, such a one cannot be judged; he is outside the narrow jurisdiction of these fallible tribunals. It is immaterial whether he wears the garb of the ascetic or lives the full life of the householder; whether he spends his days in what men call holy works or in the many-sided activities of the world; whether he devotes himself to the direct leading of men to the light like Buddha, Christ or Shankara or governs kingdoms like Janaka or stands before men like Sri Krishna as a politician or a leader of armies; what he eats or drinks; what are his habits or his pursuits; whether he fails or succeeds; whether his work be one of construction or of destruction; whether he supports or restores an old order or labours to replace it by a new; whether his associates are those whom men delight to honour or those whom their sense of superior righteousness outcasts and reprobates; whether his life and deeds are approved by his contemporaries; or he is condemned as a misleader of men and a fomenter of religious, moral or social heresies He is not governed by the judgements of men or the laws laid down by the ignorant; he obeys an inner voice and is moved by an unseen Power. His real life is within and this is its description that he lives, moves and acts in God, in the Divine, in the Infinite.

But if his action is governed by no external rule, one rule it will observe that is not external; it will be dictated by no personal desire or aim, but will be a

part of a conscious and eventually a well-ordered because self-ordered divine working in the world. **The Gita declares that the action of liberated man must be directed not by desire, but towards the keeping together of the world, its government, guidance, impulsion, maintenance in the path appointed to it.** This injunction has been interpreted in the sense that the world being an illusion in which most men must be kept, since they are unfit for liberation, he must so act outwardly as to cherish in them an attachment to their customary works laid down for them by the social law. If so, it would be a poor and petty rule and every noble heart would reject it to follow rather the divine vow of Amitabha Buddha, the sublime, prayer of the Bhagavata, the passionate aspiration of Vivekananda. But if we accept rather the view that the world is a divinely guided movement of Nature emerging in man towards God and that this is the work in which the Lord of the Gita declares that he is ever occupied although he himself has nothing ungained that he has yet to win, then a deep and true sense will appear for this great injunction. **To participate in that divine work, to live for God in the world will be the rule of the Karmayogin; to live for God in the world and therefore so to act that the Divine may more and more manifest himself and the world go forward by whatever way of its obscure pilgrimage and move nearer to the divine ideal.**

How he shall do this, in what particular way, can be decided by no general rule. It must develop or define itself from within; the decision lies between God and our self, the Supreme Self and the individual self that is the instrument of the work; even before liberation, it is from the inner self, as soon as we become conscious of it, that there rises the sanction, the spiritually determined choice. It is altogether from within that must come the knowledge of work that has to be done. There is no particular work, no law or form or outwardly fixed or invariable way of works which can be said to be that of the liberated being. The phrase used in the Gita to express this work that has to be done has indeed been interpreted in the sense that we must do our duty without regard to the fruit. But this is a conception born of European culture which is ethical rather than spiritual and external rather than inwardly profound in its concepts. No such general thing as duty exists; we have only duties, often in conflict with each other, and these are determined by our environment, our social relations, our external status in life. They are of great value in training the immature moral nature and setting up a standard which discourages the action of selfish desire. It has already been said that so long as the seeker has no inner light, he must govern himself by the best light he has, and duty, a principle, a cause are among the standards he may temporarily erect and observe. But for all that, duties are external things, not stuff of the soul and cannot be the ultimate standard of action in this path. It is the duty of the soldier to fight when called upon, even to fire upon his own kith and kin; but such a standard or any akin to it cannot be imposed on the liberated man. On the other hand, to love or have compassion, to obey the highest truth of our being, to follow the command

of the Divine are not duties; these things are a law of the nature as it rises towards the Divine, an outflowing of action from a soul-state, a high reality of the spirit. The action of the liberated doer of works must be even such an outflowing from the soul; it must come to him or out of him as a natural result of his spiritual union with the Divine and not be formed by an edifying construction of the mental thought and will, the practical reason or the social sense. In the ordinary life a personal, social or traditional constructed rule, standard or ideal is the guide; once the spiritual journey has begun, this must be replaced by an inner and outer rule or way of living necessary for our self-discipline, liberation and perfection, a way of living proper to the path we follow or enjoined by the spiritual guide and master, the Guru, or else dictated by a Guide within us. But in the last state of the soul's infinity and freedom all outward standards are replaced or laid aside and there is left only a spontaneous and integral obedience to the Divine with whom we are in union and an action spontaneously fulfilling the integral spiritual truth of our being and nature.

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It is this deeper sense in which we must accept the dictum of the Gita that action determined and governed by the nature must be our law of works. It is not, certainly, the superficial temperament or the character or habitual impulses that are meant, but in the literal sense of the Sanskrit word our “own being”, our essential nature, the divine stuff of our souls. Whatever springs from this root or flows from these sources is profound, essential, right; the rest—opinions, impulses, habits, desires—may be merely surface formations or casual vagaries of the being or impositions from outside. They shift and change, but this remains constant. It is not the executive forms taken by Nature in us that are ourselves or the abidingly constant and expressive shape of ourselves, it is the spiritual being in us—and this includes the soul-becoming of it—that persists through time in the universe.

We cannot, however, easily distinguish this true inner law of our being; it is kept screened from us so long as the heart and intellect remain unpurified from egoism: till then we follow superficial and impermanent ideas, impulses, desires, suggestions and impositions of all kinds from our environment or work out formations of our temporary mental, vital, physical personality—that passing experimental and structural self which has been made for us by an interaction between our being and the pressure of a lower cosmic Nature. In proportion as we are purified, the true being within declares itself more clearly; our will is less entangled in suggestions from outside or shut up in our own superficial mental constructions. Egoism renounced, the nature purified, action will come from the soul's dictates, from the depths or the heights of the spirit, or it will be openly governed by the Lord who was all the time seated secretly within our hearts. The supreme and final word of the Gita for the Yogin is that he should leave all

conventional formulas of belief and action, all fixed and external rules of conduct, all constructions of the outward surface Nature, Dharmas, and take refuge in the Divine alone. Free from desire and attachment, one with all beings, living in the infinite Truth and Purity and acting out of the profoundest depths of his inner consciousness, governed by his immortal, divine and highest Self, all his works will be directed by the Power within through that essential spirit and nature in us which, knowing, warring, working, loving, serving, is always divine, towards the fulfillment of God in the world, an expression of the Eternal in Time.

A divine action arising spontaneously, freely, infallibly from the light and force of our spiritual self in union with the Divine is the last state of this integral Yoga of Works. The truest reason why we must seek liberation is not to be delivered, individually, from the sorrow of the world, though that deliverance too will be given to us, but that we may be one with the Divine, the Supreme, the Eternal. The truest reason why we must seek perfection, a supreme status, purity, knowledge, strength, love, capacity, is not that personally we may enjoy the divine Nature or be even as gods, though that enjoyment too will be ours, but because this liberation and perfection are the divine Will in us, the highest truth of our self in Nature, the always intended goal of a progressive manifestation in the universe. The divine Nature, free and perfect and blissful, must be manifested in the individual in order that it may manifest in the world. Even in the Ignorance the individual lives really in the universal and for the universal Purpose, for in the very act of pursuing the purposes and desires of his ego, he is forced by Nature to contribute by his egoistic action to her work and purpose in the worlds; but it is without conscious intention, imperfectly done, and his contribution is to her half-evolved and half-conscient, her imperfect and crude movement. To escape from ego and be united with the Divine is at once the liberation and the consummation of his individuality; so liberated, purified, perfected, the individual-the divine soul – lives consciously and entirely, as was from the first intended, in and for the cosmic and transcendent Divine and for his Will in the universe.

In the Way of Knowledge we may arrive at a point where we can leap out of personality and universe, escape from all thought and will and works and all way of Nature and, absorbed and taken up into Eternity, plunge in to the Transcendence; that, though not obligatory on the God-knower, may be the soul's decision, the term pursued by the self within us. In the Way of Devotion we may reach through an intensity of adoration and joy union with the supreme All-Beloved and remain eternally in the ecstasy of his presence, absorbed in him alone, intimately in one world of bliss with him; that then may be our being's impulsion, its spiritual choice. But in the Way of Works another prospect opens; for travelling on that path, we can enter into liberation and perfection by becoming of one law and power of nature with the Eternal; we are identified with him in our will and

dynamic self as much as in our spiritual status; a divine way of works is the natural outcome of this union; a divine living in a spiritual freedom the body of its self-expression. **In the Integral Yoga these three lines of approach give of their exclusion, meet and coalesce or spring out of each other; liberated from the mind's veil over the self, we live in the Transcendence, enter by the adoration of the heart into the oneness of a supreme love and bliss, and all our forces of being uplifted into the one Force, our will and works surrender into the one Will and Power, assume the dynamic perfection of the divine Nature.**

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The Synthesis of Yoga/SABCL/Vol-20/P: 134

At the same time the Yogin who knows the Supreme is not subject to any need or compulsion in these activities; for to him they are neither a duty nor a necessary occupation for the mind nor a high amusement, nor imposed by the loftiest human purpose. He is not attached, bound and limited by any nor has he any personal motive of fame, greatness or personal satisfaction in these works; he can leave or pursue them as the Divine in him wills, but he need not otherwise abandon them in his pursuit of the higher integral knowledge. He will do these things just as the supreme Power acts and creates, for a certain spiritual joy in creation and expression or to help in the holding together and right ordering or leading of this world of God's workings. **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 their 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 my self; 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."** The spiritual life does not need, for its purity, to destroy interest in all things except the Inexpressible or to cut at the roots of the Sciences, the Arts and Life. It may well be one of the effects of an integral spiritual knowledge and activity to lift them out of their limitations, substitute for our mind's ignorant, limited, tepid or trepidant pleasure in them a free, intense and uplifting urge of delight and supply a new source of creative spiritual power and illumination by which they can be carried more swiftly and profoundly towards

their absolute light in knowledge and their yet undreamed possibilities and most dynamic energy of content and form and practice. The one thing needful must be pursued first and always; but all things else come with it as its outcome and have not so much to be added to us as recovered and reshaped in its self-light and as portions of its self-expressive force.

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**Sep-23/1964/Mother's Agenda/Vol-5/P: 204-206**

Nights, for instance, are a long awareness, a great action, a discovery of all kinds of things, a taking stock of the situation as it is-but there aren't any problems! But the minute the body (I can't say "wakes up" because it isn't asleep: it's only in a state of rest sufficiently complete for its personal difficulties not to interfere), but from time to time what we'll call "waking up" takes place, that is to say, the purely physical consciousness comes back-and the whole problem comes back instantly. Instantly the problem is there. And without your remembering it: the problem doesn't come back because you remember it, it's that the problem is there, in the very cells.

And in the morning, oh! ...All mornings are difficult. It's odd: life as a whole goes by with almost dizzying speed-weeks and months go by like that-and mornings, about three hours every morning, last like a century! Each minute is won at the cost of an effort. It is time of the work in the body, for the body, and not just one body: for instance, all the vibrations from sick people, all those problems of life come from everywhere. And for those three hours, there is tension, struggle, acute seeking for what should be done or for the attitude to be taken.... It's at that time that I have tested the power of the mantra. For those three hours, I repeat my mantra automatically, without stopping; and every time the difficulty increases, a kind of Power comes into those words and acts on Matter. And that's how I know: without the mantra, that work couldn't be done. But that's why I say it has to be YOUR mantra, not something you received from whomever-the mantra that arose spontaneously from your deeper being (*gesture to the heart*), from your inner guide. That's what holds out. When you don't know, when you don't understand, when you don't want to let the mind intervene and you are ...THAT is there; the mantra is there; and it helps you to get through. It helps to get through. It saves the situation at critical moments, it's a considerable support, considerable.

For those three hours (three or three and a half-hours), it's constant, constant, without stop. So then the words well up (*gesture from the heart*). And when the situation becomes critical, when that disorder, that disintegration seem to be gaining in power, it's as if the mantra were becoming swollen with force, and...it restores order.

And that wasn't just once, or for a month, or a year: it has been like that for years, and it goes on increasing.

But it's hard work.

And afterwards, after those hours, the contact with outside starts again: I start seeing people again and doing the outer work, listening to letters, answering, making decisions; and every person, every letter, every action brings its own volume of disorder, disharmony and disintegration. It's as if all that were dumped by the truckload on your head. And you have to hold out.

Then, at times, it becomes very difficult. You have to hold out.

When you can remain still and quiet, it's fine, but when you have to make decisions, listen to letters, answer ...So when it's too much at once and when people who bring it all bring their own disorder in addition, at times it's a bit much.

But it's so subtle in its nature that it is incomprehensible for people around you; you seem to be making a lot of fuss about nothing. Those are things which, in their unconsciousness, they don't feel at all, not at all-it takes shouting and quarrels and battles, almost, for them to notice that there's disorder!

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July-6/1966/Mother's Agenda/Vol-7/P: 151

118-The love of solitude is a sign of the disposition towards knowledge; but knowledge itself is only achieved when we have a settled perception of solitude in the crowd, in the battle and in the mart.

119-If when thou art doing great actions and moving giant results, thou canst perceive that *thou* art doing nothing, then know that God has removed His seal from thy eyelids.

120-If when thou sittest alone, still and voiceless on the mountain-top, thou canst perceive the revolutions thou art conducting, then hast thou the divine vision and art freed from appearances.

121-The love of inaction is folly and the scorn of inaction is folly; there is no inaction. The stone lying inert upon the sands which is

kicked away in an idle moment, has been producing its effect upon the hemispheres.

That's interesting! It's precisely the experience I've had these last few days, yesterday and the day before. The sense of an irresistible Power directing everything: the world, things, people, everything, but everything...without one having to move materially. **And the sense that that material overactivity is just like the foam formed by fast-running water-the foam on the surface-but underneath, the Force flows in an all- powerful stream.**

There's nothing else to say.

We always come back to this: to know is all right; to say is good; to do is fine; but to be is the only thing that has power.

(silence)

That experience came in relation to Auroville. You know, people get restless because "things aren't moving fast"; then I had that vision of the divine formation, the divine creation-taking place underneath, all-powerful, irresistible, regardless of that whole external hubbub.

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### **July-9/1966/Mother's Agenda/Vol-7/P: 153-155**

Every time I have been conscious of the Power, the experience has been similar. The Will from above is expressed by a vibration, which certainly gets clothed in vital power but acts in a subtle physical. There is a perception of a certain quality of vibration, which is difficult to describe but gives a sense of something coagulated (not broken up), something that feels denser than air, extremely homogeneous, with a golden luminosity, an AWESOME power of propulsion, and which expresses a certain will—it doesn't have the nature of the human will but more the nature of the vision than that of thought: it's like a vision imposing itself in order to be realized, in a domain very close to material Matter, but invisible except to the inner vision. **And That, that Vibration, exerts a pressure on people, on things, on circumstances, in order to fashion them according to its vision. And it's irresistible. Even people who think the opposite, who want the opposite, do what is willed without waiting it; even things that are opposed in their very nature are turned around.**

For national events, relations between nations, terrestrial circumstances, that's how it acts, constantly, constantly, like an AWESOME Power. So then, if

you are yourself in a state of union with the divine Will, without the thought and all the conceptions and ideas interfering, you follow, see, and know.

**The resistance of inertia in consciousness and in Matter are the reason why that Action, instead of being direct and perfectly harmonious, becomes confused, full of contradictions, shocks and conflicts. Instead of everything working out “normally,” I might say, smoothly (as it should), all that resisting, opposing inertia causes things to start clashing together in a tangled movement, with disorder and destruction, which are made necessary only by the resistance but were NOT indispensable: they might not have been-they should not have been, to tell the truth. Because that Will, that Power, is a Power of perfect harmony in which each thing is in its place, and it organizes everything wonderfully: It comes as an absolutely luminous and perfect organization, which you can see when you have the vision. But when it descends and presses down on Matter, everything starts seething and resisting. So to want to ascribe to the divine Action and the divine Power the disorder and confusion and destruction is yet more human nonsense. It’s inertia (not to speak of ill will), it’s inertia that CAUSES the catastrophe. It isn’t that the catastrophe is willed, or even that it’s foreseen: it is CAUSED by the resistance.**

Then, added to this is the vision of the action of the Grace that comes and mitigates the results wherever possible, that is to say, wherever it’s accepted. And that’s what explains that the aspiration, the faith, the complete trust of the human, terrestrial element, have a power of harmonization, because they allow the Grace to come and mend the consequences of blind resistance.

It’s a clear, very clear vision, clear even in the details.

If one wanted to, one could prophesy by telling what one sees. But there is a sort of supercompassion preventing that prophecy, because the Word of Truth has a power of manifestation, and to express the result of resistance would make that state more concrete and would lessen the action of the Grace. That’s why even when one sees, one cannot speak, one MUST NOT speak.

But Sri Aurobindo certainly meant that this Power or this Force is what does everything-everything. When you see It or are one with It, at the same time you know, and you know that That is the only thing that really acts and creates; the rest is the result of the field or the world or the matter or the substance in which It acts-it’s the result of resistance, but it’s not the Action. **And to unite with That means that you unite with the Action; to unite with what’s below means that you unite with the resistance.**

**So then, because they fidget, stir, bustle, want to do this and that, think, make plans...they imagine they're doing something (!)-they just resist.**

Later, a little later, I will be able to give examples for very small things, showing how the Force acts, and what interferes and mixes in, or what is driven by that Force but distorts its movement, and the result, that is to say, the physical appearance as we see it. Even an example for a very small thing without any world importance gives a clear notion of the way in which everything occurs and is distorted here.

For everything, everything, all the time, all the time, that's how it is. And when you do the yoga of the cells, you realize it's the same thing: there is the action of the Force acting, and then... (*Mother laughs*) what the body does with that Action!

(*silence*)

There immediately comes the why and the how. But that belongs to the realm of mental curiosity, because the important fact is to put a stop to the resistance. That's the important thing, putting a stop to the resistance so the universe may become what it must be: the expression of a harmonious, luminous, marvelous, power, incomparably beautiful. Afterwards, once the resistance has ceased, if out of curiosity we want to know why it occurred... it will no longer matter. But right now, it's not by looking for the why that we will be able to bring about the remedy: it's by taking the true position. That's the only thing that matters.

**Putting a stop to the resistance through complete surrender, complete self-giving, in the cells if one can do it.**

They are beginning to have that intense joy of being only through the Lord, for the Lord, in the Lord....

When that is established everywhere, it will be fine.

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Letters on Yoga/SABCL/Vol-24/P: 1507-1508

But no error can be more perilous than to accept the immixture of the sexual desire and some kind of subtle satisfaction of it and look on this as a part of the sadhana. It would be the most effective way to head straight towards spiritual downfall and throw into the atmosphere forces that would block the supramental

descent, bringing instead the descent of adverse vital powers to disseminate disturbance and disaster. This deviation must be absolutely thrown away, should it try to occur and expunged from the consciousness, if the Truth is to be brought down and the work is to be done.

It is an error too to imagine that, although the physical sexual action is to be abandoned, yet some inward reproduction of it is part of the transformation of the sex-centre. The action of the animal sex-energy in Nature is a device for a particular purpose in the economy of the material creation in the Ignorance. But the vital excitement that accompanies it makes the most favorable opportunity and vibration in the atmosphere for the inrush of those very vital forces and beings whose whole business is to prevent the descent of the supramental Light. The pleasure attached to it is a degradation and not a true form of the divine Ananda. The true divine Ananda in the physical has a different quality and movement and substance; self-existent in its essence, its manifestation is dependent only on an inner union with the Divine. You Have spoken of Divine Love; but Divine Love, when it touches the physical, does not awaken the gross lower vital propensities; indulgence of them would only repel it and make it withdraw again to the heights from which it is already difficult enough to draw it down into the coarseness of the material creation which it alone can transform. Seek the Divine Love through the only gate through which it will consent to enter, the gate of the psychic being, and cast away the lower vital error.

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### **Supramental Manifestation/SABCL/Vol-16/P: 26-27**

Sex and sexuality and all that springs from sex and testifies to its existence had to be banned and discarded from the spiritual life, and this, though difficult, is not at all impossible and can be made a cardinal condition for the spiritual seeker. This is natural and unescapable in all ascetic practice and the satisfaction of this condition, though not easy at first to fulfill, becomes after a time quite feasible; the overcoming of the sex-instinct and impulse is indeed binding on all who would attain a self mastery and lead the spiritual life. A total mastery over it is essential for all spiritual seekers, the eradication of it for the complete ascetic. This much has to be recognised and not diminished in its obligatory importance and its principle. ...All gross animal indulgence of sex desire and impulse would have to be eliminated; **it could only continue among those who are not ready for the higher life or not yet ready for a complete spiritual living.** ...Love would remain, all forms of pure truth of love in higher and higher steps till it realized its highest nature, widened into universal love, merged into the love of the Divine. The love of man and woman would also undergo that elevation and

consummation; for all that can feel a touch of the ideal and the spiritual must follow the way of ascent till it reaches the divine Reality.

**Feb-28/1968/Mother's Agenda/Vol-9/P: 69-70**

**One needs to have an absolutely transparent sincerity. Lack of sincerity is at present the cause of difficulties.**

Insincerity is in all men. There are perhaps a hundred totally sincere men on earth. Man's very nature is what makes him insincere. It's very complicated, for he is constantly cheating with himself, hiding the truth from himself, finding excuses for himself. Yoga is the way to become sincere in all the parts of one's being.

It is difficult to be sincere, but one can at least be mentally sincere-this is what one can demand from Aurovilians.

**The Force is there, present as never before; what prevents it from descending and being felt is men's insincerity.** The world is steeped in falsehood, all relationships between men have so far been based only on falsehood and deceit. Diplomacy between nations is based on falsehood. They claim they want peace and on the other hand arm themselves. A transparent sincerity in man and between nations will alone permit the coming of a transformed world.

Auroville is the first attempt in the experiment. A new world will be born if men consent to strive for transformation and the search for sincerity-it can be done. It took millennia to evolve from animal to man; today man, thanks to his mind, can accelerate things and will a transformation towards a man who will be God.

This transformation with the help of the mind, through self-analysis, is a first stage; afterwards, vital impulses must be transformed-which is far more difficult; then, most of all, the physical: each cell of our body will have to become conscious. It is the work I am doing here. It will allow the conquest of death. It's another story; that will be the future mankind, perhaps in centuries, perhaps sooner. It will depend on men, on peoples.

Auroville is the first step towards this goal.

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Sep-25/1965/Mother's Agenda/Vol-6/P: 259

One must accept infirmity, and even accept to look like an imbecile; one must accept everything, and there isn't one person in fifty million who has the courage to do it. Many people have also gone off elsewhere, into other, or more or less subtle worlds. There are millions of ways to escape, you see, but only one way to stay, and that is to have courage and endurance, to accept all the appearances of infirmity, powerlessness, ignorance-the appearances of the very negation of truth. But if one doesn't accept that, nothing will ever change. As for those who want to go on being great, luminous, strong, powerful, and so on, well, let them stay where they are; they can't do anything for the earth.

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**May-25/1968/Mother's Agenda/Vol-9/P: 147-148**

*(Regarding an old Playground Talk of June 10, 1953.)*

What is it about?

*Q:- Attacks by adverse forces and Asuras.*

Oh!...*(Laughing)* That's convenient way of putting the blame on others!

Do you think we should publish it?

*Q:- Certainly. It's helpful.*

When now people tell me about attacks by adverse forces, I always feel like saying to them, **"The adversity is within you!"**

I think it is a very convenient way to get impunity.... Because if you are perfect, they can't do anything against you. It's absolutely obvious. It's imperfections that give them power. So if we shift our standpoint as Sri Aurobindo did, we will see, as he said, that the so-called adverse forces are tolerated because they are useful to awaken people to the need for transformation, to the urgency of purification.

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Apr-20/1968/Mother's Agenda/Vol-9/P: 109-110

(Mother holds out a note on Auroville)

Q:- How dependent is the building of Auroville upon man's acceptance of spirituality?

(Mother's answer:) The opposition between spirituality and material life, the division between the two has no sense for me as, in truth, life and the spirit are ONE and it is in and by physical work that the highest spirit must be manifested.

I got today a letter from a Swedish lady, I think (Swedish or Norwegian, I don't know), who brought a crucifixion.... A HUGE painting-huge, I forget its size, but it's fantastic, something like thirty feet high. She asks me what she should do with it! She wants to send it to me.... So I've told her (she paid a good sum for it, but she's a very rich woman; only she wanted to make a gift of it to me), I've told her to make an exhibition in a large hall, with, written under the painting, "The Past." Then to put next to it, quite small, a photo of the galaxy, which is almost identical to Auroville's plan-a photo of the galaxy, big as this, and below, Auroville's plan big as this (*gesture still smaller*), and to write, "The Future."

And she'll make people pay to come in and see!

Do you know that photo of the galaxy? It's really lovely. One of the plans for Auroville is almost identical, and they did it without seeing the photo of the galaxy.... They'll put those two photos, and if people ask questions, they'll be told, "Write there, you'll get an answer."

I thought it would be an interesting symbol.

You understand, if I put anything else, I mean a photo of Sri Aurobindo, for instance, or books, it will look like...it will be as if we wanted to start a new religion-**I don't want religions, an end to religions!**

So it's an attempt to realize.

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**Feb-14/1968/Mother's Agenda/Vol-9/P: 56-57**

*(Regarding certain disciples, who are the very ones that will head the Ashram in the years after Mother's departure.)*

...But it's very, very instructive. I mean, it's not anything new to me, but it's the wholly clear, precise, evident picture that it's man who creates all his difficulties. **Things would be simple and easy if there weren't all these ego reactions: reactions of ambition, reactions of self-esteem-not to speak of deceit: when that comes...(gesture underhand).** Yes, these three things: ambition, with the need to show off, to dominate; self-esteem or vanity (being hurt when you aren't appreciated at your true value: then you lose your temper, you quarrel, there's grating and friction); and, last, the thirst for money, *greed*, the desire to possess, cupidity: you want to "make the most" of the occasion-"I want to profit, I want to profit...." With these three things, everything is muddled.

So long as it all comes out in the open ingenuously and frankly, you smile, but when it turns into duplicity, when people use all kinds of tricks in the hope of deceiving, of hiding their motives while pretending to have others-all that in various combinations-then, it won't do anymore.

And immediately- immediately, everything is disorganized.

And with proofs, you know, obvious proofs-one has to be absolutely blind not to see that. But the blindness is deliberate: one does not want to know the cause [of the disorganization], one isn't in the least anxious to know...because if one knew, one would be forced to change.

Instantly, instantly, everything is disorganized.

Ah! (*Mother raises her two hands upward in a gesture of offering*)

It's far easier to say and believe that the world cannot be changed and must be left to its own decomposition-you just go away peacefully. How easy! How easy.

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June-8/1968/Mother's Agenda/Vol-9/P: 157

I was looking at a problem ...

Basically, if you remove the veneer-the veneer of good manners-man admits the existence of the Divine only on condition that his sole occupation be to satisfy all of man's needs and desires-it may be collective desires, even "planetary" desires, as Y. would put it, but it boils down to that.

And it's like that especially, especially with the notion of a Divine who put on a body...In fact, they found it quite natural that Christ should be crucified for their own salvation-I find it monstrous.

I have always found it monstrous.

But now, I see it's... quite spontaneous. 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 only to satisfy my desires.**” The quality of desires depends on the individual: for some, it's the most petty personal desires; for others it's big desires for all humanity, or even for greater realizations, but anyhow it amounts to the same thing. That seems to be the condition for surrendering (!)

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

It's 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 of ...they say, “But this Divine is a monster! A monster of egoism,” without noticing that they are precisely like that.

(silence)

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**Apr-23/1968/Mother's Agenda/Vol--9/P: 112**

But it has given me a very precise picture of what would happen if for some reason or other I were no longer here.... **Everyone would use my name to...***(Mother laughs)* It would be frightening!

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Apr-10/1968/Mother's Agenda/Vol--9/P: 101-107

Yesterday I had the visit of a young man (quite young) with his mother and grandmother: they have a jute factory...in Pakistan. It's worth about twenty corers of rupees, of which half is theirs personally, their personal money. The Pakistani government took everything. But there was a trial (the court was in Pakistan), and the court decided that the factory should go back to its owner. So the Pakistan government has written to this young man, saying, “Come and take possession of your factory.” But he has been warned (I don't know how) that he should beware-

that he would be put in jail as soon as he arrived! ... Then he came to see me, quite embarrassed. He told me the situation. "Very well," I said, "we'll see."

We will try.

It's amusing!

It's like this: money (not a penny or two, I mean) has a sort of ... I don't know if it's an attraction or a need to come [to Mother]...and then, one clearly sees that, everywhere, what prevents it from coming is the hostile force, it's a force of disorder, a "force of misappropriation," we might say. As a conflict, it's interesting to observe.

I don't know if it's to teach me to find the kind of vibration or power capable of undoing this stranglehold...it's possible.

But the conflict is between what we might call "opposing proprietors." 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.

I see these people [of the jute factory]: no choice needs to be made, the man didn't say spontaneously (or anyway, 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. It's "I quite simply want to take POSSESSION again..." of something he claims to own. So that's why (*Mother shakes her head*) It may be this or that, this way or that way-it hardly makes any difference.

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.

The first thing, to begin with (this is elementary), is to have no sense of possession-"It's mine," what does that mean? What does it mean? ...I can't really understand it now. Why do people want it to be theirs?-To be able to use it as they wish, do with it what they wish and handle it according to their own idea. That's how it is. Otherwise, yes, there are people who love to keep it in a pile somewhere...But that's a disease. To be sure of always having money, they heap it up. But if people understood that one must be like a receiver-transmitter set; that

the vaster the set (just the contrary of personal), the more impersonal and generous and vast the set is, and more forces it can contain ("forces," that is, to translate materially, banknotes or money). And that power to contain is in proportion to the best capacity of utilization-the "best" that is, from the standpoint of general progress: the broadest vision, the broadest understanding and the most enlightened, exact, true utilization, not according to the ego's falsified needs, but according to the earth's general need in its evolution and development. In other words, the broadest vision should have the broadest capacity.

Behind all false movements, there is a true one: there is a joy in being able to direct, utilize, organize things so as to keep wastage to a minimum while having a maximum of results. (That's a very interesting vision to have.) And that must be the true side in those who want to amass: a capacity of utilization on a very large scale.

As this vision grows clearer...It's a long, long time, years and years, since the sense of possession went away; that's childishness, it's nothing-it's so silly! Will you tell me what pleasure a man can take in keeping heaps of papers in box or in his wall! A real pleasure he can't have. The height of pleasure is that of the miser who goes and opens his box to look at it-that's not much! Some people love to spend, they love to possess and spend; that's different, they are generous natures, but unregulated, unorganized...But the joy of enabling all TRUE needs, all NECESSITIES to express themselves, that's good. It's like the joy of turning an illness into good health, a falsehood into truth, a suffering into joy, it's the same thing: turning an artificial and stupid need, which doesn't correspond to any thing natural, into a possibility which becomes something quite natural-a need for so much money to do this and that which needs to be done, to set right here, repair there, build here, organize there-that's good. And I understand one may enjoy being the transmitting channel for all that and bring money just where it's needed. It must be the true movement in people who enjoy ...(that's when it becomes stupid selfishness) who need to hoard.

The combination of the need to hoard and the need to spend (both of them ignorant and blind), the two combined can make for a clear vision and a utilization as useful as possible. That's good.

So then, there slowly, slowly comes the possibility of putting it into practice.

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 certain point of view, wasteful uses-help in the general progress: they are lessons in reverse.

(silence)

I still remember what Theon used to say (Theon was quite against philanthropy), he said, "Philanthropy perpetuates human misery, because without human misery it would lose its *raison d'être!*" And you know, that great philanthropist...what was his name? In the time of Mazarin, the one who founded the "Little Sister of Charity"?

Q:- Vincent de Paul.

That's it. Mazarin once told him, "There have never been so many poor as since you started looking after them!"* *(Mother laughs)*

*Someone had written to Mother, "I want my money to be used exclusively to conquer the causes of our sufferings and misery." Mother had replied, "That is what we are working towards here, but not in the artificial way of the philanthropists, who only deal with the outward effects. We want to eliminate forever the CAUSE of suffering, by divinizing matter through integral transformation."

A little later

I am thinking of my money affair again: that's how life in Aoruville should be organized-but I doubt people are ready.

Q:- That is, it can be done as long as they accept the direction of a sage.

Yes.

The first thing to be accepted and recognized by all is that the invisible, higher power (higher in the sense that it belongs to a plane of consciousness which, although veiled to most, one can gain, a consciousness one may call as one likes, any name-that doesn't matter-but which is integral and pure in the sense that it's not mendacious, it's based on the Truth), that this power is capable of governing material things for every- one in a MUCH TRUER, happier and more beneficial way than any material power. That's the first point. Once everyone agrees on it...

And it's not something you can pretend to have; a being can't pretend to have it: either he has it or he doesn't, because *(laughing)* if it's a pretense, life will use the slightest opportunity to make it obvious! And moreover, it won't give you

any material power-here also, Theon said some thing in this regard, he said, “Those who are all the way up” (he was referring to the TRUE hierarchy, the hierarchy based precisely on each one’s power of consciousness), “one who is all the way up (one or those) necessarily has the least amount of needs; **his material needs decrease as his capacity of material vision increases.**” And it’s perfectly true. It’s automatic and spontaneous; it’s not the result of an effort: the vaster the consciousness and more things and realities it embraces, the smaller the material needs become-automatically so-because they lose all their importance and value. It’s reduced to a minimal need of material necessities, which will itself change with the progressive development of Matter.

And that’s easily recognizable, of course. It’s difficult to feign.

The second thing is the power of conviction. That is to say, the highest consciousness, when it’s put in contact with Matter, spontaneously has... (what should I call it?...it’s not an “influence,” because there’s no will to influence.... I might put in this way:) it has a power of conviction greater than that of all intermediary regions. Through simple contact, its power of conviction, that is, its power of transformation, is greater than that of all intermediary regions. That is a fact. Those two facts make it impossible for any pretence to last. (I am looking at it from the standpoint of a collective organization.)

As soon as you come down from the supreme Height, you find the whole play of diverse influences (*gesture of mixture and conflict*), and that’s in fact a sure sign: if you come down ever so slightly (even into a region of higher mentality, higher intelligence), the WHOLE conflict of influences starts. Only what’s truly all the way up, with perfect purity, has this power of spontaneous conviction. All substitutes you may try are therefore an approximation, and not a much better one than democracy-by “democracy.” I mean the system that wants to rule through the greatest number and lowest masses (I am referring to “social democracy,” the latest trend).

If there is no representative of the supreme Consciousness (which can happen, of course), if there is not any, we could perhaps (this would be worth trying) replace him with the government by a small number-we would have to choose between four and eight, something like that: four, seven or eight-a small number having an INTUITIVE intelligence. “Intuitive” is more important than “intelligence”: they should have an intuition that manifests intellectually. (From a practical standpoint it would have some drawbacks, but it might be nearer the truth than the lowest rung: socialism or communism.) All the intermediaries have proved incompetent: theocracy, aristocracy, democracy, plutocracy-all that is a *complete failure*. The other one too is now giving proof of its *failure*, the

government of... what can we call it? Democracy? (But democracy always implies the idea of educated, rich people.) That has given proof of its complete incompetence.

Q:- It's the reign of the most equally shared stupidity.

Yes, that's right!...But I am referring to the system all the way down, socialistic or communistic, which represents material needs...Basically, it corresponds to a sort of absence of government, because they don't have the power to govern others: they are forced to transfer their power to someone who exercises it, like a Lenin, for instance, because he was a brain. But all that...all that has been tried out and has given proof of its incompetence. **The only thing that could be competent is the Truth-Consciousness choosing instruments and expressing itself through a certain number of instruments, if one can't be found (just one isn't enough, either, that one would necessarily need to choose a whole collectivity). Those possessing this consciousness may belong to any class of society: it's not privilege arising from birth, but result of personal effort and development. In fact, that would be an external sign, an evident sign of change on the political level: no question anymore of classes or categories or birth (all that is outdated), but those individualities that have reached a higher consciousness would have the right to govern, whatever class they belong to-and no others.**

That would be the true vision,

But all those participating in the experience would have to be absolutely convinced that the highest consciousness is the best judge of the MOST MATERIAL THINGS. You see, **what has ruined India is this idea that the higher consciousness has to do with "higher" things, while it's not interested in lower things and knows nothing about them! That's what has caused the ruin of India. Well, this error must be completely abolished. It's the highest consciousness that sees the most clearly-the most clearly and the most truly-what the needs of the most material thing should be.**

With this, we could try out a new kind of government.

There.

(Mother laughs)

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**July-3/1968/Mother's Agenda/Vol-9/P: 189-190**

*(Mother reads)*

“It is only India's soul who can unify the country.

“Externally the provinces of India are very different in character, tendencies, culture, as well as in language, and any attempt to unify them artificially could only have disastrous results.

“But her soul is one, intense in her aspiration towards the spiritual truth, the essential unity of the creation and the divine origin of life, and by uniting with this aspiration the whole country can recover a unity that has never ceased to exist for the superior mentality.”

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July-27/1968/ Mother's Agenda/Vol--9/P: 214

“Overmind is obliged to respect the freedom of individual....

Oh, that's a revelation! I didn't know that.

“...including his freedom to be perverse, stupid, recalcitrant and slow.

Supermind is not merely a step higher than Overmind—it is beyond the line, that is a different consciousness and power beyond the mental limit.”

(then a question:)

Q: Do you imply that the supermind will not be obliged to respect the freedom of the individual?”

(Sri Aurobindo replies:)

“Of course I do! **It will respect only the Truth of the Divine and the truth of things.**”

(September 18 & 19, 1935)

Oh, that's very interesting. It's wonderful, put it!

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**Aug-28/1968/Mother's Agenda/Vol-9/P: 228**

“The doctor recommends not to tire oneself.

What is it that tires?—Only that which is useless.

“Seeing sincere people, to whom it does good, is not a fatigue.

“But those who come to judge theories and practices, those who, with their intelligence, think they are highly superior and capable of distinguishing the true from the false, who imagine they can decide whether a teaching is true and a practice is in accordance with the Supreme Reality, those are tiring and seeing them is useless, to say the least....

*Q:- Oh, yes, I do understand! I understand that very well!*

*(Mother laughs)* I thought it could make an amusing little note.

*Q:- Oh, I've seen loads of such people, you know!...*

**“...Let the higher intelligences putter along in their own sweet way, which will go on for millennia, and let them leave simple and goodwilled people, those who believe in the Divine Grace, free to move on quietly on their path of light.”**

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Aug-30/1968 /Mother's Agenga/Vol-9/P: 239

Q:- At times, one gets the impression that the Mind, in reality, is the most formidable illusion in the world...

(Mother nods her head)

Q:- ...and that's what veils the true world.

According to what I see now, it seems to me that the Mind has been the instrument needed to make the transition from unconsciousness to consciousness, that is, to make this Matter capable of receiving consciousness. But it will slowly be either transformed or eliminated.

The same thing with the Vital. The Vital took a very bad turn, of course; it's the Vital that has contained all the adverse forces and all difficulties. Well, it's the same thing: it was the first means to pull Matter out of the Inconscient. But

once it has done its work ...we might say (*smiling*), we'll do without these two scoundrels!

There's an experience (an experience Sri Aurobindo had constantly): there is an Intelligence highly superior to the Mind, which has nothing to do with the Mind. An "intelligence of things".....And that's why he called his new creation "superamental." He always used to describe it as a perfect understanding of things.

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**Sep-11/1968/Mother's Agenda/Vol-9/P: 252-253**

For me, only one thing has happened.... A very interesting fact that I noted. I forget the occasion and how it took place, but it was the day before yesterday, and the fact I noted was the presence of the psychic being—that the psychic being hasn't gone at all. I said [on August 28], "the vital and the mind have gone," but the psychic being hasn't.

I think it was in relation to someone I saw (I don't remember), and I noticed that a very great power was there; and the PHYSICAL being, the body, was conscious of the presence of the psychic being, which was constantly there, behind. It hasn't gone. Conscious.

It was a day when someone had come (I forget who), and the whole Force which was there before concentrated on that person—it was the same thing: the Force, the Presence, with the same pressure on the person. And then, It was the psychic being which said, "But I haven't gone, I've remained here!" With its full consciousness, you understand. It's the intermediaries [i.e., the mind and the vital] that have gone.

It's difficult to explain.... There is the impression of a lack—a lack from the active point of view, the point of view of everyday action.

But the contact with people, for example (the contact with people present and even when they're not there), the relationship has remained the same, exactly the same. It's even more constant: this state is more constant than it used to be.

It's very difficult to explain.

Here, we could put it like this: any action (occult action, I mean) seems to be at least as strong at a distance as in the presence—in certain cases, stronger. Any need of activity (there already wasn't much of it previously) has considerably lessened. And there is a sort of difference in the outward relationship, it has

changed. These last few days I have observed (and it's obviously the psychic consciousness that observes; when I say "I," it's not—that's what struck me—it's not the body: it's the psychic consciousness), and for example, the habit of keeping my eyes closed has increased, and it doesn't hamper the psychic being in any way. It goes on with its action, its relationship.

It may be (I am not saying anything because there's nothing very...nothing definite, at any rate), there may be a new relationship or new intermediary being built between the psychic and the material, the physical. It seems to be something now developing.

We'll see.

*Q:- But the Force that expresses itself, does it express itself directly or through the psychic being—this descending Force?*

The psychic being is perfectly transparent, it doesn't cause any change.

It must depend on the case, yes, on the kind of action: on people, circumstances. Because the psychic being doesn't in any way alter either the quality or the nature or the action of the Force. It's like something absolutely transparent

It varies rather according to the cases in which the Force wants to apply itself: cases, people, circumstances. When the action is general, it seems to be direct. But I am not absolutely sure. And the presence of the psychic being makes itself felt only in the case of certain people.

It strikes me as a kind of beacon—a beacon projecting the Light—and at the same time, a sort of receiving set that receives the vibrations.... It's very, very accurate—very accurate—as regards the quality of the vibrations of everything around it. Oh, it's become far more accurate than before. A slight movement here, there, or there, or a wave—all that is perceived very clearly, very clearly, with a consciousness which is highly receptive and at the same time without any reactions. There are no reactions, it's like an extremely delicate (that is, sensitive) receiving set, but without any reaction. No reaction. Things come into a vast, immense, luminous movement.

The consciousness is constantly like this: something very vast-very vast—VERY peaceful, very luminous, like that, and everything gets registered in it.

The power comes from above. And the power is something...(what should I say?) as if warm, golden. And it gives the impression of being...(smiling) more compact.

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Oct-23/1968/Mother's Agenda/Vol-9/P: 285-286

I've been given a quotation from Sri Aurobindo.... I find it very interesting.

“What happens is for the ‘best’ in this sense only that the end will be a divine victory in spite of all difficulties-that has been and always will be my seeing, my faith and my assurance-if you are willing to accept it from me.”

Sri Aurobindo
December 28, 1931

I find it very interesting. Because when people are told, “It will be for the best,” they always think it's the best as they imagine it!

* *

(Mother goes into a meditation, then abruptly comes out of it:)

And your book?

Q:- It's not easy.... I am revising it.

Oh!

Q:- It's a terrible work to do.

No, if one takes that attitude, one is never done with it! It will never reach the end. One revises following a certain current, then when one has reached the end, one enters another current, and then...It's endless.

I knew a painter like that; he was a great painter: Gustave Moreau. But there are few paintings by him, because he was a man who kept doing his paintings over again. He would progress, his vision would progress, and his painting would always appear to him to be outside, unfinished-it couldn't be finished! So it's only when he died that they could get his paintings-there were

many of them, and they were magnificent. Only, each of them was a movement towards something....

Have you seen his house? He left his house with all that was inside, they made it into a museum.

(silence)

Silence, that's all I can offer you.

(meditation)

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### **June-3/1968/Mother's Agenda-9/P: 153**

I have just come from there [the music room where Mother receives visitors]. I saw some twenty people. There was Orissa's Chief Minister (Orissa is the first province in India to give money for a pavilion in Auroville: they gave a lakh of rupees). He is a nice man. The people from Orissa, they are nice people; of all provinces, they are the ones who seem the most eager to forge ahead, to change something.

*Q:- And Bengal? Isn't it ahead?*

They are a bit....fanciful. I mean, they talk a lot-they talk very well! Those from Orissa are more practical-they are generous, a very generous nature: they give a lot.

Bengal...they know, or feel that they are the country's intellectual leaders, so they are puffed up with themselves. Me, I like simple people.

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The Life Divine/SABCL/Vol-19/P: 914-915

If the spirit could from the first dwell securely on the superior heights and deal with a **blank and virgin stuff of mind and matter**, a complete spiritual transformation might be rapid, even facile: but the actual process of Nature is more difficult, the logic of her movement more manifold, contorted, winding, comprehensive; she recognizes all the data of the task she has set to herself and is not satisfied with a summary triumph over her own complexities. Every part of our being has to be taken in its own nature and character, with all the moulds and

writings of the past still there in it: each minutest portion and movement must either be destroyed and replaced if it is unfit, or, if it is capable, transmuted into the truth of the higher being. If the psychic change is complete, this can be done by painless process, though still the programme must be long and scrupulous and the progress deliberate; but otherwise one has to be satisfied with a partial result or, if one's own scrupulousness of perfection or hunger of the spirit is insatiable, consent to a difficult, often painful and seemingly interminable action. For ordinarily the consciousness does not rise to the summits except in the highest moments; it remains on the mental level and receives descents from above, sometimes a single descent of some spiritual power that stays and moulds the being into something predominatingly spiritual, or a succession of descents bringing into it more and more of the spiritual status and dynamis: but unless one can live on the highest height reached, there cannot be the complete or more integral change. If the psychic mutation has not taken place, if there has been a premature pulling down of higher Forces, their contact may be too strong for the flawed and impure material of Nature and its immediate fate may be that of the unbaked jar of the Veda which could not hold the divine Soma Wine; or the descending influence may withdraw or be spilt because the nature cannot contain or keep it. Again, if it is Power that descends, the egoistic mind or vital may try to seize on it for its own use and a magnified ego or a hunting after powers and self-aggrandising masteries may be the untoward result. The Ananda descending cannot be held if there is too much sexual impurity creating an intoxicant or degrading mixture; the Power recedes, if there is ambition, vanity or other aggressive form of lower self, the Light if there is an attachment to obscurity or to any form of the Ignorance, the Presence if the chamber of the heart has not been made pure. Or some undivine Force may try to seize hold, not of the Power itself, for that withdraws, but of the result of force it leaves behind in the instrument and use it for the purposes of the Adversary. Even if none of these more disastrous faults or errors should take place, still the numerous mistakes of reception or the imperfections of the vessel may impede the transformation. The Power has to come at intervals and work meanwhile behind the veil or hold itself back through long periods of obscure assimilation or preparation of the recalcitrant parts of Nature; the Light has to work in darkness or semi-darkness on the regions in us that are still in the Night. At any moment the work may be stayed, personally for this life, because the nature is able to receive or assimilate no more, -for it has reached the present limits of its capacity, -or because the mind may be ready but the vital, when faced with a choice between the old life and the new, refuses, or if the vital accepts, the body may prove too weak, unfit or flawed for the necessary change of its consciousness and its dynamic transformation.

July-15/1953/Questions & Answers/Vol-5/P: 161-162

To do what we want to do we need a great deal of money-a great deal, you understand, not just a little-and then I said to myself: still, it is not that money is lacking; there is a lot of money in the world. There are even people who have so much that they do not know what to do with it. But it will never come to their mind to give it for the divine Work.... They can't say that they do not know, for one has always the means to know if one wants to know. When the idea comes to you: "I want to make the best use of my money" (and the best use, not only from the viewpoint that this gentleman or lady conceives as being useful), well, one can always find out. Generally (there are exceptions), generally these people who have a lot of money put one condition: it must bring them at least some satisfaction. There must be some merit-they give, but they must get something. If they are not business people and do not give their money to gain more, if they are, for example, philanthropists who wish to give money to help humanity make progress, they always wish; more or less consciously (but generally very consciously) they always wish, that it should bring them fame, a kind of satisfaction of their *amour-propre*. They give money for founding a school: the school will bear their name. They build a monument somewhere: it must be mentioned that Mr. So-and-so has donated the money and so on.... There was a time when I was building Golconde, (One of the guest-houses of the Ashram) there were people who approached me or sent others to me to say: "I am quite willing to give you so much or so much, but you must place in one of the rooms a marble tablet on which is written: "This room has been built by the gift of Mr. So-and-so." Then I said: "I am sorry. I can make marble tablets for you but I'll pave the basement with them!" It is like that.

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**May-22/1962/Mother's Agenda/Vol-3/P: 154-155**

There's such a wonderful passage in *The Synthesis of Yoga* ("The Yoga of Self-Perfection"), where he mentions four things (you surely remember this), four things the disciple needs (I have just translated it). I knew this, of course, but the passage is especially timely now-particularly after that last experience, which is a jolt for a physical being. The fourth thing is wonderful. The first three we know: equality, peace and (a hard one) *a spiritual ease in all circumstances*. He added the word "spiritual" so people wouldn't think only of material ease- it's an ease in feelings, in sensations, in everything. But when you have a lot of pain it's obviously not so easy! When physical pain keeps you from sleeping and eating, when you are plagued by constant physical pain-or rather by a whole host of physical pains!-well, that bodily "ease" becomes difficult. It's the one thing that has seemed difficult to me; but anyway, it's being investigated-I think it was sent for me to investigate.

But the last thing he mentions is a marvel –*the joy and laughter of the soul*. And it's so true, so true! Always, all the time, no matter what happens, even when this body is in dreadful pain, the soul is laughing joyously within. Always, always, always.

And suddenly, when I let myself go... You know, I have been advised (by the Lord!) to *relax, relax, relax*, **He doesn't want action to result from the tension of an individual will; so relax – all right, relax**. But when you “relax” and then suddenly get a horrible pain, you say “Hey!” – but at the same time I laugh! What the people around me must think.... I am crying and laughing! (*Mother laughs.*)

Well....

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July-21/1962/Mother's Agenda/Vol-3/P: 274-275

Let me tell you in brief one or two things about what I have long seen. My idea is that the chief cause of the weakness of India is not subjection nor poverty, nor the lack of spirituality or *dharma* [ethics] but the decline of thought-power, the growth of ignorance in the motherland of knowledge. Everywhere I see inability or unwillingness to think – though–incapacity or thought–phobia. Whatever may have been in the middle ages, this state of things is now the sign of a terrible degeneration. The middle age was the night, the time of the victory of ignorance. The modern world is the age of victory of Knowledge. **Whoever thinks most, seeks most, labors most, can fathom and learn the truth of the world, and gets so much more Shakti**. If you look at Europe, you will see two things: a vast sea of thought and the play of a huge and fast-moving and yet discipline force. The whole Shakti of Europe is in that. And in the strength of that Shakti it has been swallowing up the world, like the *tapaswins* [ascetics] of our ancient times, by whose power even the gods of the world were terrified, held in suspense and subjection. People say Europe is running into the jaws of destruction. I do not think so. All these revolutions and upsets are the preconditions of a new creation.

Then look at India. Except for some solitary giants, everywhere there is your “simple man,” that is, the average man who doesn't want to think and cannot think, who has not the least Shakti but only a temporary excitement. In India, you want the simple thought, the easy “word.” In Europe they want the deep thought, the deep “word”; there even an ordinary laborer or artisan thinks, wants to know, is not satisfied with surface things but wants to go behind.

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May-29/1965/Mother's Agenda/Vol- 6/P: 106-107

That has been the object of my work all these last few days: how to get at that refusal to know? It has been there for a long time. And it's the sequel to what Sri Aurobindo said in one of his letters: he says that India, with its methods, has done much more for spiritual life than Europe with all her doubts and questions. That's exactly the point. It's a kind of refusal—a refusal to accept a certain method of knowing that isn't the purely material method, and a negation of the experience, of the reality of the experience—how can they be convinced of it? And then, there is Kali's method, which is to give a sound thrashing. But ... it's a lot of damage for little result, if you ask me.

No, it is still a big problem.

It seems that the only method capable of overcoming all resistances is the method of Love; but in fact, the adverse forces have perverted it in such a way that a large quantity of sincere people, of sincere seekers, seem to be armor-plated against this method, because of its distortion. That's the difficulty. That's why it takes time. Anyway...

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**Mar-27/1961/Mother's Agenda/vol-2/P: 146-148**

*(Q:)- Does that mean you're breaking all contacts with the earth?*

No. that's not it. Things go on. I don't know, I have no idea. I can't say exactly what it is, but...It's a.... Don't know. In any case, it seems obvious that the NATURE of the contact must become very different. Because in proportion to this detachment, the reality of the Vibration-and especially the vibration of divine Love-keeps growing and growing (out of all proportion to the body, even) in a FORMIDABLE manner, formidable! The body is beginning to feel nothing but that.

Is this detachment necessary, then, for divine Love to be established? I don't know.

Yes, it's as if I were living, as if the BODY were living (despite all the illnesses and attacks, all the ill will besetting it), living in a bath of the divine vibration-bathing in something...immense-immense, immense...limitless, and so stable! The body lives in it like this (*gesture as if Mother were floating*). So even when there is what we call physical pain, even when there are blows to morale (like having a cashier ask you for money and you have none to give him), well,

despite it all, despite all the possible complications (coming all at the same time), EVERYTHING, everything that happens now, even things which seem extremely unpleasant to our mental conceptions or our mental reactions, everything is a bath, a bath of vibration of divine Love. So much so that if I didn't control my body, I would be smiling at everything all the time like an idiot. A beatific smile for everything (I don't show it because I control myself).

(silence,  
*the clock strikes the hour*)

No, no: *do not brood about it*. Let it be, it will work out. It will work out the way it has to work out.

X is sensitive mentally, but to what degree? And to what degree do things crystallize differently for him because of all his ideas?...

We'll see.

(silence)

But you know, it's no *joke*, this transformation!

(silence)

Yesterday I had such a strong feeling that ALL constructions, all habits, all ways of seeing, all ordinary reactions, were all crumbling away-completely. I felt I was suspended in something... entirely different, something...I don't know.

(silence)

**And truly, with the feeling that ALL one has lived, all one has known, all one has done, all of it is a perfect illusion-that's what I was living yesterday evening.**

And then....

It's one thing to have the spiritual experience of the illusion of material life (some find this painful, but I found it so wonderfully beautiful and happy that it was one of the loveliest experiences of my life); but now the whole spiritual construction as one has lived it is becoming... a total illusion! Not the same illusion, **a far more serious illusion.**

If That was not there....Obviously, That [divine Love] is here, like a mattress placed so you won't break your neck when you fall. That's precisely the feeling: this experience of the vibration of divine Love is the mattress...so you don't break your neck!

So, petit, don't brood; whatever your difficulties may be (*laughing*), you can tell yourself they are only beginning!

And I'm not exactly a baby; I have been here forty-seven years, and for something like...yes, certainly for sixty years I have been doing a conscious yoga, with all that memories of an immortal life can bring-and see where I am! When Sri Aurobindo says you must have endurance, I think he is right!

**This path is not for the weak, that's for sure.**

I believe this body has suffered as much as a body can bear without going to pieces, and it keeps going, it has never asked for mercy-not once has it said, 'No, it's too much,' not once. It says, 'As You will, Lord: here I am.'

And so it continues.

*(Mother gets up to leave)*

Well, I'm never going to tell people that it's just a promenade! No, it's nothing like a promenade. Some say, 'Oh, you're too severe! But too bad for them; it's better to tell the truth, isn't it?'

We mustn't get discouraged.

The absolute certainty of the Victory is unquestionable; but I am not speaking at the scale of our bounded mind. It's up to us to CHANGE TACK-this is what's expected of us, to change tack and not keep going round in circles.

There you are, petit.

It's a process of tempering, you know-we get tempered.

And there's no point in giving up, because it would just have to be started all over again next time. What I always say is: 'Here's the opportunity-go right to the end.' It's no use saying, 'Ah, I can't,' because next time it will be even more difficult.

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May-2/1961/Mother's Agenda/Vol-2/P: 203

There is obviously a force at work....

When Sri Aurobindo was here, the work was done in another way; there was such an impression of hovering above difficulties, of acting on them from

above. It was so strong that even rebellious elements, even things which were not going well, even...they were dominated from above and they could not manifest – they stayed like that. And as they could not manifest, they faded quietly away.

I have seen people (people from outside) who were enemies-all their enmity was pacified, pacified, pacified. They were unable do any harm, even when they wanted to. Everything was made innocuous in that way. And it was the same thing here in the Ashram; as always, people had wrong movements and wrong thoughts, but all this, too, was dominated-it was pacified, pacified.

I had continued to work in the same way. But now... it's as if everything has been engulfed. And the number of ugly things, petty movements, nasty reactions-everywhere, everywhere, in everyone, oh!...I am swamped with letters, and such letters! Such letters!

And I don't see, I really do not see why all that needs to manifest in order to disappear. Because before, when it didn't manifest, it faded away by itself; but now it creates problems and problems and problems. (For me they are not problems but stupidities; they are problems and complications for others.) And it's so useless! So much time is lost, so much time coping with stupid reactions...I don't know why.

And nothing can be done until it's over.

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### **June-2/1961/Mother's Agenda/Vol-2/P: 217-219**

*(Regarding an earlier 'Questions and Answers'-March 13, 1957-where Mother says: And finally, isn't the Divine the best friend one could have? The Divine to whom one can tell all, reveal all, because here is the source of all mercy, of all power to efface error when it no longer recurs ...' Surprised, Satprem blurts out)*

*Q:- But there's no more problem when the error no longer recurs! Isn't it when the error recurs that it needs to be effaced?*

When one does not repeat one's past mistakes, the divine power, the power of the divine Grace, abolishes their consequences—their karma—in the being. But as long as mistakes are repeated nothing can be abolished, because one re-creates them at every minute. When a person has made a serious error, say, a serious mistake (it can be serious or not, but we are concerned primarily with the serious ones), such mistakes have their consequences in life, a karma which has to be exhausted. The divine Grace, if you call upon it, has the power to abolish that

karma, to cut short the consequences – but the Grace can only do this when you, within yourself, don't begin all over again, when the mistake committed is not renewed. The past can be completely purified and abolished, on condition that one does not keep making it into a perpetual present.

I have said it there in one sentence, but I didn't want people to believe that they can continue making the same stupid blunder indefinitely and have the Grace indefinitely annul all the consequences. It isn't like that! The past can be cleansed to the point where it has no effect of any kind on the future, but only one condition that you stop the wrong vibration in yourself, that you don't reproduce the same vibration indefinitely.

I know why I gave no explanations as I was speaking: because of the intensity of the experience. There is something like it in *Prayers and Meditations*. I remember an experience I had in Japan which is noted there ...(*Mother looks through 'Prayers and Meditations' and reads a passage dated November 25, 1917:*)

Thou art the sure friend who never fails,  
the Power, the Support, the Guide. Thou art  
the Light which scatters darkness,  
the Conqueror who assures the victory....'

It was a series of experiences resulting from external circumstances. And then I speak of the tears shed, not for oneself but for others. (*Mother reads a passage dated July 12, 1918:*)

'But a few days ago did I know, did I hear:  
If you weep before Me  
without restraint without pretence,  
many things will change,  
a great victory will be won.  
And that is why, when the tears  
welled up from my heart to my eyes,  
I came to sit before Thee  
and let them flow reverently in offering.  
And how sweet and how comforting  
was this offering!

'And now, although I weep no longer,  
I feel so near, so near to Thee  
that my whole being quivers with joy.

‘Let me stammer out my offering:  
I have cried too with the joy of a child,

‘O Supreme and only Confidant, Thou who  
Knowest beforehand all we can say Thee  
because Thou art it’s source!

‘O Supreme and only Friend, Thou who acceptest,  
Thou who lovest, Thou who understandest us  
just as we are, because it is Thyself  
who has to made us.

‘O Supreme and only Guide,  
Thou who never gainsayest our highest will  
because it is Thou Thyself who willest in it!

‘It would be folly to seek elsewhere than in Thee  
for one who will listen , understand, love and guide,  
since always Thou art there  
ready to our call and never wilt Thou fail us!

‘Thou hast made me know the supreme,  
the sublime joy of a perfect confidence,  
an absolute serenity, a surrender total and  
without reserve or coloring, free from  
effort and constraint.

‘Joyous like a child I have smiled and wept.  
at once before Thee, O my well-Beloved!’

It was under very tragic circumstances.

I was reliving this experience [during the Talks of March 13, 1957]-that is  
why I didn’t want to comment on it.

*Q:- Tragic circumstances?*

...After that experience the decision was taken to come back to India—only  
then could I manage to return. There were all sorts of projects and things ...we  
were even on the point of going to China and, oh!...But after that it was decided  
to come back to India.

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July-18/1961/Mother’s Agenda/Vol--2/P: 269-276

Q:- In line with this idea of things 'in their place,' another question comes to me: with the descent of the Supermind, what exactly are the very first things that the supramental force will want to or is trying to dislodge?

The first things it will dislodge?

Q:- Yes, individually and cosmically, so that everything is in its place.

Will it dislodge anything?.... If we accept Sri Aurobindo's idea, it will put each thing in its place, that's all.

One thing must inevitably cease: the Deformation, the veil of falsehood covering Truth, because all we see existing here is due to that. If the veil is removed, things will necessarily be completely different, completely: they will be as we experience them when we emerge individually from that deformed consciousness. When one comes out of that consciousness and enters the Truth-Consciousness, one is incredulous that such things as suffering, misery and death can exist; it's amazing, in the sense that (when one is truly on the other side)...one doesn't understand how all this can be happening. And, although this state of consciousness is habitually associated with the experience of the unreality of the world as we know it, Sri Aurobindo tells us that this perception of the world's unreality need not exist for the supramental consciousness: only Falsehood is unreal, not the world. And this is most interesting-the world has its own reality, independent of Falsehood.

I suppose this will be the first effect of the Supermind-perhaps even its first effect in the individual, because it will begin in individuals first.

This state of consciousness (*when the veil of falsehood has gone: the supramental consciousness*), probably has to become constant, but that would pose a problem: how could one then keep in contact with the world as it is in its deformation? Because I have noticed that when this state is very strong in me, very strong, so strong that it can withstand everything bombarding it from outside, people don't understand a thing I say, NOTHING! Therefore, it would seem to cut off a useful contact.

What would it be like, for instance, to have a small supramental creation as a nucleus of action and influence radiating upon earth (to limit it to the earth)? Is it possible? It's easy to conceive of a superhuman nucleus-a creation of supermen, that is, of men who by virtue of evolution and transformation (in the true sense of the word) have succeeded in manifesting the supramental forces; yet since their origin is human, there is inevitably a contact; even if everything is transformed, even if their organs are transformed into centers of force, a sort of human

coloration still remains. These are the beings who, according to tradition, will discover the secret of direct, supramental creation, by-passing the process of ordinary Nature. Then through them the true supramental beings will be born, who will necessarily have to live in a supramental world. But how would contact be made between these beings and the ordinary world? How to conceive of a transformation of nature sufficient to enable this supramental creation to take place on earth? I don't know.

Of course, we know that such a thing will require a considerable amount of time to be done, and it will probably go by stages, by degrees, with faculties appearing that at the moment we can't know or imagine, and which will change the conditions of the earth-this is looking ahead a few thousand years.

There is still this problem: is it possible to make use of the notion of space-I mean space on the planet earth? Is it possible to find a place where the embryo or seed of the future supramental world might be created?

What I myself have seen...was a plan that came complete in all details, but that doesn't at all conform in spirit and consciousness with what is possible on earth now (although, in its most material manifestation, the plan was based on existing terrestrial conditions). It was the idea of an ideal city, the nucleus of a small ideal country, having only superficial and extremely limited contacts with the old world. One would already have to conceive (it's possible) of a Power sufficient to be at once a protection against aggression or bad will (this would not be the most difficult protection to provide) and a protection (which can just barely be imagined) against infiltration and admixture...From the social or organizational standpoint, these problems are not difficult, nor from the standpoint of inner life; the problem is the relationship with what is not supramentalized-preventing infiltration or admixture, keeping the nucleus from falling back into an inferior creation during the transitional period.

(silence)

All who have considered the problem have always imagined some place like a Himalayan gorge, unknown to the rest of humanity, but this is no solution. No solution at all.

No, the only solution is occult power. But that...Before anything at all can be done, it already demands a certain number of individuals who have reached a great perfection of realization. Granting this, a place is conceivable (set apart from the outside world-no actual contacts) where each thing is exactly in its place, setting an example. Each thing exactly in its place, each person exactly in his place, each movement in its place, and all in its place in an ascending, progressive movement without relapse (that is, the very opposite of what goes on in ordinary

life). Naturally, this also means a sort of perfection, it means a sort of unity; it means that the different aspects of the Supreme can be manifested; and, necessarily, an exceptional beauty, a total harmony; and a power sufficient to keep the forces of Nature obedient: even if this place were encircled by destructive forces, for example, these forces would be powerless to act—the protection would be sufficient.

It would all require the utmost perfection in the individuals organizing such a thing.

*(long
silence)*

It must be similar to what happened when the first men appeared.

Have we ever really known how the first humans were formed, the first mental realization? Were they isolated individuals, or were they in groups—did the phenomenon take place in a collective milieu or in isolation? I don't know. It may be analogous to the case of the coming supramental creation.

It isn't difficult to conceive of an individual in the solitude of the Himalayas or in a virgin forest beginning to create around himself his miniature supramental world— this is easy to imagine. But the same thing would be necessary: he would need to have attained such perfection that his power would act automatically to prevent any outside intrusion.

Q:- Because such beings would automatically become the target of outside attack?

They would need to be automatically protected; that is, any foreign or opposing element should be kept from approaching.

There are stories like this, you know, about people who lived in an ideal solitude, and it's not at all impossible to imagine. When one is in contact with this Power, when it is within you, you can see that such things are ... child's play! It even reaches the point where there is the possibility of changing certain things, of influencing vibrations and forms in the surrounding environment by contagion, so that automatically they begin to be supramentalized. All that is possible—but confined to the individual scale. While if we take the example of what is happening here, Where the individual remains right in the midst of all this chaos That's the difficulty! Doesn't this very fact make a certain perfection in realization impossible to attain? But the other case, the individual isolated in the forest, is always the same thing—an example giving no proof that the rest will be able to follow; while what's happening here should already have a much broader radiating influence. At some point this has to happen—it MUST happen. But the

problem still remains: can it happen simultaneously with or even before the supramentalization of the single individual?

(silence)

The realization under community or group conditions would clearly be far more complete, integral, total and probably more perfect than any individual realization, which is always, necessarily–necessarily–extremely limited on the external material level, because it's only one way of being, one mode of manifestation, one microscopic set of vibrations that is touched.

But for the facility of the work, I believe there's no comparison!

(silence)

But the problem remains: Buddha and all the rest have FIRST realized, then resumed contact with the world. That makes it very simple. But for the total realization of what I envisage, isn't it indispensable to remain in the world?...

*(Mother is absorbed for a while,
gazing into the distance)*

I am constantly seeing images! Not images, living things-like answers to questions. A magnificent peacock was taking shape (it's the symbol of victory here in India) and its tail opened out, and on it a construction appeared, like this construction of an ideal place.... It's pity this subtle world can't be photographed! There ought to be photographic plates sensitive enough to do it. It has been tried. It would be interesting because it moves, it's like a movie.

All right, then. What did you want to ask?

Q:- I think you've already answered!

No, I don't remember; I went off-wandering.

Q:- I asked you about your Force, or the supramental Force; what initial action is it taking now?

Ah yes.

Q:- Is it putting things in their places?

In my experience, it is; and it has come to the point where the more concentrated the Force, the more things turn up at the very moment they

ought to, people come just when they should and do just what they ought to be doing, the things around me fall into place naturally-and this goes for the LEAST little detail. And simultaneously it brings with it a sense of harmony and rhythm, a joy-a very smiling joy in organization, as if everything were joyously participating in this restructuring. For example, you want to tell someone something and he comes to you; you need someone to do a particular work and he appears; something has to be organized-all the required elements are at hand. All with a kind of miraculous harmony, but nothing miraculous about it! Essentially it's simply the inner force meeting with a minimum of obstacles, and so things get moulded by its action. This happens to me very often, VERY often; and sometimes it goes on for hours.

But it's rather delicate, like a very, very delicate clockwork, like a precision machine, and the least little thing throws everything out of gear. When someone has a bad reaction, for instance, or a bad thought, or an agitated vibration, or an anxiety-anything of this nature is enough to dissolve all the harmony. For me, it's translated straightway into a malaise in my body, a very particular type of malaise; then disorder sets in, and the ordinary routine returns. So again I have to gather up, as it were, the presence of the Lord and begin to infuse it everywhere. Sometimes it goes quickly, sometimes it takes longer; when the disorganization is a little more radical, it takes a little longer.

This eye [hemorrhage], for instance, resulted from such a disorder, a very dark force that someone allowed to enter, not deliberately, not knowingly, but through weakness and ignorance, always mingled, of course, with desire and ego and all the rest. (Without desire and ego, such things would find no access-but desire and ego are very widespread.) At any rate, that was plainly the cause and I sensed it immediately. Sometimes when it comes, it creeps up like this (*Mother brings her hand to her throat*), a black shadow strangling you. Yet inwardly nothing is affected at all, to such an extent that if I didn't pay attention to the purely external reaction, I wouldn't know anything had happened (it's the great Play); but externally the indication is immediate: half an hour later I had this eye hemorrhage. I was struggling against a wholly undesirable intrusion, and I knew it-although from an outer point of view, the cause was insignificant. It's not always the events we consider serious or important that produce the most harmful effects-far from it. Sometimes it's an altogether INSIGNIFICANT Intrusion of falsehood, for some quite insignificant reason-what is commonly labeled a stupidity. This stems from the fact that the adverse forces are always lying in wait, ready to rush in at the least sign of weakness.

The incomprehension generated by doubt (the kind of doubt that always results from an egoistic movement) is very dangerous. Very dangerous. It's not

even necessary to be in a psychic consciousness—even for an enlightened vital consciousness, it produces no effect; but HERE, in this material swarm....

But I don't see how all this work could be done in the solitude of the Himalayas or the forest. There's a great risk of entering into that very impersonal, universal consciousness where things are relatively easy—the material consequences are so far below that it doesn't much matter! One can act directly only in the MIDST of things.

Anyway, at the moment I have no choice—and I am not looking for any. Things are what they are and as they are; and taking them as they are, the work has to be done. The manner of working depends on the way things are.

But it's so lovely when this Harmony comes. You know, pattering about, arranging papers, setting a drawer in order....It all sings, it's lovely, so joyous and luminous... so delightful! And all, all, all....All material things, all activities, eating, dressing, everything becomes delightful when this harmony is there, delightful. Everything works out smoothly, it's so harmonious, there's no friction. You see...you see a joyous, luminous Grace manifesting in all things, ALL things, even those we normally regard as utterly unimportant. But then, if this Harmony withdraws, everything—exactly the SAME conditions, the SAME things, the SAME circumstances—become painful, tiresome, drawn out, difficult, laborious, oh!...It's like this, and like that (*mother tilts her hand from side to side as on a narrow frontier*) like this, like that.

It makes you sense so clearly that things in themselves don't count. What we call 'things in themselves' are of no true importance! What really counts is the relationship of consciousness to these things. And there's a formidable power in this, since in one instance you touch something and drop or mishandle it, while in the other it's so lovely, it works so smoothly. Even the most difficult movements are made without difficulty, It's an unheard-of power! We don't give it importance because it has no grandiose effects, it's not spectacular. Yes, there are indeed states of grace when one is in the presence of a great difficulty and suddenly has all the power needed to face it—yes, but that's something else. I am speaking of a power active in ordinary life.

There was an instance of this other day: someone in a completely detestable mood wrote me a letter; it was impossible, I could not reply—I didn't know what to say. I simply applied the Force and remained like this (*gesture of an offering to the Light*). I said, 'we shall see.' Several hours later (I knew I was going to see this person) I didn't even know if I was going to say I had read the letter—or rather if what I was going to say would result from having read it. I had come to a point—nothing. But that very morning a little circumstance occurred that...changed

everything! And when I met the person I knew immediately what had to be said, what had to be done, and everything worked out.

That is ONE example. I mention it because it happened the day before yesterday, but this goes on all the time.

I have made it a habit to always do this (*gesture of abandonment to the Light*). When a problem comes up, I offer it to the Lord and then leave it. And the moment the solution is required, it comes-it comes in facts, in deeds, in movements.

I would be satisfied only if....Can one ever be satisfied? At any rate, I would begin to be satisfied only if this were a constant and total condition, active in all circumstances and at every moment, day and night. But is it possible with this INUNDATION pouring in from outside? Constantly! While walking this morning I was (how to put it?) something of a witness, watching what was coming in from outside. One thing after another, one thing after another-what a mixture! From all sides, from everyone and everything and everywhere. And not only from here, but from far, far away on the earth and sometimes from far back in time, back into the past-things out of the past coming up, presenting themselves to the new Light to be put in their place. It's always that: each thing wanting to be put in its place. And this work has to be done constantly.... It's as if one keeps catching a new illness to be cured.

A fresh disorder to be straightened out.

Actually, we are very lazy.

Sri Aurobindo wrote that he was very lazy-that consoled me! We are very lazy. We would like (*laughing*) to settle back and blissfully enjoy the fruit of our labors!

So there, moon petit; it's time to go.

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**Aug-2/1961/Mother's Agenda/Vol-2/P: 289-301**

*Q:- When one descends into the subconscious, a time comes when it's no longer personal-the whole world is there! Then what can we do? I'm not speaking of you, but what can people like us do to change it? It's a Sisyphean labor! Vibrations from the whole world keep coming in at each instant. How can we change it?*

No, you have to approach the problem from the other direction.

Evolution begins with the Inconscient, complete Inconscience; and from this Inconscient a Subconscient gradually emerges—that is, a half or quarter-consciousness....There are two different things here. Consider life on earth (because the process is slightly different in the universe); earth-life begins with total Inconscience and little by little what was involved within it works out and changes this Inconscience into semi-consciousness or sub-consciousness. At the same time, there is an individual working that awakens the INDIVIDUAL inconscient to an individual semi-consciousness, and here, of course, the individual has control—although it's not actually individualized because individualization begins with consciousness. The subconscious of plants or animals, for example, isn't individualized; what we call an animal's behavior doesn't arise from individualization but from the genius of the species. Consequently, the individual subconscious is something already evolved out of the general Subconscient. But when one descends to accomplish a work of transformation—to bring Light into different layers of life, for instance—one descends into a cosmic, terrestrial Subconscient, not an individual Subconscient. And the work of transformation is done within the whole—not through individualization, but through the opposite movement, through a sort of universalization.

*Q:- No, what I mean is that as we progress, we automatically become universalized....*

Yes, necessarily.

*Q:- And we are told that we have to change the Subconscient, to bring Light into it; but being universal it has no end! New vibrations keep coming in at every instant...*

**No!**

*Q:- ... vibrations from the outside, from here, there—it's endless. How can we change it?*

No, it isn't endless—it's limited to the earth's atmosphere.

*Q:- That's already quite a lot!*

Yes, but not endless.

*Q:- Then how can we act upon it—all these vibrations that keep pouring in from all over the world, from the whole earth?*

It isn't difficult—the minute you become universalized you act upon the whole.

Even Buddha said that if you have a vibration of desire, this vibration goes all around the terrestrial atmosphere. The opposite is what's impossible! It's impossible to separate yourself. You can have the idea of being separate, but you can't be separate in reality. In fact, if you are trying to eliminate the Subconscious in yourself your movement must necessarily be general; it can't be personal, you would never get anywhere.

*Q:- Yes, of course, but these vibrations are ceaselessly re-created.*

No, they are not re-created.

*Q:- But there are people having wrong movements at every instant, so...?*

So it all keeps circling round and round in the earth's atmosphere. But compared to the universe, the earth's atmosphere is a very tiny thing. Well, all this keeps circling around within it. And in fact, because of the movement of evolution, there is a progress. The present Inconscient is not as unconscious as the initial Inconscient, and the present Subconscious is not as subconscious nor as generalized as it was at the beginning. This is the meaning of terrestrial evolution.

*Q:- But if, as you say, it keeps circling around in the earth's atmosphere, doesn't this mean that vibrations are ceaselessly re-created?*

Not re-created—they keep circling around, which is not the same thing!

A re-creation would mean that a new contingent of the Inconscient and Subconscious would come in from other spheres, or from the Supreme—well, this isn't the case. We consider the inconscient to be an 'accident' if it happened, it happened; but it's not part of an infinite and eternal creation.

*Q:- Then are our vibrations of consciousness effective for changing these general vibrations?*

Ah, yes!

In fact, we are the first possible instruments for making the world progress. For example (this is one way of putting it), the transformation of the Inconscient into Subconscious is probably far more rapid and complete now than it was before man appeared upon earth; man is one of the first transformative elements. Animals are obviously more conscious than plants, but WILLED (and thus more rapid)

progress belongs to humanity. Likewise, what one hopes (more than hopes!), *what one expects* is that when the new supramental race comes upon earth, the work will go much more swiftly; and man will necessarily benefit from this. And since things will be done in true order instead of in mental disorder, animals and everything else will probably benefit from it also. In other words, the whole earth, taken as one entity, will progress more and more rapidly. The Inconscient (oh, all this comes to me in English, that's the difficulty!) is meant to go and necessarily the subconscious will go too.

*Q:- Broadly speaking, does this mean that physical Matter will become conscious?*

Yes, in a certain way. It will become receptive. The mode of life won't necessarily change, but the form of life will change. Matter will become *responsive*. Do we say that in French?

*(Q:- Receptive?...*

No, receptive is one thing and responsive is another. To respond: Matter will respond to the conscious will. Indeed, this is why there is hope—how else could there be a transformation? Things would always remain as they are! What kind of earth would it be for the supramental race to live on if no Matter gave response, if Matter did not begin to vibrate and respond to the Will? The same difficulties would always be there. And it isn't limited: for instance, even if we imagine a power over the body making corporeal life different, this new corporeal life still has to exist within an environment—it can't remain hanging in thin air! The environment must respond.

It's quite obvious that the Inconscient, the Subconscious and the semi-conscious are accidental; they are not a permanent part of the creation, so are bound to disappear, to be transformed.

Years ago, when Sri Aurobindo and I descended together from plane to plane (or from mode of life to mode of life) and reached the Subconscious, we saw that it was no longer individual: it was terrestrial. The rest—the mind, the vital and of course the body—is individualized; but when you descend below this level, that's no longer the case. There is indeed something between the conscious life of the body and this subconscious terrestrial life—elements are thrown out as a result of the action of individual consciousness upon the subconscious substance; this creates a kind of semi-consciousness, and that stays. For example, when people are told, 'You have pushed your difficulty down into the subconscious and it will resurface.' this does not refer to the general Subconscious, but to something individualized out of the Subconscious through the action of individual

consciousness and remaining down there until it resurfaces. The process is, so to speak, interminable, even the personal part of it.

Every night, you know, I continue to see more and more astounding things emerging from the Subconscious to be transformed. It's a kind of mixture-not clearly individualized-of all the things that have been more or less closely associated in life. For example, some people are intermingled there. One relives things almost as in a dream (although there are not 'dreams'), one relives it all in a certain setting, within a certain set of symbolic, or at any rate expressive, circumstances. Just two days ago I had to deal with someone (I am actively at work there and I had to do something with him), and upon seeing this person, I asked myself, 'Is he this one or that one? As I became less involved in the action and looked with a more objective consciousness, the witness – consciousness, I saw that it was simply a mixture of both persons—everything is mixed in the Subconscious.... Already when I lived in Japan there were four people I could never distinguish during my nighttime activities—all four of them (and god knows they weren't even acquainted!) were always intermingled because their subconscious reactions were identical.

In fact, this is what legitimizes the ego; because if we had never formed an ego, we would have lived all mixed up (*laughing*), now this person, now another! Oh it was so comical, seeing this the other day! At first it was a bit bewildering, but when I looked closely, it became utterly amusing; two little people with no physical resemblance, yet of a similar type—small and ... in short, a similarity. It 's like the four men I used to see in Japan: there was an Englishman, a Frenchman, a Japanese and one more, each from a different country; well, at night they were all the same, as if viewed one through the other, all intermingled-very amusing!

But individualization is a slow and difficult process. That's why you have an ego, otherwise you would never become individualized, but always be ... (*Mother laughs*) a kind of public place!

In the end, individualization—and the consequent necessity for the ego—exists for the return to Divine Consciousness to be conscious and willed, with full, conscious participation.

*Q:- Speaking of individualization, there's a question I've been wondering about: when one speaks of the 'central being' this central being is not something here in physical life, is it?... It's above....*

It is above and within and everywhere! (*Mother laughs*)

No, unless you learn to think at all times with the fourth dimension, you will never understand anything.

*Q:- But Sri Aurobindo says that this central being is 'unborn.' I would like to know whether it is something individual- whether each person has a central bring.*

The one is not separate from the other.

*Q:- The one is not separate from the other? In what sense? The central being isn't separate from the Divine, it's one with the Divine. But does each person have a particular, individual central being, or is there one central being for everyone?*

It becomes personal in our consciousness. It is a phenomenon of consciousness.

But it's not separate-never separate.

*Q:- Yes, it isn't separate, but does it have an individuality?*

It's never separate, neither from the Center (if it can be called a 'center'!) nor from the whole. And as soon as one is in touch with it, this problem no longer arises: it's plain that it can't be otherwise!

*Q:- Because when one loses his ego and finds this central being, Sri Aurobindo says that an individuality remains—it isn't a dissolution—one retains a personality*

Yes, a personality remains.

*Q:- Then this is the personality of the central being, the True personality.*

Yes.

*Q:- Then after all, it's an individual, not an impersonal self.*

Individual in action, in manifestation.

This is where the problem arises. Sri Aurobindo says it's permanent, while all the ancient traditions say it disappears with the body.

*Q:- A permanent individual self?*

Otherwise there could be no permanent material life—for this [individuality] is the very nature of materialization. Were it destined to disappear, then the phenomenon of physical dissolution would become permanent, and there would never be physical immortality; because, after exhausting a certain ... basically, a certain number of illusions or disorders or falsehoods, one would return to the Truth. But according to Sri Aurobindo, it isn't like that: this individualization, this

individual personalization is the Truth, a real, authentic divine phenomenon—the only falsehood is the deformation of consciousness. Well, when we rediscover the true consciousness of Unity—that Unity which is both in and above the manifest and the non-manifest ('above' in that it contains both the manifest and non-manifest equally), well this Truth includes material personalization, otherwise that could not exist.

*Q:- But each individual has a different personality.*

Yes...perhaps not in the present state of disorder! But in principle.

*Q:- Every conscious being?*

Yes, In principle-each TRUE soul.

*Q:- True, meaning formed?*

Yes, 'formed' if you consider it from below. But if you consider it from above...(Mother laughs).

*Q:- Each individual represents something of the Divine?*

It could be expressed like that, but it's still a separative way of putting it.

*Q:- But then what is this 'personality'!?*

It's a mode of being.

*Q:- It's what makes one being different from the other.*

A mode of being, yes in a way, in its essence-in its essence, because in the manifestation all this is destined to disappear. Yes, they are modes of being-like those first four modes\* of being created at the first manifestation. (\*Consciousness or Light, Life, Love or Bliss, and Truth, which then became the first four asuras or demons.)

*Q:- But in our case, would there be innumerable modes of being, each representing one particular aspect?*

Yes, the multitude-otherwise there can be no Play.

I just translate a passage where Sri Aurobindo speaks of the enjoyment and possession of the One by the multitude, of the multitude by the One, and of the

multitude by the multitude. Such a play must then involve an innumerable diversity-innumerable!

*Q:- Then why have those who had realizations in the past, who found the true Self, all said it meant the dissolution of the individual, that no personality remained?*

Not all! Only those who went off into Non-existence said this.

In the Vedas, for example, it's plain that the 'forefathers' spoken of were men who had realized immortality upon earth. (Who knows, they may still be alive!) Their conception of things was similar to Sri Aurobindo's.

The other tradition-Theon said it was the origin of both the Kabbala and Vedas-also held the same concept of divine life and a divine world as Sri Aurobindo: that the summit of evolution would be the divinization of everything objectified, along with an unbroken progression from that moment on. (As things are now, one goes forward and then backwards, then forward and backwards again; but in this divine world, retrogression won't be necessary: there will be a continuous ascent.) This concept was held in that ancient tradition-Theon spoke to me very clearly of it, and Sri Aurobindo hadn't yet written anything when I met Theon. Theon had written all kinds of things-not philosophy, but stories, fantastic stories! Yet this same knowledge was behind them, and when asked about the source of this knowledge he used to say that it antedated both the Kabbala and the Vedas (he was well-versed in the Rig-Veda).

But Theon had no idea of the path of *bhakti*, none whatsoever.

The idea of *surrender* to the Divine was absolutely alien to him. Yet he did have the idea of the Divine Presence here (*Mother indicates the heart center*), of the immanent Divine and of union with That. And he said that by uniting with That and letting That transform the being one could arrive at the divine creation and the transformation of the earth.

Theon was the first one to give me the idea that the earth is symbolic, representative-symbolic of concentrated universal action allowing divine forces to incarnate and work concretely. I learned all this from him.

*Q:- In this respect, you say somewhere that the gods too must incarnate to become fully conscious.*

Yes, because....

*Q:- How is this possible? Aren't the gods already fully conscious?!*

No, they have no psychic being, So that whole side of life does not exist for them.

In all the traditions here in India (and in other countries and other religions as well), most of the time these gods behave impossibly! This is simply because they have no psychic being. The psychic being is the one thing belonging specifically to terrestrial life; it has been given as a grace...to repair, to undo what had been done.

*Q:- Yes, but aren't the gods conscious of the Divine?*

Listen, mon petit, they are conscious of their own divinity, and of that above all!

They are connected with the Divine, yes, but I know from experience that they haven't the faintest notion of what *surrender* is!

I had a VERY interesting experience-it was last year or the year before, I don't recall, but after I retired to my room upstairs....You know that during *pujas* these goddesses come all the time-they don't enter the body and tie themselves to it, but they do come and manifest. Well, this time-I think it must have been for last year's puja-Durga came (she always arrives a few days in advance and remains in the atmosphere; she is present, like this-*gesture as if Durga were walking up and down with Mother*). I was in touch with her during my meditations upstairs, and this new Power in the body was in me then as it is in me now, and...(how to put it?) I made her participate in this concept of *surrender*. What an experience she had, mon petit! An extraordinary experience of the joy of being connected with That. And she declared, 'From now on, I am a *bhakta* of the Lord.'

It was beautiful.

This formidable Power, you see-a universal Power, an eternal and formidable Power-well, she had never had such an experience before, she had only experienced her OWN power. She was used to receiving and obeying Commands, but in an automatic way. Then all at once, she felt the ECSTASY of being a conscious instrument.

Truly...it was truly beautiful.

I knew how it was with her because I remember the days when Sri Aurobindo was here and I used to go downstairs to give meditations to the people assembled in the hall. There's a ledge above the pillars there, where all the gods used to sit-Shiva, Krishna, Lakshmi, the Trimurti, all of them-the little ones, the

big ones they all used to come regularly, every day, to attend these meditations. It was a lovely sight. But they didn't have this kind of adoration for the Supreme. They had no use for that concept—each one, in his own mode of being, was fully aware of his own eternal divinity; and each one knew as well that he could represent all the others (such was the basis of popular worship, and they knew it). They felt they were a kind of community, but they had none of those qualities that the psychic life gives: no deep love, no deep sympathy, no sense of union. They had only the sense of their OWN divinity. They had certain very particular movements, but not this adoration for the Supreme nor the feeling of being instruments: they felt they were representing the Supreme, and so each one was perfectly satisfied with his particular representation.

Except for Krishna.... In 1926, I had begun a sort of overmental creation, that is, I had brought the *Overmind* down into matter, here on earth (miracles and all kinds of things were beginning to happen). I asked all these gods to incarnate, to identify themselves with a body (some of them absolutely refused). Well, with my very own eyes I saw Krishna, who had always been in rapport with Sri Aurobindo, consent to come down into his body. It was on November 24<sup>th</sup>, and it was the beginning of 'Mother.'

*Q:- Yes, in fact I wanted to ask you what this realization of 1926 was.*

It was this: Krishna consented to descend into Sri Aurobindo's body—to be FIXED there; there is a great difference, you understand, between incarnating, being fixed in a body, and simply acting as an influence that comes and goes and moves about. The gods are always moving about, and it's plain that we ourselves, in our inner beings, come and go and act in a hundred or a thousand places at once. There is a difference between just coming occasionally and accepting to be permanently tied to a body—between a permanent influence and a permanent presence.

These things have to be experienced.

*Q:- But in what sense did this realization mark a turning point in Sri Aurobindo's sadhana?*

No, the phenomenon was important FOR THE CREATION; he himself was rather indifferent to it. But I did tell him about it.

It was at that time that he decided to stop dealing with people and retire to his room. So he called everyone together for one last meeting. Before then, he used to go out on the verandah every day to meet and talk with all who came to see

him (this is the origin of the famous ‘Talks with Sri Aurobindo...*Mother is about to say something severe, then reconsiders-anyway ...*)I was living in the inner rooms and seeing no one; he was going out onto the verandah, seeing everyone, receiving people, speaking, discussing-I saw him only when he came back inside.

After a while, I too began having meditations with people. I had begun a sort of ‘overmental creation,’ to make each god descend into a being-there was an extraordinary upward curve! Well, I was in contact with these beings and I told Krishna (because I was always seeing him around Sri Aurobindo), This is all very fine, but what I want now is a creation on earth-you must incarnate.’ He said ‘Yes’ Then I saw him, with my own eyes (inner eyes, of course), join himself to Sri Aurobindo.

Then I went into Sri Aurobindo’s room and told him, Here’s what I have seen.’ ‘Yes, I know!’ he replied (*Mother laughs*) ‘That’s fine; I have decided to retire to my room, and you will take charge of the people. You take charge.’(There were about thirty people at the time. ) Then he called every one together for one last meeting. He sat down, had me sit next to him, and said, ‘I called you here to tell you that, as of today, I am withdrawing for purposes of sadhana, and Mother will now take charge of everyone; you should address your selves to her; she will represent me and she will do all the work.’ (He hadn’t mentioned this to me!–*Mother bursts into laughter*)

These people had always been very intimate with Sri Aurobindo, so they asked: Why, why, why?’ He replied, ‘It will be explained to you.’ I had no intention of explaining anything, and I left the room with him, but Datta began speaking. (She was an English woman who had left Europe with me; she stayed here until her death—a person who received ‘inspiration.’) She said she felt Sri Aurobindo speaking through her and she explained everything: that Krishna had incarnated and that Sri Aurobindo was now going to do an intensive sadhana for the descent of the Supermind; that it meant Krishna’s adherence to the Supramental Descent upon earth and that, as Sri Aurobindo would now be too occupied to deal with people, he had put me in charge and I would be doing all the work.

This was in 1926.

It was only ... (how can I put it?) a participation from Krishna. It made no difference for Sri Aurobindo personally: it was a formation from the past that accepted to participate in the present creation, nothing more. It was a descent of the Supreme, from... some time back, now consenting to participate in the new manifestation.

Shiva, on the other hand, refused. ‘No,’ he said, ‘I will come only when you have finished your work. I will not come into the world as it is now, I am ready to help.’ He was standing in my room that day, so tall (*laughing*) that his head touch the ceiling! He was bathed in his own special light, a play of red and gold ... magnificent! Just as he is when he manifests his supreme consciousness—a formidable being! So I stood up and ... (I too must have become quite tall, because my head was resting on his shoulder, just slightly below his head) then he told me, ‘No, I’ m not tying myself to a body, but I will give you ANYTHING you want.’ The only thing I said (it was all done wordlessly, of course) was: ‘ I want to be rid of the physical ego.’

Well, mon petit (*laughing*) it happened! IT was extraordinary!... After a while, I went to find Sri Aurobindo and said, ‘See what Has happened! I have a funny sensation (*Mother laughs*) of the cells no longer being clustered together! They’re going to scatter! He looked at me, smiled and said, *Not yet*. And the effect vanished.

But Shiva had indeed given me what I wanted!

Not yet, Sri Aurobindo said.

No, the time wasn’t ripe. It was too early, much too early.

(*silence*)

I had it two years ago. But now there is something else-things are different now.

So, I still haven’t answered your questions.

*Q:- Oh, yes, you’ve answered all sorts of questions!*

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Jan-14/1963/Mother’s Agenda/Vol– 4/P: 29-34

So? Have you come with a question on these aphorisms?

Q:- There aren’t many questions to ask.

I count on the question to set off the movement, because for the moment there’s nothing.

More and more it’s like that: I know what I must do at the time of doing it, I know what I must say at the time of saying it. I don’t try, though once or twice I

did try just to see—useless, nothing comes. But when it has to come, it comes as if a tap were opened—effortlessly, without my having to do any thing, it just comes.

So for the moment, nothing.

Read me those aphorisms again.

81-God's laughter is sometimes very coarse and unfit for polite ears; He is not satisfied with being Moliere, He must needs also be Aristophanes and Rabelais.

82- If men took life less seriously, they could very soon make it more perfect.....

Indeed!

... God never takes His works seriously; therefore one looks out on this wonderful universe.

So what's your question?

Q:- One may ask how taking things seriously prevents life from being more perfect?

(After a long silence) Virtue has always been busy eliminating things from life and *(laughing)* if we could put together all the virtues from all the countries in the world, nothing much would remain in life!

Virtue claims to seek perfection, but perfection is a totality. So the two movements are contradictory: virtue, which eliminates, prunes, sets limits, and perfection, which accepts everything, rejects nothing but puts everything in its place, evidently cannot go well together.

Taking life seriously generally consists of two movements: the first is to give importance to things that probably have none, and the second is to want life to be limited to a certain number of qualities considered to be pure and worthy. With some (for instance, those Sri Aurobindo refers to here: the prudish or the puritans), that virtue becomes dry, barren, gray, aggressive, and almost always finds fault in all that is joyful, free and happy.

The only way to make life perfect (I mean here life on earth, of course) is to look at it from a sufficient height to see it in its totality, not only its present totality, but over the whole past, present and future: what it has been, what it is,

what it must be—you must be able to see it all at once. Because that’s the only way to put everything in its place. Nothing can be done away with, nothing SHOULD be done away with, but each thing must find its own place in total harmony with the rest. Then all those things that appear so “evil,” so “reprehensible” and “unacceptable” to the puritan mind would become movements of joy and freedom in a totally divine life. And then nothing would stop us from knowing, understanding, feeling and living this wonderful Laughter of the Supreme who takes infinite delight in watching Himself live infinitely.

This delight, this wonderful Laughter which dissolves all shadows, all pain, all suffering ... We only have to go deep enough into ourselves to find the inner Sun and let ourselves be bathed in it. Then everything is but a cascade of harmonious, luminous, sun-filled laughter which leaves no room for shadow and pain.

In fact, even the greatest difficulty, even the greatest grief, even the greatest physical pain, if you can look at them from THERE, take your stand THERE, you see the unreality of the difficulty, the unreality of the grief, the unreality of the pain—and all becomes a joyful and luminous vibration.

It is ultimately the most powerful means of dissolving difficulties, overcoming grief and getting rid of pain. The first two [difficulties and grief] are relatively easy (relatively), the last [pain] is more difficult because of our habit of regarding the body and its sensations as extremely concrete and positive—but actually it is the same thing, it’s just that we haven’t been taught and accustomed to seeing our body as something fluid, plastic, uncertain, malleable. We haven’t learned to permeate it with this luminous Laughter which dissolves all shadows and difficulties, all discords, all disharmony, all that grates, cries and weeps.

(silence)

This Sun— the Sun of divine laughter—is at the core of everything, it is the truth of everything. What is needed is to learn to see it, feel it, live it.

And for that, let us flee from those who take life seriously, they are the most boring people on earth!

That’s all.

But it’s true. The other day I was telling you about some cellular difficulties. I noticed that as soon as they start, I start laughing! But if someone is here and I tell him the difficulty solemnly, it goes from bad to worse; if I start laughing and talk about it laughingly, it vanishes. Really, it’s dreadful to take life seriously! Dreadful. Those who have given me the most difficulties have always been the people who take life seriously.

I've had this experience even just recently. All that comes to me from people who have dedicated their lives to "spiritual life," people who do a yoga in the traditional way, who are very solemn, who see adversaries everywhere, obstacles everywhere, taboos everywhere, prohibitions everywhere, oh, how they complicate life ... and how far they are from the Divine! I saw this the other day with someone you know. With that kind of people, you "should not" do this, "should not" do that, "should not"...At such and such time you "must not" do this, on such and such day you "must not" do that; you "should not" eat this, you should not ...And then, for heaven's sake, don't you go mixing your daily life with your sacred life!-that's how you dig an abyss.

It's the exact, exact opposite of what I feel now: no matter what happens—something wrong in the body, something wrong with people, something wrong in circumstances-instantly, the first movement: "O my sweet Lord, my Beloved!" **And I laugh! And then all is well.** I did this the other day (it's spontaneous and instantaneous, it isn't thought out or willed or planned—none of it—it just happens), it happened the other day (I don't recall the details but it was over a circumstance that hardly seemed sacred): I saw myself, and I started laughing. I said, "But look! I don't need to be serious, I don't need to be solemn!"

As soon as it comes (*Mother makes a solemn face*), I get suspicious, I say to myself, "Oh, something is wrong, some influence or other must have entered the atmosphere that shouldn't be there." All that remorse, all that regret, all that ... ooh! The sense of indignity, of fault... and, going a little farther, the sense of sin—oh that...! That seems to me to belong to another age, a Dark Age.

But especially all the prohibitions. For instance, let me quote you a statement from X which I heard from a third person: "I will do a special puja to help money come. I will prepare a special *yantram* to bring money. But FOR GOD'S SAKE don't say anything [to Mother], don't do anything or give anything before January 14, because until January 14, a certain planet is in opposition to a certain other planet (*Mother laughs*), so things follow a downward trend and won't be successful. But afterwards, that particular planet will be ascending and everything will be successful"! (*Mother laughs*) Something in me said spontaneously ("something," well, someone), spontaneously and immediately, "But why? I can always hear!" And I laughed. So they thought I was making fun of him—I don't make fun: I laugh, it's not the same!

So, mon petit, that's all.

You can read me another aphorism. That's enough for this one, it's settled!

What's the next one?

83-Shame has admirable results and both in aesthetics and in morality we could ill spare it; but for all that it is a badge of weakness and the proof of ignorance.

It's the same thing! That's what I said at the end: the sense of sin, regret, remorse, all of it, oh! ...That will do, won't it?

* *

(Then Mother examines the list of a people she will receive the following days and the birthday greetings to be given.)

February 2 is C.'s birthday, so I'll give him a meditation, because these are people who still believe in meditation! *(Mother laughs)*

It has become quite an entertaining little field of experiences, by the way. Because nowadays I send people cards, and I have lots of cards, innumerable kinds of cards (C. spends his time preparing them), and automatically, whenever I have to write a card for someone, it isn't as I decided beforehand (because sometimes I decide beforehand), the choice is made at the last minute; "THIS is the card I must send and THIS is what I must say." I needn't worry about it, it comes just in time. Then I only have to get up, go find the card, write, and it's all over. People will tell me (precisely those who lead a "spiritual life"), "What! You make such a trifle the object of a spiritual experience!" And it's the same with ALL small things: what object to be used, what perfume to put on, what bath salts, all manner of "futile," "frivolous," "unimportant" things- "How shocking!" I don't even make an effort to find out or to ... (think, thank God I don't think!), it just comes: this, that, that. Not said-KNOWN. It isn't even said, I am not told, "Do this," never. It's KNOWN: "Ah, here we are, that's it!" And I choose and do it-very comfortable!

It was actually my experience (for a long, long time, many years) but, these last few days, concrete, in the body's cells. There aren't "thing" in which the Lord is and "thing" in which He isn't-there are only fools who think so! HE is ALWAYS there. He takes nothing seriously and has fun with everything. And He plays with you, if you know how to play-but you don't, people don't know how to play. But how well He knows! How He plays with everything, with the smallest things: you have objects to put on your table? Don't think you have to ponder over how to arrange them-no, we'll play: let's put this here, let's put that there, let's put this like that. Then some other day (because people think, "Now she has decided on this arrangement, so that's the way it's going to be"-well, not so!), some other day (they want to help you! They want to help you put things in order, so it just

becomes a mess!), I stay still and quiet, and then we start playing: So! Let's put this here, and that there, and this there....ah! (*Mother laughs*) Since I saw you last time it has been that way constantly, probably to prepare me for this aphorism!

Very entertaining.

There you are, mon petit.

Agreed, then, we'll try and learn to laugh with the Lord.

I know-know He wants me to learn not to take seriously the responsibility ("responsibility" isn't the right word), the formidable task of finding 8,000 rupees a day to meet the Ashram's expenses-in other words, a colossal fortune every month.

And I very well see (because I told Him several times, "You know, it would be great fun if I had plenty of money to play with"), so I see that He laughs, but He doesn't answer! ... He teaches me to be able to laugh at this difficulty, to see the cashier send me his book in which the figures are growing astronomical (*[laughing]* it's by 50,000, 60,000, 80,000, 90,000), while the drawer is nearly empty! And He wants me to learn to laugh at it. The day when I can really laugh-laugh, enjoy myself- SINCERELY (not through effort-you can do anything you want through effort), when it makes me laugh spontaneously, I think it will change. Because otherwise it's impossible... You see, we have fun with all sorts of things, there's no reason we couldn't have fun with more money than we need and do things in style! It will surely happen one day, but we should-we shouldn't be overwhelmed by the amount, and for that we shouldn't take money seriously.

We shouldn't take money seriously.

It's very hard nowadays, because all over the world people take money seriously, and that makes it very hard. Especially those who have money. Those who have money, how seriously they take it, oh, Lord! That's why it's difficult. We should be able to laugh-laugh, laugh frankly and sincerely, then it would be over.

Well!... All right, we'll talk about it again.

Good-bye, mon petit.

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**Jan-18/1963/Mother's Agenda/Vol-4/P: 35**

*(Satprem suggests to Mother to publish in the next "Bulletin," of February, her entire talk on "God's laughter," and in particular the whole passage in which she said: " It's dreadful to take life seriously! Those who have given me the most difficulties have always been the people who take life seriously.")*

Oh, no!

*Q:- It's charming, though.*

I don't think it would be wise to put this in the *Bulletin*.

There are so many people, in fact, who don't care a whit about anything, who don't take life seriously, but in the wrong way: they don't take seriously what they have to do, they don't take their progress seriously, they take nothing seriously-they go to the movies when Sri Aurobindo is dying. That sort of thing. So I think this passage would open the door to too many misunderstandings.

It's true, but it is true UP ABOVE. A bit too high up for people.

I think we should omit it. Especially when I say that those who have given me the most trouble are the people who take life seriously.

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The Hour of God/SABCL/Vol-17/P: 137

When will the world change into the model of heaven? When all mankind becomes boys and girls together with God revealed as Krishna and Kali, the happiest boy and strongest girl of the crowd, playing together in the garden of Paradise. The Semitic Eden was well enough, but Adam and Eve were too grown up and its God himself too old and stern and solemn for the offer of the Serpent to be resisted.

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**The Hour of God/SABCL/Vol-17/P: 131**

I did not know for sometime whether I loved Krishna best or Kali; when I loved Kali, it was loving myself, but when I loved Krishna, I loved another and still it was myself with whom I was in love. Therefore I came to love Krishna better even than Kali.

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The Hour of God/SABCL/Vol-17/P: 143

Kali is Krishna revealed as dreadful Power and wrathful Love. She slays with her furious blows the self in the body, life and mind in order to liberate it as spirit eternal.

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**The Hour of God/SABCL/Vol-17/P: 146**

Canst thou see God in thy torturer and slayer even in thy moment of death or thy hours of torture? Canst thou see Him in that which thou art slaying, see and love even while thou slayest? Thou hast thy hand on the supreme knowledge. How shall he attain to Krishna who has never worshiped Kali?

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Feb-11/1961/Mother's Agenda/Vol-2/P: 73-74

(Mother comes in with T.'s notebook of questions on Sri Aurobindo's Aphorisms.)

55-Be wide in me, O Varuna; be mighty in me, O Indra; O Sun, be very bright and luminous; O Moon, be full of charm and sweetness. Be fierce and terrible, O Rudra; be impetuous and swift, O Maruts; be strong and bold, O Aryama; be voluptuous and pleasurable, O Bhaga; be tender and kind and loving and passionate, O Mitra. Be bright and revealing, O Dawn; O Night, be solemn and pregnant. O Life, be full, ready and buoyant; O Death, lead my steps from mansion to mansion. Harmonise all these, O Brahmanaspati. Let me not be subject to these gods, O Kali.

He invokes all these Vedic gods and tells each one to take possession of him; and THEN he tells Kali to free him from their influence! It is very amusing!

It's written in black and white, but the people here read and don't understand what they're reading, and that's a pity. They have to be told, 'This means that'!

Q:- T. asks, 'Why don't the gods help us? Why do they keep us in bondage?'

That's not what Sri Aurobindo means! He means he doesn't WANT to be limited by the gods, not even by their powers. He wants to be vaster than they are: vaster, more total, more complete. It's not a question of getting rid of their influence but of becoming more than that.

(silence)

For Sri Aurobindo, the important thing was always the Mother. As he explained it, the Mother has several aspects, and certain aspects are still unmanifest. So if he has represented the Mother by Kali in particular, I believe it's in relation to all those gods. Because, as he wrote in *The Mother*, the aspects to be manifested depend upon the time, the need, the thing to be done. **And he always said that unless one understands and profoundly feels the aspect of Kali, one can never really participate in the Work in the world-he felt that a sort of timid weakness makes people recoil before this terrible aspect.**

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#### Nov-20/1963/Mother's Agenda/Vol-4/P: 385-389

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!...").

The first thing is to detach your consciousness, that's most important. And to say: I-AM-NOT-THIS, it's something that has been ADDED, placed to enable me to touch Matter-but it isn't me. And then if you say, "That is me" (*gesture upward*), you'll see that you will be happy, because it is lovely-lovely, luminous, sparkling. It's really fine, it has an exceptional quality. And that's you. But you

have to say, “That is me,” and be convinced that it’s you. Naturally, the old habits come to deny it, but you must know that they’re old habits, nothing else, they don’t matter-that is you.

This movement is indispensable. A moment comes when one must absolutely separate oneself from all this, because only when one has separated oneself and become quite conscious that one is there (*gesture above the head*), that one is THAT, only then can one come down again to change it all. Not to forsake it, but to be its master.

*Q:- I’ve spent nights in sewers, cleaning out sewers.*

Ah, that’s good! (*Mother laughs*) Oh, but that’s very funny because I’ve done identical things. Listen!... Oh, well, it’s very funny.

It’s all right, it’s all right.

We must endure. The victory belongs to the most enduring.

There are times when one is disgusted, and that’s just when one should remember this. Now, your disgust may have reasons of its own (!) But you have only to endure. You know, there is one thing, I don’t know if you have savored it yet: as soon as you have a difficulty, dissatisfaction, revolt, disgust-anything-fatigue, tension, discomfort, all, all that negative side (there are lots and lots and lots of such things, they take on all kinds of different colors), the immediate movement-immediate-of calling the Lord and saying, “It’s up to You.” As long as you try (instinctively you try to arrange things with your best light, your best consciousness, your best knowledge...), it’s stupid, because that prolongs the struggle, and ultimately it’s not very effective. There is only one effective thing, that’s to step back from what’s still called “me” and ... with or without words, it doesn’t matter, but above all with the flame of aspiration, this (*gesture to the heart*), and something perfectly, perfectly sincere: “Lord, it’s You; and only You can do it, You alone can do it, I can’t....” It’s excellent, you can’t imagine how excellent! For instance, someone comes and deluges you with impossible problems, wants you to make instant decisions; you have to write, you have to answer, you have to say-all of it-and it’s like truckloads of darkness and stupidity and wrong movements and all that being dumped on you; and it’s dumped and dumped and dumped-you are almost stoned to death with all that. You begin to stiffen, you get tense; then, immediately (*gesture of stepping back*): “O Lord....” You stay quiet, take a little step back (*gesture of offering*): “It’s up to you.”

But you can’t imagine, it’s wonderful! Immediately there comes-clear, simple, effortlessly, without seeking for it-exactly what has to be done or said or written: the whole tension stops, it’s over. And then, if you need paper, the paper

is there; if you need a fountain pen, you find just the one you need; if you need... (there's no seeking: above all don't seek, don't try to seek, you'll just make another mess)-it's there. And that's a fact of EVERY MINUTE. You have the field of experience every second. **For instance, you're dealing with a servant who doesn't do things properly or as you think they should be done, or you're dealing with a stomach that doesn't work the way you'd like it to and it hurts: it's the same method, there is no other.** You know, at times...situations get so tense that you feel as if you are about to faint, the body can't stand it any more, it's so tense; or else there's a pain, something wrong, things aren't sorting themselves out, and there's a tension; so immediately you stop everything: "Lord, You, it's up to You..." At first there comes a peace, as if you were entirely outside existence, and then it's gone-the pain goes, the dizziness disappears. And what is to happen happens automatically. And, you see, it's not in meditation, not in actions of terrestrial importance: it's the field of experience you have ALL the time, without interruption-when you know how to put it to use. And for everything: when something hurts, for instance, when things resist or grate or howl inside there, instead of your saying, "Oh, how it hurts!..." you call the Lord in there: "Come in here," and then you stay calm, not thinking of anything-you simply stay still in your sensation. And more than a thousand times, you know, I was almost bewildered: "Look! The pain is gone!" You didn't even notice how it went. So people who want to lead a special life or have a special organization to have experiences, that's quite silly--**the greatest possible diversity of experiences is at your disposal every minute, every minute. Only you must learn not to have a mental ambition for "great" things.** Just the other day, I was shown in such a clear way a very small thing I had done ("I," it's the body speaking), a very small things that had been done by the Lord in this body (that's a long sentence!), and I was shown the terrestrial consequence of that very small thing-it was visible, I mean, as my hand is visible to my eyes-and the terrestrial correspondence. Then I understood.

We are given everything-EVERYTHING. All the difficulties that have to be overcome, all of them (and the more capable we are, that is, the more complex the instrument is, the more numerous the difficulties are), all the difficulties, all the opportunities to overcome them, all the possible experiences, and limited in time and space so they can be innumerable. And it has repercussions and consequences all over the earth (I am not concerned with what goes on in the universe because, for the time being, that isn't my work). But it is certain (because it has been said so and I know it) that what goes on on the earth has repercussions throughout the universe. Sitting there, you live the everyday life with its usual insignificance, its unimportance, its lack of interest ... and it's a WONDERFUL field of experiences, of innumerable experiences, not only innumerable but as varied as can be, from the most subtle to the most material, without leaving your

body. Only, you should have RETURNED to it. You cannot have authority over your body without having left it.

Once the body is no longer you at all, once it is something that has been added and TACKED onto you, once it is that way and you look at it from above (a psychological “above”), then you can come down into it again as its all-powerful master.

You must come out of it first, then come down again.

There you are.

And one should also look at all those difficulties, all those bad habits (like, for you, that habit of revolt: it’s something that seems to have been kneaded into the cells of your body), one should look at all that with the smile of someone who says, “I am not that. Oh, this was put on me!...Oh, that was added...” And you know, it was added ... because it’s one of the victories you must win.

I’ve witnessed the most complete panorama of all the idiotic things in this life, (Mother is referring to her own life.) they were shown to me as in a complete panorama: passing from one to another, seeing each of them separately and how they combined with each other. And then: Why? Why should one choose this? (A child’s question, which one asks immediately.) And immediately, the answer: “But the more” (let’s say “central” to be clearer) “the more central the origin and the more pure in its essence, the greater the ‘ignoble complexity below,’ as we could call it. Because the lower down you go, the more it takes an essential light to change things.”

Once you’ve been told this very nicely, you’re satisfied, you stop worrying-it’s all right, you take things as they are: “That’s how things are, it’s my work and I do it; I ask only one thing, it is to do my work, all the rest doesn’t matter.”

There, mon petit.

Oh, you’ve made me chatter away!

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Sept-16/1964/Mother’s Agenda/Vol-5/P: 189-196

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

(* *Sannyasa*: renunciation of works and worldly life.)
(* King of Mithila at the time of the Upanishads, famed for his spiritual knowledge and divine realization, even though he led a worldly life.)

104-In all the lakhs of ochre-clad Sannyasins,* how many are perfect? It is the few attainments and the many approximations that justify an ideal.

(* *Sannyasin*: a wandering monk who has renounced works and worldly life.)

105-There have been hundreds of perfect Sannyasins, because Sannyasa had been widely preached and numerously practised; let it be the same with the ideal freedom and we shall have hundreds of Janakas.

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

107-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.

It seems so obvious!

Q:- It's obvious, but difficult too.

You see, to be free from all attachments doesn't mean to run away from opportunities for attachment. All those people who assert their asceticism not only run away, but warn others that they shouldn't try!

It seems to me so obvious. When you need to run away from a thing in order not to experience it, it means you aren't above it, you are still on that level.

All that eliminates and diminishes or lessens doesn't free. Freedom must be experienced in the totality of life and sensations.

In this connection, there has been a whole period of study of this subject, on the purely physical level.... To rise above all possibility of error, you tend to

eliminate the opportunities for error; for instance, if you don't want to utter unnecessary words, you stop speaking. People who make a vow of silence imagine it gives a control over speech-that's not true! It only eliminates the opportunities to speak, and therefore of saying unnecessary things. For food, it's the same problem: how to eat only just what is needed?... In the transitional state we find ourselves in, we no longer want to live that wholly animal life based on material exchanges and food, but it would be folly to think we have reached the state in which the body can live on without any food at all (still, there is already a big difference, since they are trying to find the nutritional essence in foods in order to reduce their volume); but the natural tendency is fasting-which is a mistake!

For fear of acting wrongly, we stop doing anything; for fear of speaking wrongly, we stop saying anything; for fear of eating for the pleasure of eating, we stop eating anything-that's not freedom, it's simply reducing the manifestation to its minimum. And the natural outcome is Nirvana. But if the Lord wanted only Nirvana, there would be only Nirvana! He obviously conceives the coexistence of all opposites and that, to Him, must be the beginning of a totality. So, of course, you may, if you feel that you are meant for that, choose only one of His manifestations, that is to say, the absence of manifestation. But that's still a limitation. And it's not the only way of finding Him, far from it!

It's a very widespread tendency, which probably comes from an old suggestion, or perhaps from a poverty, an incapacity: to reduce and reduce-reduce one's needs, reduce one's activities, reduce one's words, reduce one's food, reduce one's active life, and it all becomes so cramped! In the aspiration not to make any mistakes, you eliminate the opportunities of making them-that's no cure.

But the other path is far, far more difficult.

Q:- Yes, I am thinking, for instance, of those who live in the West, who live the Western life: they are constantly swamped with work, with appointments, with telephones ... they don't have one minute to purify what constantly falls on them and to collect themselves. In those conditions, how can they be free men? How is it possible?

This is the other extreme.

(silence)

No, the solution is **to act from the divine impulse alone, to speak from the divine impulse alone, to eat from the divine impulse alone. That's what is difficult, because, naturally, you immediately confuse the divine impulse with your personal impulses!**

That was the idea, I think, of all apostles of renunciation: eliminate all that comes from outside or from below, so that if something from above manifests, you will be in a fit state to receive it. But from the collective point of view, it's a process that may take thousands of years! From the individual point of view, it's possible; but then the aspiration to receive the true impulse should be kept intact-not the aspiration to total "liberation," but the aspiration to the ACTIVE identification with the Supreme, in other words, **to want only what He wants, to do only what He wants, to exist only through Him, in Him.**

So the method of renunciation may be tried, but it's a method for someone who wants to cut himself off from others. And can there be an integrality in that case?... It doesn't seem possible to me.

Announcing publicly what you intend to do helps considerably. It may give rise to objections, contempt, conflicts, but that's largely made up for by the public "expectation," if we may say so: by what others expect from you. That was certainly the reason for those robes: to let people know. Obviously, you may incur the contempt and ill will of some people, but there are all those who feel, "I mustn't touch this, I mustn't have anything to do with it, it's not my concern."

I don't know why, it has always seemed to me to be showing off-it may not be that, and in certain cases it isn't, but still it's a way of telling people, "Ah! Here is what I am." And as I said, it may help, but there are drawbacks.

It's still childish.

All those things are methods, stages on the way, but ... true freedom is being free from everything-including from all methods.

(silence)

It's a restriction, a narrowing, while the True Thing is a blossoming, a widening, an identification with everything.

When you reduce and reduce and reduce yourself, you don't feel you're losing yourself, it takes away the fear of losing yourself-you become something solid and compact. But the method of widening-maximum widening-there, you must ... you mustn't be afraid of losing yourself.

It's far more difficult.

What do you have to say?

Q:- I was wondering, in fact, how this can be done in an external world that's constantly absorbing you.

Ah, we must pick and choose.

Certainly monasteries, retreats, running away to the forest or to caves, are necessary to counterbalance modern overactivity, and yet that exists less today than one two thousand years ago. But it seems to me it was a lack of understanding-it didn't last long.

It is clearly the excess of activity that makes the excess of immobility necessary.

Q:- But how to find the way to be what you should be in ordinary conditions?

The way not to fall into either excess?

Q:- Yes, to live normally, to be free.

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 find 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 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 his: "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 become 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."

But it wasn't a hundred for long, and I must say that when it was a hundred, it was already mixed.

Many people came, attracted by the True Thing, but ... one slackens. In other words, an impossibility to remain firm in one's true position.

Q:- Yes, I've noticed that in the extreme difficulty of the world's external conditions, the aspiration is far more intense.

Isn't it!

Q:- It's far more intense, it's almost a question of life and death.

Yes, that's right! Which means that man is still so crude that he needs extremes. That's what Sri Aurobindo said: for Love to be true, Hate was necessary; true Love could be born only under the pressure of hate. That's it. Well, we have to accept things as they are and try to go farther, that's all.

It is probably why there are so many difficulties (difficulties are piling up here: difficulties of character, difficulties of health and difficulties of circumstances), it's because the consciousness awakens under the impulse of difficulties.

If everything is easy and peaceful, you fall asleep.

That's also how Sri Aurobindo explained the necessity of war: in peace, people become flabby.

It's too bad.

I can't say I find it very pretty, but it seems to be that way.

Basically, that's also what Sri Aurobindo says in *The hour of God*: "If you have the Force and Knowledge and do not seize the opportunity, well ... woe to you."

It isn't at all vengeance, it isn't at all punishment, it's just that you attract a necessity, the necessity of a violent impulse-of a reaction to a violence.

(silence)

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 are 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 concrete 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 tranquillity: "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.**

All those who tried to be wise have always said it (the Chinese have preached it, the Indians have preached it): live with the sense of Eternity. In Europe, too, they said you should contemplate the sky, the stars, identify with their infinitude-all of which makes you wide and peaceful.

They are methods, but they are indispensable.

And I have observed it in the body's cells: they would seem to be forever in a hurry to do what they have to do for fear of not having the time to do it. So they do nothing properly. Clumsy people (there are people who bump into everything, their gestures are brusque and clumsy) have this to a high degree-this sort of haste to do things quickly, quickly, quickly.... Yesterday, someone was complaining of rheumatic pains in his back and said to me, "Oh, it makes me waste so much time, I do things so slowly!" I said to him (*Mother laughs*), "So what!" He wasn't happy. You understand, to complain if you have pain means you're soft, that's all, but to say, "I'm wasting so much time, I do things so slowly!" was the very clear picture of that haste in which people live-they hurtle through life ... where to?... to end up in a crash!

What's the use?

(*silence*)

Basically, the moral of all these aphorisms is that it is far more important to BE than to be seen to be-you must live, not pretend-and that it is far more important to realize a thing entirely, sincerely and perfectly than to let others know you're realizing it!

It's the same thing again: when you feel the need to proclaim what you are doing, you spoil half of your action.

And yet, at the same time, it helps you to take stock and know exactly where you stand.

It was Buddha's wisdom when he said, "The middle path": not too much on this side, not too much on that side, don't fall on this side, don't fall on that side-a bit of everything, and a balanced ... but PURE path.

Purity and sincerity are the same thing.

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### **CWSA/21/The Life Divine/220-221**

'Hence the world takes on the appearance of a **clash of opposing truths** each seeking to fulfil itself, each having the right to fulfillment, and therefore of a **mass of problems** and mysteries which have to be solved because behind all this confusion there is the hidden Truth and unity pressing for the solution and by the solution for its **own unveiled manifestation in the world.**' 220-221

### **The Mother's Agenda/13/56**

"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."

### **CWSA-22/The Life Divine/963**

"And yet the **law of participation** and the **law of surrender** are imperative; at **each step of the transition** (1) the ascent of the Purusha is needed and (2) there must be too the consent of each part of the nature to the action of the higher power for its change."

### **CWSA-23/The Synthesis of Yoga/108**

"The **law of sacrifice** travels in Nature towards its culmination in this complete and unreserved self-giving; it awakens the consciousness of one common self in the giver and the object of the sacrifice."

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