The Real Awakener

Further Lights on the Path

Words of the Mother – 17

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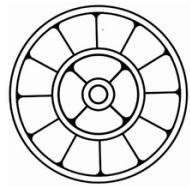


Do not take my words for a teaching. Always they are a force in action, uttered with a definite purpose, and they lose their true power when separated from that purpose.

– The Mother



The One whom we adore as the Mother is the divine Conscious Force that dominates all existence, one and yet so many-sided that to follow her movement is impossible even for the quickest mind and for the freest and most vast intelligence. The Mother is the consciousness and force of the Supreme and far above all she creates.

– Sri Aurobindo

I. Words of The Mother (Volume 13), Sri Aurobindo

1. Sri Aurobindo*

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

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

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

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

30 March 1914

* * *

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

14 February 1961

* * *

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

15 August 1964

* * *

** The titles marked with an * are from the original. All the unmarked titles in the text are from the Editor.*

*** Bold letters in the text, used here for emphasis, are from the Editor and are not there in the original.*

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

* * *

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

22 February 1967

* * *

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

Sri Aurobindo is the Future advancing towards its realisation.

Thus we must shelter the eternal youth required for a speedy advance, in order not to become laggards on the way."[1]

2 April 1967

2. Mahasamadhi*

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

7 December 1950

* * *

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

8 December 1950

* * *

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

9 December 1950

* * *

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

1950

* * *

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

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

1 January 1951

* * *

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

11 April 1952

* * *

Sri Aurobindo has given up his body in an act of supreme unselfishness, renouncing the realisation in his own body to hasten the hour of the collective realisation. Surely if the earth were more responsive, this would not have been necessary."[2]

12 April 1953

3. Eternal Presence*

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

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

1. Physically, the consequence of the birth will be of eternal importance to the world.

2. Mentally, it is a birth that will be eternally remembered in the universal history.

3. Psychically, a birth that recurs for ever from age to age upon earth.

4. Spiritually, the birth of the Eternal upon earth.

1957

* * *

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

* * *

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

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

21 December 1969

* * *

Sri Aurobindo is always with us, enlightening, guiding, protecting. We must answer to his grace by a perfect faithfulness."[3]

4. Centenary*

"Sri Aurobindo belongs to the future; he is the messenger of the future. He still shows us the way to follow in order to hasten the realisation of a glorious future fashioned by the Divine Will. All those who want to collaborate for the progress of humanity and for India's luminous destiny must unite in a clairvoyant aspiration and in an illumined work.

15 August 1971

* * *

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

26 September 1971

* * *

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

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

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

27 November 1971

* * *

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

21 December 1971

* * *

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

24 December 1971

* * *

Sri Aurobindo came upon earth to announce the manifestation of the supramental world and not merely did he announce this manifestation but embodied also in part the supramental force and showed by example what one must do

to prepare oneself for manifesting it. The best thing we can do is to study all that he has told us and endeavour to follow his example and prepare ourselves for the new manifestation.

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

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

30 January 1972

* * *

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

Let us prepare for it in all sincerity and eagerness.

20 June 1972

* * *

The best homage that we can render to Sri Aurobindo on his centenary is to have a thirst for progress and to open all our being to the Divine Influence of which he is the Messenger upon the earth."[4]

15 August 1972

5. Work and Teaching*

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

* * *

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

* * *

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

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

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

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

And I am just trying to fulfil that action.

1961

* * *

Criticising a friend's paper on Gandhi I quoted Sri Aurobindo's thoughts on non-violence and some other principles that have become "absolutes" in Gandhism. The friend protested that admiration for Sri Aurobindo should not blind us to other great men: all, according to the friend, have part

glimpses of the Truth. I felt it was a mistake to put Sri Aurobindo along with the rest and I want to reply in some detail on this point. But I shall do so only if you approve. And I would be happier if you gave your own answer.

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

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

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

March 1970

* * *

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

25 October 1972

* * *

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

* * *

Read Sri Aurobindo and follow his discipline.

* * *

Savitri
the supreme revelation
of Sri Aurobindo's
vision

* * *

(*About Savitri*)

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

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

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

4) The experiences of the Divine Mother in her effort to adapt herself to the body she has taken and the ignorance and the falsity of the earth upon which she has incarnated."[5]

6. General*

"What is the Divine?

The Divine is what you adore in Sri Aurobindo.

28 March 1932

* * *

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

* * *

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

30 September 1957

* * *

SRI AUROBINDO'S SYMBOL



The descending triangle represents Sat-Chit-Ananda.

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

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

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

4 April 1958

* * *

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

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

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

There is no question and there can never be any question of cutting off the relationship with Sri Aurobindo. If you have the privilege of being conscious of his answer, keep it like a precious treasure, and make the best use of it. Through Sri Aurobindo you will come into contact with the Supreme and be quite sure of not going astray."[6]

21 May 1970

* * *

7. Sri Aurobindo and the Mother*

"Red lotus – symbol of the manifestation of the Supreme upon earth.

White lotus – symbol of the Divine Consciousness.

2 February 1930

* * *

Our Love is an eternal Truth.

7 April 1934

* * *

Without him, I exist not;

without me, he is unmanifest.

6 May 1957

* * *

When in your heart and thought you will make no difference between Sri Aurobindo and me, when to think of Sri Aurobindo will be to think of me and to think of me will mean to think of Sri Aurobindo inevitably, when to see one will mean inevitably to see the other, like *one and the same Person*, – then you will know that you begin to be open to the supramental force and consciousness."[7]

4 March 1958

* * *

II. Words of The Mother (Volume 13), The Mother

1. The Mother*

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

* * *

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

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

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

The Eternal Transcendent forbids me.

1912

* * *

Myself and My Creed

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

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

To Him I have surrendered all, will, life, self; for Him I am ready to give all my blood, drop by drop, if such is

His Will, with complete joy; and nothing in His service can be sacrifice, for all is perfect delight.

Japan, February 1920

* * *

How I Became Conscious of My Mission

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

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

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

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

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

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

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

Pondicherry, 1920

* * *

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

20 June 1931

* * *

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

7 March 1932

* * *

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

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

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

8 March 1932

* * *

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

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

And yet Thou hast promised me the Victory...

* * *

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

27 March 1936

* * *

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

1. Perfect Consciousness.

2. Integral Knowledge, omniscience.

3. Power invincible, irresistible, ineluctable; omnipotence.

4. Health, perfect, constant, unshakable; perpetually renewed energy.

5. Eternal youth, constant growth, uninterrupted progress.

6. Perfect beauty, complex and total harmony.

7. Inexhaustible unparalleled riches, control over all the wealth of this world.

8. The gift of healing and giving happiness.

9. Immunity from all accidents, invulnerability against all adverse attacks.

10. Perfect power of expression in all fields and all activities.

11. The gift of tongues, the power of making oneself understood perfectly by all.

12. And all else necessary for the accomplishment of Thy work.

23 October 1937

* * *

I wish

1. personally to be eternally the perfect expression of the Supreme Divine.

2. that the supramental victory, manifestation and transformation should take place at once.

3. that all suffering should disappear for ever from the worlds present and future."[8]

2. Outer Life*

"A DECLARATION

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

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

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

15 August 1954

* * *

Divine Mother,

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

Yes.

If they ask nationality, you put *Indian*.

12 April 1955

* * *

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

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

14 February 1968

* * *

The reminiscences will be short.

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

21 February 1968

* * *

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

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

* * *

While looking at the Samadhi:

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

* * *

Let it be the last time something is publicly mentioned about my past life! – this body does not want to be spoken of – it wants to be quiet and, as far as possible, *ignored*."[9]

3. Work and Teaching*

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

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

* * *

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

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

Time will reveal how far earth has benefited through it.

24 May 1951

* * *

An objective reply to a letter

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

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

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

7 November 1951

* * *

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

23 January 1952

* * *

It will be said of me: "She was ambitious, she wanted to transform the world." But the world does not want to be transformed except by a very long and slow process, so slow

** A different draft has "useful".*

that the change cannot be perceptible from one generation to the other.

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

Let me write down all I have to say; let me foretell all that will be done, and then, if no one finds that I am doing it properly, then I shall retire and leave the others to do it.

31 March 1953

* * *

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

24 September 1953

* * *

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

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

25 September 1953

* * *

For me everything in human life is mixed, nothing is

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

* * *

29 February 1956

During the Common Meditation on Wednesday

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

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

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

1956

* * *

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

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

25 September 1957

* * *

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

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

27 September 1957

* * *

Mother, what is your answer to the question: 'Are you God?'

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

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

August 1966

* * *

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

* * *

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

Consciousness.

27 December 1967

* * *

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

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

* * *

Do not take my words for a teaching. Always they are a force in action, uttered with a definite purpose, and they lose their true power when separated from that purpose."[10]

4. Sadhana of the Body*

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

21 September 1951

* * *

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

2 August 1952

* * *

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

20 September 1953

* * *

O divine Light, supramental Reality:

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

16 January 1958

* * *

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

3 October 1958

* * *

To each and every one of my children

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

16 July 1972

* * *

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

* * *

There is no disease from which I have not suffered. I have taken all the diseases upon my body to see their course and to have their knowledge by experience in the physical, so that I may be able to work upon them. But as my physical has no fear and it responds to the higher pressure, it is easier for me to get rid of them.§"[11]

5. General*

"(***About 24 April 1920***)

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

24 April 1937

* * *

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

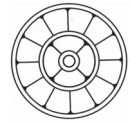
29 June 1953

* * *

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

* * *

MOTHER'S SYMBOL



The central circle represents the Divine Consciousness.

The four petals represent the four powers of the Mother.

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

* * *

The central circle represents the Supreme Mother, the Mahashakti.

The four central petals are the four aspects of the Mother – and the twelve petals, Her twelve attributes."[12]

1955

6. Relations with Others*

(a) Relations with Others

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

But that apart, there is a special personal tie between you and me, between all who have turned to the teaching of Sri Aurobindo and myself, – and, it is well understood, distance does not count here, you may be in France, you may be at the other end of the world or in Pondicherry, this tie is

always true and living. And each time there comes a call, each time there is a need for me to know so that I may send out a force, an inspiration, a protection or any other thing, a sort of message comes to me all of a sudden and I do the needful. These communications reach me evidently at any moment, and you must have seen me more than once stop suddenly in the middle of a sentence or work; it is because something comes to me, a communication and I concentrate.

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

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

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

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

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

And when you enter into this consciousness where you see all things in a single look, the infinite multitude of relations between the Divine and men, you see how wonderful all that is, in all details. You can look at the history of mankind and see how much the Divine has evolved according to what men have understood, desired, hoped, dreamed and how He was materialist with the materialist

and how He grows every day and becomes nearer, more luminous according as human consciousness widens itself. Each one is free to choose. The perfection of this endless variety of relations of man with God throughout the history of the world is an ineffable marvel. And all that together is only one second of the total manifestation of the Divine.

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

* * *

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

* * *

After establishing a conscious contact with each person present, I merge with the Supreme Lord and then my body is nothing but a channel through which He pours out upon all

His Light, His Consciousness and His Joy, to each one according to his capacity.

* * *

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

29 March 1933

* * *

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

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

26 July 1939

* * *

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

14 January 1933

* * *

You must learn once and for all that whatever mistakes people commit, it cannot vex me nor displease me. If there is bad will or revolt, Kali may come and chastise but she always does it with love."[13]

23 March 1954

(b) Way of Working*

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

16 November 1950

* * *

Evidently, according to human laws I was wrong in telling you that I would see you every month, since I was not sure of being able to do so, even while not forgetting what I had said. In truth, I live from moment to moment, according to the supreme Guidance and, consequently, am incapable of making plans. I know that this is not comfortable for the human mentality which believes it can decide everything in advance. But from the spiritual point of view it is inevitable.

* * *

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

* * *

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

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

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

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

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

And finally, it is always better not to make an arbitrary decision for or against things, and to watch the

unfolding of events with the impartiality of a witness, relying on the Divine Wisdom which will decide for the best and do what is necessary.

29 July 1961

* * *

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

When some *extra* confusion is created in the already existing confusion I direct upon it some special vibrations to restore as much as possible a better harmony. It is not the individuals as such that feel the "blow", it is their clinging to or siding with the disharmony.... In such cases there is never one side right and one side wrong, but all are to blame in the measure of their adhesion to falsehood and confusion.

* * *

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

Your human vision sees things in a straight line. For you it is either this way or that way. For me it is not like this. I see

the whole thing as a mass of consciousness moving towards its end or goal. For every small movement I have to see what its reactions will be on the whole mass, what repercussions may follow.

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

In the movement of this mass of consciousness I know that a certain point should move in a certain direction for reaching the goal more easily. With this point in view I declare that this should be done or not done, but I find that sometimes there is a big obstruction in the way. Now, it can be dealt with in two ways: either I should allow the point to change its direction and leave the barrier alone for the time being till more and more light falls upon it and it gets changed, or I should break the barrier. As I have said, every small movement has its reactions and repercussions on the mass, so this breaking also will cause a chain of reactions which may affect a much larger field. I am no respecter of persons, but I have to see at every moment the changing circumstances due to the change of the person or persons concerned and the change of time and the channel through which the thing passes. I have to see with all these changes how best the thing can be done so that it may help the progress of the mass. I have to see whether it is worthwhile to break the barrier and have all the resulting consequences or whether it would not be better to leave it for the moment and tolerate the human stupidity. What

appears to you to be contradiction is not contradiction when the whole thing is seen as one. There are various ways to reach the same end. So if I find that breaking will cost much more than what it is worth, then I allow you to go the way you like. But that does not prevent me from condemning the obstruction and saying that it ought to go.

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

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

With the others it is still worse; they fail to understand anything and look dazed. For the sake of these people I have to make a compromise. **I say that a certain thing is stupid, but I see that you cannot remain without doing it, so I have to tolerate it. I see the relative value of things and adopt the way that may be helpful in making the**

progress. In your interest and in the interest of the progress of the whole mass of consciousness, I may have to allow a good many things, but it does not mean that I am blind to them and cannot see their stupidity. Sometimes it is necessary that you should have an experience and so the thing is allowed. But when I say No definitely, it is dangerous to oppose it. There can be many reasons for the same action; but it is not possible to explain them to your mind.

In this particular case I had said No. Then Y intervened. Now Y is a very nice person and he is very sincere in some parts. I know that he is weak and has the habit of grabbing and possessing. I could have refused. But that would have given a big shaking to him. It would have been difficult for him to adjust himself. As I told you, I see the relative values and I saw that the thing was not worth the shaking and so I have given my permission. But that does not prevent me from saying that it is not the right thing.§"[14]

*(c) Rumours**

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

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

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

* * *

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

29 December 1931

* * *

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

27 October 1963

* * *

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

15 July 1967

* * *

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

* * *

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

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

* * *

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

* * *

A great misunderstanding has taken place.

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

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

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

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

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

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

* * *

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

As this pernicious habit does not seem to stop I must add that those who persist in so doing will be treated occultly as traitors."[15]

*(d) Remonstrances**

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

18 June 1964

* * *

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

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

* * *

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

* * *

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

12 June 1955

* * *

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

As I am expecting nothing I cannot answer the question.

* * *

How can I give wise advice to foolish people?

* * *

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

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

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

* * *

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

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

* * *

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

* * *

There we are, Lord, it is those very people to whom you have shown most love who make you responsible for their difficulties."[16]

*** * ***

III. Words of The Mother (Volume 13), Sri Aurobindo Ashram

1. Sri Aurobindo Ashram*

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

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

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

* * *

The usual sadhanas have for aim the union with the Supreme Consciousness (Sat-chit-ananda). And those who reach there are satisfied with their own liberation and leave the world to its unhappy plight. On the contrary Sri Aurobindo's sadhana starts where the others end. Once the union with the Supreme is realised one must bring down that realisation to the exterior world and change the conditions of life upon the earth until a total transformation is accomplished. In accordance with this aim, the sadhaks of the integral yoga do not retire from the world to lead a life of contemplation and meditation. Each one must devote at least one-third of his time to a useful work. All activities are represented in the Ashram and each one chooses the work most congenial to his nature, but must do it in a spirit of

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

service and unselfishness, keeping always in view the aim of integral transformation.

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

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

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

24 September 1953

* * *

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

30 October 1954

* * *

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

* * *

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

July 1956

* * *

None of the present achievements of humanity, however

great they are, can be for us an ideal to follow. The wide world is there as a field of experiment for human ideals.

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

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

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

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

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

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

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

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

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

The door is open and will always remain open to all those

who decide to give their life for that purpose.

13 June 1964

* * *

Here we do not have religion. We replace religion by the spiritual life, which is truer, deeper and higher at the same time, that is to say, closer to the Divine. For the Divine is in everything, but we are not conscious of it. This is the immense progress that man must make."[17]

19 March 1973

2. Conditions for Admission*

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

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

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

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

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

30 March 1960

* * *

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

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

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

29 July 1960

* * *

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

25 August 1962

* * *

First indispensable condition
to be admitted in the Ashram

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

12 June 1965

* * *

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

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

Sincerity, faithfulness, modesty and gratitude.

* * *

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

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

28 December 1966

* * *

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

June 1971

* * *

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

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

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

* * *

One loses most of the advantage of being here if one is

not convinced that I can foresee better the consequences and the results of things and actions."[18]

3. Proper Conduct*

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

* * *

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

January 1929

* * *

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

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

* * *

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

* * *

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

28 January 1960

* * *

Sexual relations are forbidden in the Ashram.

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

12 June 1971

* * *

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

4. No Politics*

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

* * *

…If the nations or the governments who are blindly the instruments of the divine forces were perfectly pure and divine in their processes and forms of action as well as in the inspiration they receive so ignorantly, they would be invincible because the divine forces themselves are invincible. It is the

mixture in the outward expression that gives to the Asura the right to defeat them.

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

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

4 July 1940

* * *

A DECLARATION

Sri Aurobindo withdrew from politics; and, in his Ashram, a most important rule is that one must abstain from all politics – not because Sri Aurobindo did not concern himself with the happenings of the world, but because politics, as it is practised, is a low and ugly thing, wholly dominated by falsehood, deceit, injustice, misuse of power and violence; because to succeed in politics one has to cultivate in oneself hypocrisy, duplicity and unscrupulous ambition.

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

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

25 April 1954

* * *

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

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

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

* * *

A Declaration

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

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

This said, our position is clear.

We do not fight against any creed, any religion.

We do not fight against any form of government.

We do not fight against any social class.

We do not fight against any nation or civilisation.

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

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

16 February 1965

* * *

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

Never doubt such an experience. It is exactly the condition in which everybody ought to have been, the condition I was bringing down on the Ashram, and if it had been shared by all, nothing could have happened, all the most violent attacks would have been in vain."[20]

1965

5. Comfort and Happiness*

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

14 April 1936

* * *

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

* * *

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

13 January 1947

* * *

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

2 October 1959

* * *

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

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

The Divine knows better than we do what is good

for the progress of the world and of ourselves."[21]

19 August 1967

6. Coming to the Ashram*

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

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

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

Be assured of our unfailing help and protection.

3 February 1931

* * *

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

25 June 1932

* * *

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

6 June 1954

* * *

It is indeed indispensable that something should change radically in your nature before you are fit for staying here. You are far too ego-centric to lead a spiritual life; and it is also the cause of this catastrophe and of the suffering it has brought to you, which is the natural consequence of the whole affair. Indeed it is good if you go to face the ordinary life now and learn to live with the others and for the others instead of making of the Ashram life an excuse for living selfishly for yourself."[22]

7. Leaving the Ashram*

"*It is hard for me to understand how X who had been so absorbed in Yoga for years, who had been considered by you to have the nature of the Saints, could drift away from you and have a fall from the Yogic life.*

The mistake in your psychology is its excessive simplification. You look at one side and with exaggerated emphasis and ignore the rest. **A person may have certain qualities but not to perfection, and there is in the subconscient the very contradiction of these qualities. If one does not take care to eliminate this contradiction, then at any moment under the pressure of circumstances**

what is in the subconscient may rise up with force and bring about a collapse, what is called a fall from the Yoga.

30 November 1943

* * *

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

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

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

* * *

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

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

* * *

As for your question, "Where do you fit?", the world is full of people like you, so you would fit quite well with the world, if – for there is an if – if you were not divided inside yourself. The cause of all your trouble is that you do not fit

with yourself, or rather that your exterior being and its actions do not fit at all with your soul, and as your soul is sufficiently awake, it is this clash in you that puts you in difficulties.

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

This advice is the best help I can give you."[23]

8. Relations with Persons Outside the Ashram*

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

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

26 January 1962

* * *

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

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

'You must know that this silence is faithfulness to the Divine's work.' "[24]

9. Finance and Economy*

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

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

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

* * *

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

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

* * *

If business cannot be done with the true attitude of consecration to the Divine, then business will be stopped and banned from the Ashram as politics are banned for the same reason.

So unless the consciousness of the sadhaks recovers from this sad condition of confusion and pettiness, I shall find myself under the necessity of forbidding all commercial activities as it will be proved that they cannot be done in the true spirit."[25]

27 May 1955

10. Organisation and Work*

"I do not give positions to the sadhaks – I give them work; and to all I give an equal opportunity. It is those who prove to be most capable and most sincere, honest and faithful that have the biggest amount of work and the greatest responsibility.

Whatever the external circumstances, they are, without exception, the objective projection of what is inside yourself. When in your work you find something giving trouble outside, look within and you will find in yourself the corresponding difficulty.

Change yourself and the circumstances will change.

26 June 1954

* * *

There are honest people but they do not have the capacity to work. There are capable people but they are not honest in their work. When I find someone both honest and capable he becomes very precious.

8 August 1955

* * *

Formerly I used to keep control over everything. Nothing would be done without my first knowing and approving of it. Afterwards I adopted a different mode of acting. I withdrew

from all the details and kept myself at a distance, watching things from above, as it were, and sending the right inspiration to each worker in his own field.

This change was necessary for the worker's spiritual development. He has to become aware of my influence inwardly. But he can receive it only if all the workers collaborate. Without collaboration the right inspiration will not be effective. The action from above has a wide sweep: it covers all the departments and is one harmonious whole. If walls are set up in the field of work, dividing and breaking it up, the work can never be according to the spiritual Will.

So bear this in mind: no collaboration, no right working.

1 December 1957

* * *

Without discipline no proper work is possible.

Without discipline no proper life is possible.

And above all, without discipline no Sadhana is possible.

Each department has necessarily a discipline and you must follow the discipline of your department.

Personal feelings, grudges and misunderstandings must never interfere with the work which is done as a service to the Divine and not for human interests.

Your service to the Divine must be scrupulously honest, disinterested and unselfish, otherwise it has no value.

25 January 1965

* * *

In the Ashram, negligence in work is treachery.

15 March 1969

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The Mother wants that the people responsible for receiving the visitors should always be very polite and gentle in their behaviour towards them. High and low, young and old, whether they are well-dressed or ill-clad, all should always be received properly with benevolence and good behaviour. It is not necessary that the better dressed people may be more fit for being received well in this Ashram. It should not be that we give more care to the people with a motor car than to an ordinary man looking like a beggar. We must never forget that they are as much human as we are and we have no right to think that we are at the top of the scale.

And our politeness should not be merely an outer form, stiff politeness, so to say. It must be something coming from within. Whatever may be the difficulties and whatever may be the circumstances – Mother fully knows even to the minutest detail the circumstances, when we lose our temper and get irritated in our work, and knowing that fully well she says – **whatever may be the circumstances, rudeness or curt behaviour is never permissible.**"[26]

9 May 1957

11. Paid Workers*

"A servant is not a convict and must be allowed some amount of liberty and free movement.

* * *

I am sure that servants behave according to the way they are treated.

10 March 1935

* * *

It is very bad to constantly rebuke servants – the less

you scold them, the better it is. When X asks you to scold them you must refuse to do so and tell him that I have forbidden you to do it.

As for your co-workers, each one must be left free to do according to his own feelings.

My love and blessings."[27]

16 May 1940

* * *

"Don't be indulgent, don't be severe.

They should know that you see everything, but you should not scold them."[28]

2 July 1968

12. General*

"It is vanity and selfishness that prevent the sadhaks from taking the teaching in a good spirit."[29]

10 May 1944

* * *

"*(About A. B. Purani, a disciple who passed away on 11 December 1965)*

Purani

His higher intellectual part has gone to Sri Aurobindo and united with him.

His psychic is with me, and he is very happy and in peace.

His vital is still helping those who seek his help.

5 March 1966

* * *

(About Pavitra [Philippe Barbier Saint-Hilaire], a disciple who passed away on 16 May 1969)

It was very interesting, the experience I had that night. Nothing like it I ever had in my life. It was the night before the day he passed away. The time was nine o'clock. I felt he was withdrawing, withdrawing in an extraordinary manner. He was coming out of himself and gathering and pouring himself into me. He was coming out consciously and deliberately with the full force of a concentrated will. He continued to do so steadily, ceaselessly for hours. It ended at about one o'clock, I looked at the time.

There was no slackness or interruption or stop at any moment. It was throughout the same steady continuous flow, without a break, without a diminution in the strength. Such a concentrated undiminishing stream it was. The process continued until he was wholly within me as though he was pumping and exhausting all he was in the body till the last drop. I say it was wonderful – I never experienced such a thing. The flow stopped when there was very little left in the body: I let the body remain as long as it was needed for the work to continue, till long, quite long after the doctors declared it dead.

As he was in life, he could not have done the thing, I did not expect it of him, it must have been some past life of his that was at work and did the thing. Not many Yogis, not even the greatest among them could do such a thing. There he is within here, quite wakeful, looking in a rather amused way at what you people are doing. He is merged in me wholly, that is dwelling within me, not dissolved: he has his personality intact. Amrita is different. He is there outside, one of you, one among

you people moving about. At times, of course, when he wants to take rest and repose he comes and lodges here. A remarkable story. A great and very difficult thing Pavitra has done."[30]

25 May 1969

* * *

"You must use everything for the purpose for which it is given, otherwise you commit a crime. I am not speaking merely of physical things. All the inner things that I am giving you all the time, all the strength, light, energy and life that are being poured into you all the time, are meant for the service of the Divine, for the sake of transforming you. If you use them for any other purpose, you are a robber and your crime is the worst possible.§

* * *

When I report to you about the doings of others, does it mean that I complain against them and is it right to do that?

It all depends upon your attitude. If you report a matter with a spirit of vengeance against someone or to show your superiority or with any other personal motive, then it is absolutely wrong and you should not do that. But the true way is that you should be like a mirror and reflect faithfully whatever you see. Don't give your personal colouring and be quite dispassionate. If there is something wrong in the mirror itself, then I can correct it. But you must try to make sure that your mirror does not distort the picture.§

* * *

Of course it is bad to complain against anybody. But what X thinks is not correct. If you always remained in meditation, then and then only could you say that you see no

evil, hear no evil and speak no evil. But when you are in the field of work, you have to give me the information. Don't sit down to judge. Be like a mirror and give the correct image of what you see. It is possible your mirror may be defective, but that is my business and I shall see to it. You have to do your best, to give a correct image according to your light.§"[31]

* * *

IV. Words of The Mother (Volume 13), Auroville

1. Aims and Principles*

"Auroville wants to be a universal town where men and women of all countries are able to live in peace and progressive harmony, above all creeds, all politics and all nationalities.

The purpose of Auroville is to realise human unity.

8 September 1965

* * *

1. Who has taken the initiative for the construction of Auroville?

The Supreme Lord.

2. Who participates in the financing of Auroville?

The Supreme Lord.

3. If one wants to live in Auroville, what does it imply for oneself?

To try to attain the Supreme Perfection.

4. Must one be a student of yoga in order to live in Auroville?

All life is yoga. Therefore one cannot live without practising the supreme yoga.

5. What will be the Ashram's role in Auroville?

Whatever the Supreme Lord wants it to be.

6. Will there be camping-grounds in Auroville?

All things are as they should be, when they should be.

7. Will family life continue in Auroville?

If one has not gone beyond that.

8. Can one retain one's religion in Auroville?

If one has not gone beyond that.

9. Can one be an atheist in Auroville?

If one has not gone beyond that.

10. Will there be a social life in Auroville?

If one has not gone beyond that.

11. Will there be compulsory community activities in Auroville?

Nothing is compulsory.

12. Will money be used in Auroville?

No, Auroville will have money relations only with the outside world.

13. How will work be organised and distributed in Auroville?

'Money would no longer be the sovereign lord; individual worth would have a far greater importance than that of material wealth and social standing. There, work would not be a way to earn one's living but a way to express oneself and to develop one's capacities and possibilities while being of service to the community as a whole, which, for its own part, would provide for each individual's subsistence and sphere of action.'*

14. What will be the relations between the inhabitants of Auroville and the outside world?

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* *Extract from "A Dream", an essay by the Mother.*

Each person is allowed full freedom. The external relations of residents in Auroville will be established for each one according to his personal aspiration and his activities within Auroville.

15. Who will own the land and buildings of Auroville?

The Supreme Lord.

16. What languages will be used for teaching?

All the spoken languages of the earth.

17. What will be the means of transport in Auroville?

We do not know.§

1965

* * *

Auroville is going well and is becoming more and more real, but its realisation does not proceed in the usual human way and it is more visible to the inner consciousness than to the outer eye.§

January 1966

* * *

You say that Auroville is a dream. Yes, it is a "dream" of the Lord and generally these "dreams" turn out to be *true* – much more true than the human so-called realities!

20 May 1966

* * *

Humanity is not the last rung of the terrestrial creation. Evolution continues and man will be surpassed. It is for each individual to know whether he wants to participate in the advent of this new species.

For those who are satisfied with the world as it is,

Auroville obviously has no reason to exist."[32]

August 1966

* * *

"Conditions for living in Auroville

From the psychological point of view, the required conditions are:

(1) To be convinced of the essential unity of mankind and to have the will to collaborate for the material realisation of that unity;

(2) To have the will to collaborate in all that furthers future realisations.

The material conditions will be worked out as the realisation proceeds.

19 June 1967

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The aims of Auroville
An effective human unity
Peace upon earth

* * *

Auroville the City
at the service of Truth"[33]

28 February 1968

* * *

"Greetings from Auroville to all men of good will.

Are invited to Auroville all those who thirst for progress and aspire to a higher and truer life.

28 February 1968

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AUROVILLE CHARTER

1) Auroville belongs to nobody in particular. Auroville belongs to humanity as a whole.

But to live in Auroville one must be the willing servitor of the Divine Consciousness.

2) Auroville will be the place of an unending education, of constant progress, and a youth that never ages.

3) Auroville wants to be the bridge between the past and the future.

Taking advantage of all discoveries from without and from within, Auroville will boldly spring towards future realisations.

4) Auroville will be a site of material and spiritual researches for a living embodiment of an actual human unity."[34]

28 February 1968

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"What is the difference between the Ashram and Auroville?

The Ashram will retain its true role of pioneer, inspirer and guide.

Auroville is the attempt towards collective realisation."[35]

June 1968

* * *

"It is not for comfort and satisfaction of desires that one comes to Auroville; it is for the growth of consciousness and consecration to the Truth that has to be realised.

Unselfishness is the first need to participate in the creation of Auroville.

5 November 1968

* * *

Divine Mother,

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

The opposition between spirituality and material life, the division between the two has no sense for me as, in truth, life and the spirit are one and it is in and by the physical work that the highest Spirit must be manifested.

19 April 1968

* * *

Divine Mother,

Is there any reason why in Auroville we should have to compromise with the truth out of a feeling of expediency or material gain?

The very fact of living and acting is a compromise because the world is not yet living under the law of Truth."[36]

7 June 1968

* * *

"All those who wish to live and work at Auroville must have an integral goodwill, a constant aspiration to know the Truth and to submit to it, enough plasticity to confront the exigencies of work and an endless will to progress so as to move forward towards the ultimate Truth.

And, finally, a word of advice: be more concerned with your own faults than with those of others. If each one worked seriously at his own self-perfection, the perfection

of the whole would follow automatically.§"[37]

6 February 1969

* * *

"Freedom is possible only in union with the Divine.

To unite with the Divine one must have conquered in oneself the very possibility of desire."[38]

28 February 1969

* * *

"Every good Aurovilian should strive to free himself from all desires, all preferences and all repulsions.

Equality in the face of all circumstances is the chief aim to be attained in order to live in Auroville.

* * *

Quarrels are altogether contrary to the spirit of Auroville."[39]

* * *

"*What is the fundamental difference between the ideal of the Ashram and the ideal of Auroville?*

There is no fundamental difference in the attitude towards the future and the service of the Divine.

But the people in the Ashram are considered to have consecrated their lives to Yoga (except, of course, the students who are here only for their studies and who are not expected to have made their choice in life).

Whereas in Auroville simply the good will to make a collective experiment for the progress of humanity is sufficient to gain admittance."[40]

10 November 1969

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"To all those who want to live for the future:

A physical work is as indispensable to the balance of the body as food.

To eat without working causes a serious imbalance.

February 1970

* * *

You must all agree.

That is *the only way* to do good work.

2 April 1970

* * *

For everyone to agree each one must rise to the summit of his consciousness; it is on the heights that harmony is created."[41]

April 1970

* * *

"Auroville and the Religions

We want the Truth.

For most men, it is what they want that they label truth.

The Aurovilians must want the Truth whatever it may be. Auroville is for those who want to live a life essentially divine but who renounce all religions whether they be ancient, modern, new or future.

It is only in experience that there can be knowledge of the Truth.

No one ought to speak of the Divine unless he has had experience of the Divine.

Get experience of the Divine, then alone will you have the right to speak of it.

The objective study of religions will be a part of the historical study of the development of human consciousness.

Religions make up part of the history of mankind and it is in this guise that they will be studied at Auroville – not as beliefs to which one ought or ought not to adhere, but as part of a process in the development of human consciousness which should lead man towards his superior realisation.

PROGRAMME

Research through experience of the

Supreme Truth

A life divine

but

NO RELIGIONS

Our research will not be a search effected by mystic means. It is in life itself that we wish to find the Divine. And it is through this discovery that life can really be transformed.

2 May 1970

* * *

The notion of religion is most often linked to the search for God. Should religion be understood in this context only? As a matter of fact, are there not nowadays other forms of religion?

We give the name of religion to any concept of the world or the universe which is presented as the exclusive Truth in which one must have an absolute faith, generally because this Truth is declared to be the result of a revelation.

Most religions affirm the existence of a God and the rules to be followed to obey Him, but there are some Godless

religions, such as socio-political organisations which, in the name of an Ideal or the State, claim the same right to be obeyed.

To seek Truth freely and to approach it freely along his own lines is a man's right. But each one should know that his discovery is good for him alone and it is not to be imposed on others.

13 May 1970

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At Auroville nothing belongs to anyone in particular. All is collective property. To be utilised with my blessings for the welfare of all."[42]

14 May 1970

* * *

"True spirituality lies in the service of the divine work.

To refuse to work for all is only a demonstration of selfishness, and has no spiritual value.

The first thing to do to be able to live in Auroville is to consent to free oneself from one's ego."[43]

24 February 1971

* * *

"Is it to satisfy little personal needs that you have come to Auroville?

That was really not necessary. The ordinary world is there for that.

One comes to Auroville to realise a divine life which wants to manifest on earth.

Each one should make an effort in this direction and not

remain hypnotised by the so-called "needs" which are nothing but personal fancies.

Look upward and forward, strive to surmount the animal human nature. Make the resolution and you will see that you are helped on the way."[44]

3 March 1971

* * *

"Auroville must not lie. Everyone who aspires to be an Aurovilian must make the resolution never to tell a lie."[45]

28 August 1971

* * *

"**There is only one solution for falsehood: it is to cure in ourselves all that contradicts in our consciousness the presence of the Divine.**"[46]

31 December 1972

2. Matrimandir*

"The Matrimandir wants to be the symbol of the Divine's answer to man's aspiration for perfection.

Union with the Divine manifesting in a progressive human unity.

14 August 1970

* * *

The Matrimandir wants to be the symbol of the Universal Mother according to Sri Aurobindo's teaching.

* * *

The Matrimandir will be the soul of Auroville.

The sooner the soul is there, the better it will be for

everybody and especially for the Aurovilians."[47]

15 November 1970

* * *

"There is only one Matrimandir, the Matrimandir of Auroville.

The others must have another name."[48]

5 October 1971

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"(Significance of the four pillars)

North	Mahakali	East	Mahalakshmi
South	Maheshwari	West	Mahasaraswati

* * *

(*Significance of the twelve underground rooms which will radiate from the Matrimandir foundation*)

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

July 1972

* * *

(*Significance of the twelve gardens surrounding the Matrimandir*)

Existence, Consciousness, Bliss, Light, Life, Power, Wealth, Utility, Progress, Youth, Harmony, Perfection.

3. Community Affairs*

"(***Someone asked whether chemical fertilisers and pesticides should be used in Auroville.***)

NO, NO, NO.

Auroville should not fall back into old errors which belong to a past that is trying to revive.

March 1971

* * *

Cultivation without chemical fertilisers and dangerous insecticides is advisable."[50]

1971

* * *

"... Of course the whole idea of marriage is amusing because I consider the thing childish.

You know in Auroville there will be no marriages. If a man and a woman love each other and want to live together they may do so without any ceremony. If they want to separate they can also do so freely. Why should people be compelled to stay together when they have ceased to love each other?

A lot of crimes would be prevented if people were free in this respect. They would not have to hide things from one another or even commit crimes to be separated. Of course, if they truly love each other they will continue to live together always naturally, without being forced to do so by any law. That is why this ceremony and ritual of marriage is so childish.

Children born in Auroville will have no family name. They will have just the first name.§

15 June 1968

(*Mother suggested that the following letter of hers about marriage be published with the statement above.*)

To unite your physical lives, your material interests, to become partners in order to face together the difficulties and successes, the defeats and victories of life – that is the very

foundation of marriage, but you already know that it is not enough.

To be united in your sensations, to have the same aesthetic tastes and enjoyments, to be moved in common by the same things, one through the other and one for the other – that is good, that is necessary, but it is not enough.

To be one in your deeper feelings, to keep a mutual affection and tenderness that never vary in spite of all the blows of life and can withstand every weariness and irritation and disappointment, to be always and on every occasion happy, extremely happy, to be together, to find in every circumstance tranquillity, peace and joy in each other – that is good, that is very good, that is indispensable, but it is not enough.

To unite your minds, to harmonise your thoughts and make them complementary, to share your intellectual preoccupations and discoveries; in short, to make your sphere of mental activity identical through a widening and enrichment acquired by both at once – that is good, that is absolutely necessary, but it is not enough.

Beyond all that, in the depths, at the centre, at the summit of the being, there is a Supreme Truth of being, an Eternal Light, independent of all the circumstances of birth, country, environment, education; That is the origin, cause and master of our spiritual development; it is That which gives a permanent direction to our lives; it is That which determines our destinies; it is in the consciousness of That that you must unite. To be one in aspiration and ascension, to move forward at the same pace on the same spiritual path, that is the secret of a lasting union."[51]

March 1933

* * *

"Drugs are prohibited in Auroville.

If there are any who take them, they do it deceitfully.

The ideal Aurovilian, eager to become conscious of the Divine Consciousness, takes neither tobacco, nor alcohol, nor drugs."[52]

February 1971

* * *

"***Is it true, Mother, that though you do not want drugs to be taken at Aspiration, you tolerate them on the other hand at the Centre or in other parts of Auroville?***

This is a lie.

I have said, *no drugs in Auroville*, and I do not go back on my word.

Is it true that essentially you are not against the experience?

This so-called experience warps the development and damages the consciousness; on the pathway to the Divine it is a fall into the rut.

This is clear, I think."[53]

15 April 1971

* * *

"Sexual activities bind man to the animal and they will be completely transformed in the future.

Those who want to work for the future and prepare themselves to live it, would do well not to be hypnotised by this subject which animalises the consciousness. Above all, do not associate it with love in your thought, for they really have nothing to do with each other."[54]

23 November 1971

* * *

"**From the spiritual point of view, India is the foremost country in the world. Her mission is to set the example of spirituality. Sri Aurobindo came on earth to teach this to the world.**

This fact is so obvious that a simple and ignorant peasant here is, in his heart, closer to the Divine than the intellectuals of Europe.

All those who want to become Aurovilians must know this and behave accordingly; otherwise they are unworthy of being Aurovilians."[55]

8 February 1972

4. Early Talks*

"*June 1965*

Have you heard of Auroville?

For a long time, I had a plan of the "ideal town", but that was during Sri Aurobindo's lifetime, with Sri Aurobindo living at the centre. Afterwards, I was no longer interested. Then the idea of Auroville – I gave the name Auroville – was taken up again, but from the other end: instead of the formation having to find the place, it was the place – near the lake – which gave birth to the formation, and until now I took only a very minor interest in it, for I had received nothing directly. Then our little A took it into her head to have a house there, by the lake, and to have a house for me next to hers, and to offer it to me. And she wrote me all her dreams: one or two sentences suddenly stirred an old, old memory of something which had tried to manifest – a creation – when I was very young and which had again started trying to manifest

at the very beginning of the century, when I was with Théon. Then all that was forgotten. It came back with this letter; all at once, I had my plan for Auroville. Now I have my overall plan, I am waiting for B to draw the detailed plans, for I had said from the beginning: "B will be the architect", and I wrote to B. When he came here last year, he went to see Chandigarh, the town built by Le Corbusier, up there in the Punjab, and he was not very happy. It seems quite ordinary to me – I know nothing about it, I haven't seen it, I only saw some photographs which were horrible. And while he was speaking to me, I could see that he felt, "Oh, if only I had a town to build!..." So I wrote to him: "If you want, I have a town to build." He is happy. He is coming. When he comes, I shall show him my plan and he will build the town. …"[56]

* * *

"'*Auroville will be a self-supporting township.'*

I want to insist on the fact that it will be an experiment, it is for making experiments – experiments, research, study. Auroville will be a city that will try to be, or will tend to become, or attempt to be "self-supporting", that is to say..."[57]

* * *

"…the participation in the well-being and life of the town as a whole is not something calculated on an individual basis; that is, this individual should give so much, it is not like that. It is calculated according to the means, the activity, the capacity for production; it is not the democratic idea which cuts everything up into equal pieces, which is an absurd machinery. It is calculated according to one's means: one who has much gives much, one who has little gives little; one who is strong works hard, one who is not strong does something else. You

see, it is something truer, deeper. That is why I make no attempt to explain now, because people will start to make all kinds of complaints. All this must come about automatically, so to speak, with the growth of the city, in the true spirit. That is why this note is extremely concise."[58]

* * *

30 December 1967

"…The organisation should be such, should be so arranged, that the material needs of everyone are assured, not according to ideas of rights and equality, but on the basis of the minimum needs. And once that is established, each one should be free to organise his life according to – not according to his financial means, but his inner capacities.

'No rules or laws are being framed. Things will get formulated as the underlying truth of the township emerges and takes shape progressively. We do not anticipate.'

What I mean is that usually – always so far, and now more and more – men lay down mental rules according to their conceptions and ideals, and then they apply them (*Mother brings down her fist to show the world in the grip of mind*), and that is absolutely false, it is arbitrary, unreal – and the result is that things revolt or wither and disappear.... It is the experience of life itself that should slowly elaborate rules which are as flexible and wide as possible, to be always progressive. Nothing should be fixed.

That is the great error of governments; they make a framework and say, "There you are, we have set this up and now we must live by it", and so of course they crush life and prevent it from progressing. Life itself must develop more and more in a progression towards Light,

Knowledge, Power, little by little establishing rules that are as general as possible, so that they can be extremely flexible and change with the need – and change as quickly as the needs and habits do.

(*Silence*)

The problem finally comes down to this: to replace the mental government of the intelligence by the government of a spiritualised consciousness.

* * *

February 1968

One must have an absolutely transparent sincerity. Lack of sincerity is the cause of the difficulties we meet at present. Insincerity is in all men. There are perhaps a hundred men on earth who are totally sincere. Man's very nature makes him insincere – it is very complicated, for he is constantly deceiving himself, hiding the truth from himself, making excuses for himself. Yoga is the way to become sincere in all parts of the being.

It is difficult to be sincere, but at least one can be mentally sincere; this is what can be demanded of Aurovilians. The force is there, present as never before; man's insincerity prevents it from descending, from being felt. The world lives in falsehood, all relations between men have until now been based on falsehood and deceit. Diplomatic relations between nations are based on falsehood. They claim to want peace, and meanwhile they are arming themselves. Only a transparent sincerity in man and among nations can usher in a transformed world.

Auroville is the first attempt in this experiment. A new world will be born; if men are willing to make an effort for transformation, to seek for sincerity, it is possible. From

animal to man, thousands of years were needed; today, with his mind, man can will and hasten a transformation towards a man who shall be God.

This transformation by the help of the mind – by self-analysis – is a first step; afterwards, it is necessary to transform the vital impulses: that is much more difficult, and especially to transform the physical. Every cell in our bodies must become conscious. This is the work I am doing here; it will enable the conquest of death. That is another story; that will be the humanity of the future, perhaps after hundreds of years, perhaps sooner. It will depend on men, on nations. Auroville is the first step towards this goal.§"[59]

* * *

10 April 1968

"Apropos Auroville: on money and government.

The conflict about money is what might be called a "conflict of ownership", but the truth is that money belongs to no one. This idea of *possessing* money has warped everything. Money should not be a "possession": like power it is a means of action which is given to you, but you must use it according to... what we can call the "will of the Giver", that is, in an impersonal and enlightened way. If you are a good instrument for diffusing and utilising money, then it comes to you, and it comes to you in proportion to your capacity to use it as it is meant to be used. That is the true mechanism.

The true attitude is this: money is a force intended for the work on earth, the work required to prepare the earth to receive and manifest the divine forces, and it – that is, the power of utilising it – must come into the hands of those who have the clearest, most comprehensive and truest vision.

To start with, the first thing (but this is elementary) is not to have the sense of possession – what does it mean, "it is mine"?... Now, I don't quite understand. Why do people want it to belong to them? – so that they can use it as they like and do what they want with it and handle it according to their own conceptions? That's how it is. On the other hand, yes, there are people who like to store it up somewhere... but that is a disease. To be sure of always having some, they hoard it.

But if people understood that one should be like a receiving and transmitting station and that the wider the range (just the opposite of personal), the more impersonal, comprehensive and wide it is, the most force it can hold ("force" that is translated materially: notes and coins). This power to hold is proportional to the capacity to use the money in the best way – "best" in terms of the general progress: the widest vision, the greatest understanding and the most enlightened, exact and true usage, not according to the warped needs of the ego but according to the general need of the earth for its evolution and development. That is to say, the widest vision will have the largest capacity.

Behind all wrong movements, there is a true movement; there is a joy in being able to direct, utilise, organise in such a way that there is a minimum of waste and the maximum of result. It is a very interesting vision to have. And this must be the true side in people who want to accumulate money: it is the capacity to use it on a very large scale. Then, there are those who very much like to have it and spend it; that is something else – they are generous natures, neither regulated nor organised. But the joy of being able to satisfy all *true* needs, all necessities, is good. It is like the joy of changing a sickness into health, a falsehood into truth, a suffering into joy; it is

the same thing: to change an artificial and foolish need – which does not correspond to anything natural – into a possibility which becomes something quite natural. So much money is needed to do this or that or the other, so much is needed to arrange this, to repair that, to build this, to organise that – that is good. And I understand that people like to be the channels through which the money goes exactly where it is needed. That must be the true movement in people who like to... translated into foolish egoism, who need to appropriate.

When the need to accumulate and the need to spend (which are both blind and ignorant) are combined, they can lead to a clear vision and a most efficient utilisation. That is good.

Then there comes, slowly and slowly, the possibility of putting it into practice.

But, naturally, the need is for very clear heads and for intermediaries of high integrity (!) to be able to be everywhere at the same time and do all at the same time. Then this famous question of money would be solved.

Money does not belong to anybody. Money is a collective possession which should be used only by those who have an integral, comprehensive and universal vision. I would add something to that: not only integral and comprehensive, but essentially *true* as well; a vision which can tell the difference between a use which is in accord with the universal progress, and a use which could be termed fanciful. But these are details, for even the mistakes, even, from a certain standpoint, the waste, help the general progress: these are lessons learned the hard way."[60]

* * *

10 April 1968

"…All those who participate in the experiment should be absolutely convinced that the highest consciousness is the best judge of the most material things. **What has ruined India is this idea that the higher consciousness deals with higher things and that lower things do not interest it at all, and that it understands nothing about them! That has been the ruin of India. Well, this error must be completely eradicated. It is the highest consciousness which sees most clearly – most clearly and most truly – what the needs of the most material things must be.**

With that, a new type of government could be tried."[61]

* * *

31 May 1969

"I saw X today and I was telling him that the whole organisation of the arts and sports, even of food and all the rest, was ready in the subtle physical – ready to come down and embody itself – and I told him, 'What is needed is just a handful of earth (*gesture of cupping the hands*), a handful of earth where one could grow the plant.... One must find a handful of earth to let it grow.' "[62]

5. Aspiration Talks*

26 May 1970

"…The first thing to do is not to act for yourself but to act in obedience to the Divine, to express the divine Will. For your part, you have no orders to give. As long as it is a personal will, a personal desire, it is not the true thing, and you cannot... Not only is it not the true thing, but you cannot know the true thing!

That must be (*gesture of rejecting something forcefully*)... *that must be expelled*!

That is why alone, we are nothing at all. This is life. We do not act for ourselves. We do not act from our personal will and for a personal result. We act only by the divine Will and for the divine Will. So much so, that effortlessly, spontaneously, we can feel the greatest tenderness for our physical enemy. When you have felt that, you will understand. That is the whole limitation, the whole limitation. …"[63]

* * *

2 June 1970

"…From the point of view of behaviour, of more-down-to-earth things, for example: We want to be free from all moral and social conventions. But that is where we have to be very careful! One must not liberate oneself from these things by sinking below them into licence and the blind satisfaction of desires; one must liberate oneself from these conventions by rising above them and by eliminating desires, and replace moral rules by obedience to the Divine. …"[64]

6. Last Talk*

30 March 1972

"Since we have set aside all conventions, immediately everybody thinks: "Ah! Nice place to satisfy our desires." And they nearly all come with that intention.

And because I built a maternity clinic for the children of people I was obliged to send away from the Ashram, so that they would have a place to have their children, people think that the maternity clinic is intended for all illegitimate children.

I am not concerned about legality, I am not concerned about laws or conventions. But what I do want is a more divine life and not an animal life.

And they turn freedom into license, they use it to satisfy their desires. And all the things that we have truly worked all our lives to master, they indulge in – a dissipation. I am absolutely disgusted.

We are here to give up all desires and turn towards the Divine and to become conscious of the Divine. The Divine we seek is not remote and inaccessible. He is at the core of His own creation and what He wants us to do is to find Him, and by our personal transformation to become capable of knowing Him, of uniting with Him and, in the end, of manifesting Him consciously. This is what we should consecrate ourselves to, this is our true reason for existence. And our first step towards this sublime realisation is the manifestation of the supramental Consciousness.

To realise and manifest the Divine in our own lives is the way, not to become animals and live like cats and dogs. Just the opposite! **The greater part of the population of Auroville is a subhumanity instead of a superhumanity. Well, it is time for all that to come to an end.**

There are people who have come just like that, and now when I tell them: "This won't do at all," they answer: 'Oh, we didn't come here for that!'

How I would like to be able to go and tell them all to their faces that they are mistaken, that things are not like that. But I think it is time to write it down.

How pretty it is, a very pretty humanity!

But, Sweet Mother, your force is extremely active right now.

Yes, I know. I know, when I am in this state I see the Force all the time – it is not my force, it is the Divine Force. As for myself, I try, I try to be like that. This body tries to be simply... simply a transmitter, as transparent as possible, as impersonal as possible. So that the Divine can do what He wants.

(*Silence*)

Yesterday, it was fifty-eight years since I came here for the first time. For fifty-eight years I have been working *for that*, for the body to be as transparent and as immaterial as possible, in other words, not to be an obstruction to the Force that is coming down.

Now, now it is the body, the body itself that wants it with all its cells. That is the only reason for its existence. To try, to try to realise on earth a purely transparent, translucid element which would allow the Force to act without distorting it."[65]

V. Words of The Mother (Volume 13), India

"…Let the soul of India live forever!

3 June 1947

* * *

The Soul of India is one and indivisible. India is conscious of her mission in the world. She is waiting for the exterior means of manifestation.

6 June 1947

* * *

INVOCATION

15 August 1947

O our Mother, O Soul of India, Mother who hast never forsaken thy children even in the days of darkest depression, even when they turned away from thy voice, served other masters and denied thee, now when they have arisen and the light is on thy face in this dawn of thy liberation, in this great hour we salute thee. Guide us so that the horizon of freedom opening before us may be also a horizon of true greatness and of thy true life in the community of the nations. Guide us so that we may be always on the side of great ideals and show to men thy true visage, as a leader in the ways of the spirit and a friend and helper of all the peoples.

* * *

(*About "the Mother's flag", which contains her symbol in gold centred on a silver-blue background*)

It is the flag of India's spiritual mission. And in the

accomplishment of this mission will India's unity be accomplished.

15 August 1947

* * *

It is by being sincere, courageous, enduring and honest that you can best serve your country, make it one and great in the world.

October 1948

* * *

India must be saved for the good of the world since India alone can lead the world to peace and a new world order.§

February 1954

* * *

Divine Power alone can help India. If you can build faith and cohesion in the country it is much more powerful than any man-made power.§

February 1954

* * *

There must be a group forming a strong body of cohesive will with the spiritual knowledge to save India and the world. It is India that can bring Truth in the world. By manifestation of the Divine Will and Power alone, India can preach her message to the world and not by imitating the materialism of the West. By following the Divine Will India shall shine at the top of the spiritual mountain and show the way of Truth and organise world unity.§

February 1954

* * *

The future of India is very clear. India is the Guru of the world. The future structure of the world depends on India. India is the living soul. India is incarnating the spiritual knowledge in the world. The Government of India ought to recognise the significance of India in this sphere and plan their action accordingly. §"[66]

February 1954

* * *

"India must rise to the height of her mission and proclaim the Truth to the world.

15 November 1955

* * *

I pray to you to save India from the Indians.

Yes, it seems rather necessary.

1955

* * *

The future of India is luminous in spite of its present gloom."[67]

1957

* * *

"True spirituality is not to renounce life, but to make life perfect with the Divine Perfection.

This is what India must show to the world now.

26 January 1963

* * *

If you were asked to sum up, just in one sentence, your vision of India, what would be your answer?

India's true destiny is to be the Guru of the world. . . ."[68]

Published 26 January 1964

* * *

"**Nehru leaves his body but his soul is one with the Soul of India that lives for Eternity.**

27 May 1964

* * *

(*About "the Mother's map of India", which includes Pakistan, Nepal, Sikkim, Bhutan, Bangladesh, Burma and Sri Lanka. The "partition" mentioned in the first sentence below is that of Pakistan and India.*)

The map was made after the partition.

It is the map of the true India in spite of all passing appearances, and it will always remain the map of the true India, whatever people may think about it.

29 July 1964

* * *

…India has or rather *had* the knowledge of the *Spirit*, but she neglected matter and suffered for it.

The West has the knowledge of matter but rejected the Spirit and suffers badly for it.

An integral education which could, with some variations, be adapted to all the nations of the world, must bring back the legitimate authority of the Spirit over a matter fully developed and utilised. …"[69]

26 July 1965

* * *

"*What illusions and delusions is our education today beset with? How could we possibly keep clear of them?*

a) The almost exclusive importance given to success, career and money.

b) Insist on the paramount importance of the contact with the Spirit and the growth and manifestation of the Truth of the being."[70]

5 August 1965

* * *

"It is for the sake and triumph of Truth that India is fighting and must fight until India and Pakistan have once more become *One* because that is the truth of their being."[71]

16 September 1965

* * *

"O India, land of light and spiritual knowledge! Wake up to your true mission in the world, show the way to union and harmony.

23 September 1967

* * *

India has become the symbolic representation of all the difficulties of modern mankind.

India will be the land of its resurrection – the resurrection to a higher and truer life.

* * *

In the whole creation the earth has a place of distinction, because unlike any other planet it is evolutionary with a psychic entity at its centre. In it, India, in particular, is a divinely chosen country.

* * *

Let us all work for the greatness of India.

14 September 1969

* * *

India must find back and manifest her soul.

* * *

India is the country where the psychic law *can and must* rule and the time has come for that *here*. Besides, it is the only possible salvation for this country whose consciousness has unfortunately been distorted by the influence and domination of a foreign nation, but which, in spite of everything, possesses a unique spiritual heritage.

Blessings.

2 August 1970

* * *

Supreme Lord, Eternal Truth
Let us obey Thee alone
and live according to
Truth.

June 1971

* * *

India shall take her true place in the world only when she will become integrally the messenger of the Divine Life.

24 April 1972

* * *

What is India?

India is not the earth, rivers and mountains of this land, neither is it a collective name for the inhabitants of this country. India is a living being, as much living as, say, Shiva. India is a goddess as Shiva is a god. If she likes, she can manifest in human form.§

* * *

It is one of the greatest weapons of the Asura at work when you are taught to shun beauty. It has been the ruin of India. The Divine manifests in the psychic as love, in the mind as knowledge, in the vital as power and in the physical as beauty. If you discard beauty it means that you are depriving the Divine of this manifestation in the material and you hand over that part to the Asura.§"[72]

* * *

"I have the deepest respect for Indian languages and continue to study Sanskrit when I have time.

* * *

The Sanskrit ought to be the national language of India.

Blessings.

19 April 1971

* * *

Hindi is good only for those who belong to a Hindi-speaking province. Sanskrit is good for all Indians.

* * *

On certain issues where You and Sri Aurobindo have given direct answers, we (Sri Aurobindo's Action) are also specific, as for instance... on the language issue where You have said for the country that (1) the regional language should be the medium of instruction, (2) Sanskrit should be the national language, and (3) English should be the international language.

Are we correct in giving these replies to such questions?

Yes.

Blessings."[73]

4 October 1971

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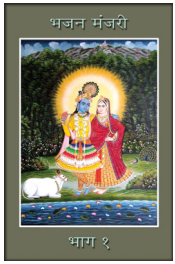
भजन प्रकाशन सूची

भजन मंजरी — १



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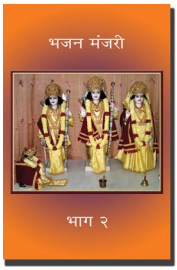

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भजन मंजरी — ३



(पेज - 148, भजन - 187)

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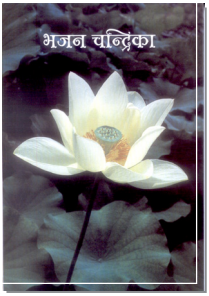
यह पुस्तक २ भागों में विभक्त है। प्रथम भाग में विविध भजन एवं द्वितीय भाग में देश भक्ति के गीत शामिल हैं।

भजन चन्द्रिका *(pp. 128)*



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यह पुस्तक तीन भागों में विभक्त है। प्रथम भाग में श्रीअरविन्द दिव्य जीवन शिक्षा केंद्र, झुन्झुनू में रचित भजनों का व द्वितीय भाग में हरिकृष्ण मंदिर, पूना में रचित भजनों का संग्रह है। तृतीय भाग में श्रीअरविन्द आश्रम, दिल्ली से प्रकाशित भजनों में से कुछ चुने हुए भजनों का संग्रह है।

RNI NO. RAJENG/2002/9480

Form IV (see rule 8)

Statement about the ownership and other particulars about the newspaper ***"The Real Awakener"*** *to be published in the first issue every year after the last day of February.*

1.	Place of publication:	Mira Ambika Bhawan, Khetan Mohalla, Jhunuhunu - 333001, Rajasthan
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	Nationality:	Indian
	Address:	Khetan House, 7, Jodhamal Road, Haridwar (Uttaranchal)
6.	Names and addresses of individuals who own the newspaper and partners or shareholders holding more than one percent of the total capital:	

I, Gopal Kedia, hereby declare that the particulars given above are true to the best of my knowledge and belief.

April 2013

(sd) Gopal Kedia
Signature of Publisher