The Real Awakener

Further Lights on the Path

Words of the Mother – 19

24th November, 2013

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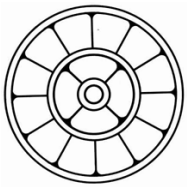
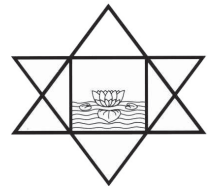


Do not take my words for a teaching. Always they are a force in action, uttered with a definite purpose, and they lose their true power when separated from that purpose.

– 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 14), Difficulties

1. Circumstances*

"It is an error or superstition to believe that an external thing or circumstance can be the cause of anything. All things and circumstances are the accompanying results of a Force that acts from behind the veil.

The Force acts and each thing reacts according to its own nature.

* * *

One must not take consequences for causes.**

* * *

Never take physical happenings at their face value. They are always a clumsy attempt to express something else, the true thing which escapes your superficial understanding.

* * *

Do not mind the apparent contradictions. There is a truth to be found behind.

* * *

I am full of sympathy but unshakably convinced that

** 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.*

each one meets in this life the circumstances which he has, inwardly and outwardly, built for himself.

11 July 1939

* * *

People keep lamenting about their lot and feel that their troubles and their unhappy reactions would go if other people and things were changed. Do you share my doubt about this feeling?

Each one is the artisan of his own miseries.

4 December 1939

* * *

It is always a mistake to complain about the circumstances of our life, for they are the outward expression of what we are ourselves.

28 July 1954

* * *

It is in oneself that there are all the obstacles, it is in oneself that there are all the difficulties, it is in oneself that there are all the darkness and all the ignorance.

16 November 1954

* * *

Addressed to People of Ill Will

The evil you have wilfully done always comes back to you under one form or another.

24 April 1969

* * *

Each one is free to do whatever he likes, but he cannot prevent his acts from bearing their natural consequences. It is

only what is done with the Divine and for the Divine that is free from the slavery of consequences.

* * *

Satisfaction does not depend on outer circumstances but on an inner condition."[1]

26 July 1954

* * *

"**There can be no physical life without an order and rhythm. When this order is changed it must be in obedience to an inner growth and not for the sake of external novelty. It is only a certain part of the surface lower vital nature which seeks always external change and novelty for its own sake.**

It is by a constant inner growth that one can find a constant newness and unfailing interest in life. There is no other satisfying way.

* * *

Mother, I want to ask you why the life we lead is so dependent on material objects.

This need not be; if the consciousness is centred elsewhere, more deeply, physical things lose much of their importance."[2]

2. Difficulties*

*(a) The Cause and Utility of Difficulties**

"The difficulties are always due to a resistance, some part or several parts of the being refusing to receive the force, the consciousness and the light put upon them and revolting against the divine influence. It is rare that somebody can

surrender entirely to the Divine's Will without having to face one or another of these difficulties. But to keep steady one's aspiration and to look at oneself with an absolute sincerity are the sure means to overcome all obstacles.

* * *

Always circumstances come to reveal the hidden weaknesses that have to be overcome.

* * *

Be absolutely convinced that everything that happens, happens in order to give us precisely the lesson we needed, and if we are sincere in the "sadhana", the lesson should be accepted with joy and gratitude.

For one who aspires to the divine life, what can the actions of a blind and ignorant humanity matter to him?

18 January 1967

* * *

If truly you love the Divine, prove it by remaining quiet and peaceful. All that comes to each one in life, comes from the Divine to teach us a lesson, and if we take it in the right spirit, we make rapid progress.

Try to do so."[3]

13 December 1967

*(b) Never Complain About Difficulties**

"**He who wants to advance on the path of perfection must never complain about the difficulties on the way, for each is an opportunity for a new progress. To complain is a sign of weakness and insincerity.**

* * *

If you are not satisfied with what you are, take advantage of the Divine's help and change yourself. If you haven't the courage to change, submit to your destiny and keep quiet.

But to constantly complain about the condition you are in, without doing anything to change it, is a waste of your time and energy.

The difficulties can disappear only when the egoistic concentration upon desires and conveniences disappears.

12 March 1958

* * *

Never worry.

Do with sincerity all you do and leave the results to the Divine's care."[4]

*(c) Forget About Difficulties**

"*My nature appears childish to me!*

One must not attach too much importance to these little things. What is important is always to keep in view the ideal that one wants to realise and always to try one's best to realise it.

6 April 1934

* * *

We must always keep in mind the big ideal and work that is to be achieved so that we should not give too much importance to small details, trifles that must not draw our attention; let them come, let them go like small clouds in the sky, which do not affect the fine weather.

* * *

We must be freed from all care for contingencies, we must be delivered from the ordinary outlook on things.

25 November 1954

* * *

Never think of a difficulty – you give it strength.

14 April 1958

* * *

Do not concentrate on an obstacle; that only strengthens it.

* * *

If you go on thinking of the trouble, it will go on increasing. If you concentrate upon it, it will swell up, it will think that it is being welcomed. But if you don't pay any attention, it will lose interest in you and go away.§

* * *

The best remedy is to stop thinking of yourself and your defects and difficulties.

Let us think *only* of the big work to be done, the ideal that Sri Aurobindo has given us to realise. *The work* and NOT how *we* do it.

I will help.

5 June 1961

* * *

Forget your difficulties. Think only of being a more and more perfect instrument for the Divine to do His work and

---

§ 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.

the Divine will conquer all your difficulties and transform you.

With love and blessings."[5]

5 March 1968

*(d) Face and Overcome Difficulties**

"**Be grateful for all ordeals, they are the shortest way to the Divine.**

* * *

The joy one experiences in living for an ideal is the sure compensation for all the difficulties of the path.

Have faith in your destiny and your road will be lit.

* * *

Those who are sincere I can help and turn easily towards the Divine. But where there is insincerity I can do very little.…

* * *

All unpleasantness should be faced with the spirit of Samata.

24 November 1932

* * *

Sadhana is always difficult and everybody has conflicting elements in his nature and it is difficult to make the vital give up its ingrained habits.

That is no reason for giving up sadhana. One has to keep up the central aspiration which is always sincere and go on steadily in spite of temporary failures; and it is then inevitable that the change will come.

With my love and blessings.

3 May 1939

* * *

To conquer the difficulties there is more power in a smile than in a sigh.

27 December 1941

* * *

Look life in the face from the soul's inner strength and become master of circumstances.

19 September 1956

* * *

Our ordeals never exceed our capacity of resistance."[6]

* * *

"Live within, do not be shaken by external circumstances.

26 July 1971

* * *

He who lives to serve the Truth is not affected by outward circumstances.

* * *

To live only for the Divine: this means to have overcome all the difficulties of the individual life."[7]

3. Mistakes*

"If errors and mistakes could not be effaced at every moment, there would be no hope of salvation for the world."[8]

* * *

"It is very good that you have become conscious of the mistakes and defects of the nature. Once you are conscious it is always possible to rise out of them and to change the nature.

23 January 1938

* * *

A mistake one denies is a mistake one refuses to set right."[9]

4. Weaknesses*

(a) Fear*

"**Fear is always a very bad adviser.**

* * *

It is the fear – more or less conscious – which does almost all the mischief.

Without fear *nothing* can happen.

* * *

Yoga and fear do not go together.

* * *

What can he fear who belongs to the Divine? Can he not walk, his soul expanding and his brow illumined, upon the path the Divine traces for him, whatever it may be, even if it is altogether incomprehensible to his limited reason?"[10]

14 October 1954

* * *

"**You can be entirely free from fear only when you have driven out of you all violence.**

* * *

Get rid of all violence and you will no longer have any fear.

* * *

Fear is hidden consent. When you are afraid of something, it means that you admit its possibility and thus

strengthen its hand. It can be said that it is a subconscient consent. Fear can be overcome in many ways. The ways of courage, faith, knowledge are some of them.§

* * *

Fear is slavery, work is liberty, courage is victory."[11]

(b) Doubt and Depression

"Doubt is not a sport to indulge in with impunity; it is a poison which drop by drop corrodes the soul.

* * *

We must decide to get rid of all doubts, they are among the worst enemies of our progress."[12]

29 July 1954

* * *

"A depression is always unreasonable as it leads nowhere. It is the most subtle enemy of the Yoga."[13]

31 May 1955

(c) Suffering*

"The world is full of sufferings and sorrows.

One should try never to be the cause of any additional suffering.

10 October 1970

* * *

The only remedy for all human suffering: divine love.

* * *

Turn towards the Divine, all your sufferings will disappear.

* * *

Do not take the sorrows of life for what they seem to be; they are in truth a way to greater achievements."[14]

(d) Laziness, Tiredness, Fatigue, Tamas*

"**It is a dangerous illness: laziness.**

30 July 1936

* * *

Tiredness shows lack of will for progress. When you feel tired or fatigued that is lack of will for progress.

Fire is always burning in you.

* * *

Fatigue comes from doing without interest the things you do.

Whatever you do you can find interest in it, provided you take it as the means of progressing; you must try to do better and better what you are doing, the will for progress must always be there and then you take interest in what you do, whatever it is. The most insignificant occupation can prove interesting if you take it that way.

But even the most attractive and important activity will soon lose all its interest for you if the will for progress towards an ideal perfection is not there while you act."[15]

(e) Material Desires*

"**Do not expect any satisfaction from physical life and you will no more be tied to it.**

* * *

For our passage in the material world, what is indispensable to our life and action is put at our disposal

according to the place we should occupy there.

The more we are consciously in contact with our inner being, the more exact are the means we are given.

3 June 1970

* * *

What is truly needed will surely come."[16]

*(f) Greed (for Food)**

"Greed for anything concerning physical consciousness, so-called necessities and comfort of whatever nature – this is one of the most serious obstacles to sadhana.

Each little satisfaction you get through greed is one step backward from the goal.

* * *

When you have a desire you are governed by the thing you desire, it takes possession of your mind and your life, and you become a slave. If you have greed for food you are no more the master of food, it is the food that masters you.

* * *

There is no easy way to get over physical animality and vital greed. It is only an obstinate perseverance that can succeed."[17]

*(g) Desires, Impulses and Self-control**

"Beware of what pulls you downward. Do not yield to any lower instinct. Keep intact your aspiration for the Divine.

* * *

Yielding to desires is not the way of getting rid of them. There is no end to desires – each one which is satisfied is at

once replaced by another one and they go on clamouring more and more.

It is only by conquering the desires that you can get rid of them, by coming out of this consciousness of the lower nature and rising to a higher consciousness.

29 April 1930

* * *

Refuse to do anything whatsoever which leads you away from the Divine.

18 October 1934

* * *

If you want to become conscious of my presence in you and to be delivered from hostile attacks, you must renounce any attempt to satisfy your desires. Only when the vital has lost all hope of seeing its desires satisfied does it consent to be spiritualised.

My help and blessings are with you.

3 September 1935

* * *

A desire which knows that it will never be satisfied at once vanishes."[18]

* * *

"At every moment of life you are put in the presence of a choice between the Grace and your personal satisfaction.

13 September 1961

* * *

To conquer a desire brings more joy than to satisfy it.

* * *

Self-mastery is the greatest conquest, it is the basis of all enduring happiness.

* * *

Continence: control over oneself."[19]

(h) Ego*

"All bitterness in life *always* comes from the ego refusing to abdicate.

* * *

Without the play of ego, there would be no conflicts; and if there were not in the vital a tendency to drama, there would be no dramatic happenings in life.

* * *

The extent of your difficulties gives you the measure of your ego."[20]

23 March 1957

(i) Pride*

"Pride: a great obstacle to progress.

* * *

It is not the soul but the ego and its pride that feel defeat and humiliation."[21]

(j) Vanity*

"Vanity: one of the most frequent forms of falsehood.

* * *

It is better to be than to seem to be.

Vanity is the most serious obstacle to true greatness."[22]

(k) Ambition*

"…Ambition is always a source of disturbance and confusion.

16 May 1934

* * *

Behind all ambitions there is a Truth waiting for the opportune time to manifest. Now that the ambition is gone, it is time for the truth (the capacities and abilities) to manifest.

Take great care not to become "swollen"; but I am with you, helping you, in order to do something interesting."[23]

(l) Jealousy*

"There is never any reason for jealousy. It is a very low and ignorant movement.

20 April 1934

* * *

Jealousy comes from a narrowness of the mind and a weakness of the heart. It is a great pity that so many are attacked by it."[24]

(m) Quarrels*

"Keep this attitude – never side with anybody nor take up any personal quarrel – think only of the Divine Peace, Harmony, Light and Happiness and become more and more their purified and quiet instrument.

18 September 1934

* * *

When you start a quarrel it is as if you were declaring war on the Divine's work.

* * *

Yes, all these quarrels are a very sad thing – they interfere terribly in the work and make everything more difficult.

* * *

Before getting angry at the mistakes of others one should always remember one's own mistakes.

22 July 1954

* * *

You must get rid of all inner as well as all outer movements of anger, impatience and dislike. If things go wrong or are done wrongly, you will simply say, "The Mother knows" and go on quietly doing or getting things done as well as you can without friction.§

* * *

To be above offence or insult makes one truly great."[25]

* * *

"This world is full of pitiable miseries. But of all beings those are the most to be pitied who are so small and so weak that they cannot avoid being nasty.

18 September 1963

* * *

Hostility, recoil and distrust seem to me so useless. We could so easily be friends, each and all.

This is just what the Supreme Lord says to Himself when He sees the life of men upon earth.

Love and blessings."[26]

14 September 1969

*(n) Narrowness and One-sidedness**

"Among human beings, the most widely spread disease is mental narrowness. They understand only what is in their own consciousness and cannot tolerate anything else.

24 September 1953

* * *

As long as you are *for* some and *against* others, you are necessarily *outside of the Truth*."[27]

* * *

II. Words of The Mother (Volume 14), Human Relationships

1. Judging Others*

"Before deciding that something is wrong in others or in circumstances, you must be quite sure of the correctness of your judgment – and what judgment is correct so long as one lives in the ordinary consciousness that is based on ignorance and filled with falsehood?

Only the Truth-Consciousness can judge. So it is better, in all circumstances, to leave the judgment to the Divine.

* * *

Whenever somebody is not just according to the usual pattern, if all the parts and activities in him have not the usual balance, if some faculties are more or less missing and some others are exaggerated, the common and easy habit is to declare him "abnormal" and to have done with him after this hasty condemnation. When this summary judgment is passed by somebody in a position of power the consequences can be disastrous. Such people ought to know what true compassion is, then they would act differently.

The first necessity is to abstain from thinking of anyone in a depreciatory way. When we meet a person, our criticising thoughts give to him, so to say, a blow on the nose which naturally creates a revolt in him. It is our mental formation that acts like a deforming mirror to that person, and then one would become queer even if one were not. Why cannot people remove from their minds the idea that somebody or other is

not normal? By what criterion do they judge? Who is really normal? I can tell you that not a single person is normal, because to be normal is to be divine.

Man has one leg in animality and the other in humanity. At the same time he is a candidate for divinity. His is not a happy condition. The true animals are better off. And they are also more harmonious among themselves. They do not quarrel as human beings do. They do not put on airs, they do not consider some as inferiors and keep them at a distance.

One must have a sympathetic outlook and learn to cooperate with one's fellows, building them up and helping them instead of sneering at whatever seems not up to the mark.

Even if somebody has a deficiency and is hypersensitive and self-willed, you cannot hope to improve him by summary measures of compulsion or expulsion. Do not try to force his ego by your own, by behaving according to the same pattern. Guide him gently and understandingly along the lines of his own nature. See whether you can place him where he can work without coming into conflict with others.

If those who are in power are puffed up with their own importance, they disturb the true working. Whatever their abilities, their achievement is not the real thing.

But it is not that they are always lacking in good-will. They have false ideas of what is proper. If they become more conscious of the divine aim, they can surely succeed in carrying it out.

* * *

With our own perfection grows in us a generous understanding of others.

18 July 1954

* * *

Do not trouble yourselves with what others do, I cannot repeat it to you too often. Do not judge, do not criticise, do not compare. That is not your lookout.

1957

* * *

You have no right to judge a man unless you are capable of doing what he does better than himself.

27 June 1964

* * *

Do not mind the stupidity of others, mind your own.

* * *

It is one of the highest virtues – not to poke your nose in the affairs of others.§"[28]

2. Helping Others and the World*

"We find in others what is in us. If we always find mud around us, it proves that there is mud somewhere in us.

* * *

It is only egoism that is shocked to find egoism in others.

* * *

Humanity is a sick child always wanting what is bad for him. Philanthropy is like a mother who, in order to satisfy her child's demands, would give him the very thing that will make him worse.

* * *

It is a mistake to consider service to humanity as the highest expression of service to the Divine. To do so is to remain far too confined within the limits of an exclusive human consciousness.

* * *

The best way of helping others is to transform oneself. Be perfect and you will be in a position to bring perfection to the world.

* * *

Change your consciousness for the world to be saved.

* * *

Change yourself if you wish to change the world. Prove by your inner transformation that a truth-consciousness can take possession of the material world and that the Divine Unity can be manifested upon earth.

Organisations, however vast and complete they may be, can achieve nothing permanent unless a new force, more divine and all-powerful, expresses itself through a perfected human instrument.

23 August 1952

* * *

No material organisation, whatever its degree of preparation, is capable of bringing a solution to the miseries of man.

Man must rise to a higher level of consciousness and get rid of his ignorance, limitation and selfishness in order to get rid also of his sufferings.

21 February 1955

* * *

The best way to help the world is to transform oneself by an *integral* and *intensive* yoga.

July 1965

* * *

The world will be made better only in proportion as we make ourselves better. The Vedantic truth that the world is only a projection – a function – of our consciousness is as pragmatically true as it is spiritually true. The ills that humanity suffers from – collectively and individually – stem from the errors that lie at the roots of our ignorant nature. We must be cleansed of these evils – individually first of all – if we ever hope to see a clean world outside. A yoga of self-purification is the condition precedent to a yoga of perfection.

But, in the end, a Higher Destiny leans over earth's children and its ways are beyond calculation.

16 August 1967

* * *

So long as you do not have the power to change the world, it is useless to say that the world is wrong. And if you abolish in yourself the things that are wrong in the world, you will see that the world will no longer be wrong.

* * *

When you are truly changed, everything around you will also be changed."[29]

3. Opinions of Others*

"Don't let anything from outside approach and disturb you. What people think, do or say is of little importance. The

only thing that counts is your relation with the Divine.

30 April 1933

* * *

To feel hurt by what others do or think or say is always a sign of weakness and proof that the whole being is not exclusively turned towards the Divine, not under the divine influence alone. And then, instead of bringing with oneself the divine atmosphere made of love, tolerance, understanding, patience, it is one's ego that throws itself out, in response to another's ego, with stiffness and hurt feelings, and the disharmony is aggravated. The ego never understands that the Divine has different workings in different people and that to judge things from one's own egoistic point of view is a great mistake bound to increase the confusion. What we do with passion and intolerance cannot be divine, because the Divine works only in peace and harmony.

* * *

Timidity is a form of vanity. When you are timid, it means that you attach much more importance to the opinion others have of you than to the sincerity of your action.

* * *

…When you give yourself to the accomplishment of an unselfish aim, never expect ordinary people to praise and support you – on the contrary, they will always fight against you, hate and curse you.

But the Divine will be with you.

17 September 1953

* * *

Even if you were the only person in the whole world to give himself entirely and in all purity to the Divine – and thus being alone, misunderstood naturally by everyone upon earth – even if it were so, there is no reason why you should not do it."[30]

4. Attachment to Others*

"All that is based on human relationship is unstable and transient, mixed and unsatisfactory; it is only what is established in the Divine and through the Divine that can last and give satisfaction.

21 July 1935

* * *

Keep yourself free from all human attachment and you will be happy.

6 June 1954

* * *

Remembrance is a dangerous ally of attachment.

* * *

Take advantage of the circumstances to get rid of all attachment to the members of your family.

You must learn that you have no more brothers, sister, father, mother, except Sri Aurobindo and myself, and you must feel free and unconcerned whatever happens to them. We are your whole family, your protection, your all in all."[31]

5. Duty Towards the Divine and Others*

"…To be condemned by the whole world is nothing to

him who knows that he has the approval of the Divine and his support.

Besides, has not mankind proved its utter incompetence in the organisation of its own existence? Governments succeed governments, regimes follow regimes, centuries pass after centuries, but human misery remains lamentably the same. It will always be so, as long as man remains what he is, blind and ignorant, closed to all spiritual reality. A transformation, an illumination of the human consciousness alone can bring about a real amelioration in the condition of humanity. Thus even from the standpoint of human life, it follows logically that the first duty of man is to seek and possess the divine consciousness.

13 June 1937

* * *

There can be no true integral surrender to the Divine if any human relations and their habits and attachments are still maintained. All relations must be turned upward and directed to the Divine alone and transformed into means for the union and surrender."[32]

6. General*

"Never keep company with those who follow muddy tracks for it is your own companions who will smirch you.

* * *

There is no better way to become friends than to laugh together.

* * *

Our best friend is he who loves us in the best of ourselves and yet does not ask us to be other than we are."[33]

7. Marriage and Children*

"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."[34]

March 1933

* * *

You want your children to do as you bid. What do you know of Truth? You want to impose your will because you are stronger. That way a giant can catch hold of you and you will have to do whatever he says.

It is a most difficult thing to bring up children. I have not seen many parents who can do the proper thing.

What right have you to impose your will on the children, you who have brought them into the world without giving any serious thought to their problems or making the necessary preparations?§"[35]

* * *

III. Words of The Mother (Volume 14), Work

1. Work as an Offering to the Divine*

"Consciousness develops best through work done as an offering to the Divine.

Indolence and inaction end in *tamas*: that is a fall into unconsciousness; it is contrary to all progress and light.

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

* * *

You must do the work as an offering to the Divine and take it as part of your Sadhana. In that spirit the nature of the work is of little importance and you can do any work without losing the contact with the inner presence.

* * *

Work done in the true spirit is meditation.

15 September 1934

* * *

I make no difference between work and yoga. Work itself is yoga if it is done in a spirit of dedication and surrender.

25 January 1938

* * *

Your attitude towards work is the right one and I see no changes to suggest. The work done through love and because

of love is surely the most powerful.

8 June 1942

* * *

Works of love: the best condition for work.

* * *

Let us work as we pray, for indeed work is the body's best prayer to the Divine.

11 December 1945

* * *

To work for the Divine is to pray with the body.

* * *

One can progress through meditation, but through work provided it is done in the right spirit one can progress ten times more.

6 April 1954

* * *

Usually one works for one's own profit and satisfaction; instead of that, one should work to serve the Divine and express His will.

23 June 1965

* * *

Work for the Divine and you will feel an ineffable joy filling your being."[36]

2. Progress and Perfection in Work*

"You will become more and more perfect in your work

as the consciousness grows, increases, widens and is enlightened."[37]

7 October 1934

* * *

"When one works for the Divine, it is much better to do perfectly what one does than to aim at a very big work."[38]

13 May 1959

* * *

"Skilful hands, a clear vision, a concentrated attention, an untiring patience, and what one does is well done.

* * *

Skilful hands, precise care, a sustained attention and one compels Matter to obey the Spirit."[39]

3. Collaboration and Harmony in Work*

"Psychic work: a work governed by harmony."[40]

* * *

"**Unless you can rise above your personal ideas, opinions and preferences, you cannot become a good worker. As long as you have your personal preferences, you will not be able to do the exact thing needed.**§"[41]

4. Care of Material Things*

"The Divine is in things also and that is why they must be treated with care.

17 May 1955

* * *

Not to take care of material things which one uses is a sign of inconscience and ignorance.

You have no right to use any material object whatsoever if you do not take care of it.

You must take care of it not because you are attached to it, but because it manifests something of the Divine Consciousness."[42]

5. General*

"When action is initiated by the Divine Will, it is pure.

* * *

To work for the Divine is very good, it is a delight.

But to work with the Divine is a felicity infinitely deeper and sweeter still.

12 July 1957

* * *

We have, every one of us, a role to fulfil, a work to do, a place which we alone can occupy.

* * *

Do the work with all your heart and as best you can and my help and my blessings will always be with you."[43]

12 May 1971

* * *

IV. Words of The Mother (Volume 14), Parts of the Being

1. The Soul (the Psychic)*

"The soul is that which comes out of the Divine without ever leaving Him and goes back to Him without ever ceasing from manifestation.

The soul is the Divine made individual without ceasing to be divine. In the soul the individual and the Divine are eternally one.

Thus to find one's soul is to be united with the Divine.

It can therefore be said that the role of the soul is to make of man a true being.

* * *

…The only thing I can speak of is my own experience: the soul is divine, an eternal portion of the Supreme Divine and therefore cannot be limited or bound by any law whatever, other than its own.

These souls are emanated by the Lord to do His work in the world and each one comes upon earth with a special purpose, for a special action and with a special destiny, carrying in itself its own law which is imperative for itself alone and cannot be a general law.

Thus, in the eternity of becoming, any case imaginable or unimaginable must evidently exist. …

* * *

The soul cannot think the Divine but knows Him with certitude.

26 December 1954

* * *

Obey your soul, it alone has the right to govern your life.

* * *

Under the psychic influence all activity becomes balanced.

* * *

The psychic influence compels the physical to turn towards the Divine."[44]

* * *

"The psychic inspiration alone is true. All that comes from the vital and the mind is necessarily mixed with egoism and is arbitrary. One should not act in *reaction* to outer contact, but with an immutable vision of love and goodwill. Everything else is a mixture which can only have confused and mixed results, and perpetuate the disorder.

March 1961

* * *

It is indispensable that each one finds his psychic and unites with it definitively. It is through the psychic that the supramental will manifest itself.

24 June 1972

* * *

The psychic is *never* depressed.

21 March 1934

* * *

In the psychic is the source of constant happiness.

* * *

Psychic perfection means to smile at everything."[45]

2. The Mind*

"**In human beings, along with the growth of the mental activities grows the subtlety of self-deception. The more they are intellectual the more they are, in their self-deception, completely candid and insincere at the same time.**

* * *

[There is] the habit of always furnishing in the presence of a mistake a *favourable explanation* – this favourable explanation seems to jump out from the mind spontaneously and automatically – trying to obviate any sincere recognition of the error.

* * *

The whole world may perish provided my whims are gratified! Such is the attitude of the egoistic mind which seeks to impose its principles upon all.

In the divine sight, principles and desires are one and the same thing: principles are whims of the mind just as desires are whims of the vital.

* * *

One of the chief functions of the physical mind is to doubt. If you listen to it, it will always find a thousand reasons for doubting. But you must know that the physical mind is working in ignorance and full of falsehoods.

* * *

Above all the complication of so-called human wisdom there is the luminous simplicity of the Divine Grace ready to act if we allow it to act.

Life could be quite simple and easy if man's mind did not introduce in it so many useless complications.

29 December 1962

* * *

The more we know the more we can see that we do not know."[46]

3. The Heart*

"In the silence of a simple and faithful heart one can understand the mystery of incarnation.

8 January 1951

* * *

A great joy is always deep in our heart, and always we can find it there.

16 April 1954

* * *

A simple and faithful heart is a great boon.

15 June 1954

* * *

Our mind must be silent and quiet but our heart must be full of an ardent aspiration.

1 July 1954

* * *

Look into the depths of your heart and you will see there the Divine Presence.

14 July 1954

* * *

All help is given to you always, but you must learn to receive it in the silence of your heart and not through external means. It is in the silence of your heart that the Divine will speak to you and will guide you and will lead you to your goal. But for that you must have full faith in the Divine Grace and Love.

18 January 1962

* * *

Read with your heart and you will understand.

Blessings."[47]

4. The Vital*

"Conversion of the vital: enthusiastic and spontaneous, it gives itself unstintingly.

* * *

The day the vital will be converted it will have much to give.

* * *

Generosity in the vital gives itself unstintingly.

* * *

Strength in the vital likes to show its beauty and power.

* * *

Consent of the vital: amiable, smiling, ever ready for action, with a great goodwill.

* * *

Vital consecration: delightfully modest and fragrant, it smiles at life without wanting to draw attention to itself.

* * *

The vital governed by the Presence: the vital force rendered peaceful and disciplined by the Divine Presence.

* * *

Candid simplicity in the vital: one of the most difficult qualities for the vital to acquire.

* * *

Vital trust in the Divine: full of courage and energy, no longer fears anything.

* * *

Vital joy in matter: the reward for abolishing selfishness.

* * *

Peace in the vital: the result of abolishing desires.

* * *

Silence in the vital: a powerful help for inner peace.

* * *

Sincerity in the vital: the sure road to realisation.

* * *

Light in the vital: one of the first steps on the long road.

* * *

In the vital even a little victory has great consequences.

* * *

To harmonise the vital is a psychological masterpiece. Happy is he who accomplishes it."[48]

5. The Senses*

"**The senses are liars – they do not convey to us the truth of things but only an incomplete and even falsified appearance of things.**

* * *

It is extremely ignorant to think that the eyes and ears never deceive us. Every psychologist knows that they do; it is a fact known to all that one cannot rely on human evidence based on the eyes and ears and that human deductions founded on them can lead to gross errors. The same incident reported by ten different persons elicits ten different versions.

* * *

Accurate perception: a perception which does not deform the Truth.

* * *

Purified senses can be obtained only by a total surrender to the Truth."[49]

6. The Body (the Physical)*

"Physical centre: occupied mainly with material things, it likes to have an ordered life.

* * *

Divine Mother,

I want to realise Your Presence in all the parts of my being, penetrating even the body – only I don't know how to do it. You are the very reason of my being; why then do I live now without feeling Your Presence even in the cells of my body?

The physical nature is obscure and recalcitrant everywhere; it is very difficult for it to become conscious of the divine Presence.

That is why we must be patient and keep on aspiring with the certitude of Victory.

My blessings are always with you.

25 June 1935

* * *

Each victory we win over the obscure physical Nature is the promise of a greater one to come.

* * *

In the physical the joy of being is the best expression of gratitude towards the Divine.

16 June 1941

* * *

The Divine is present in the very atoms of our body.

22 May 1954

* * *

The physical being itself can be the seat of perfect existence, knowledge and bliss.

29 May 1954

* * *

For the body, to know means to be able to do. In fact the body knows only what it can do.

23 June 1954

* * *

Peace in the physical: to want what God wills is its best condition.

* * *

Peace in the cells: the indispensable condition for the body's progress.

* * *

Light in the cells: the first step towards purity in the cells.

* * *

Purity in the cells cannot be obtained except through conquest of desires; it is the true condition for good health."[50]

* * *

"The material consciousness has a firm and solid steadfastness."[51]

7. The Subconscient*

"*Has the subconscient accepted the Higher Consciousness?*

If the subconscient were to accept the Consciousness, it would no longer be the subconscient, it would become consciousness. I think that you mean: has the subconscient submitted to the rule, to the law of the higher Consciousness? This is not done as a whole, for the subconscient is vast and complex; there is a mental subconscient, a vital subconscient, a physical subconscient, a bodily subconscient. We have to wrest the subconscient fragment by fragment from its ignorant and inert resistance.

1 July 1935

* * *

Power of the truth in the subconscient: it can act only when sincerity is perfect.

* * *

As your aspiration is sincere, whatever was in the subconscient standing in the way of the Divine Realisation has come to the surface in order to be transformed; and you must rejoice at these occasions to make a progress.

4 July 1955

* * *

Can one learn to control one's subconscient as one controls one's conscious thought?

It is especially during the body's sleep that one is in

contact with the subconscient. In becoming conscious of one's nights, control of the subconscient becomes much easier.

The control can become total when the cells become conscious of the Divine in them and when they open themselves voluntarily to His influence. This is what the consciousness that descended on the earth last year is working for. Little by little the subconscient automatism of the body is being replaced by the consciousness of the Divine Presence governing the entire functioning of the body.

13 April 1970

* * *

The Divine Will acting in the subconscient: the rare moments when the Divine asserts Himself visibly."[52]

8. General*

"There is a psychological health as much, as a physical health; there is a beauty and harmony of the sensations as much as a beauty of the body and its movements.

* * *

Get out of your mind to have the true intelligence.

Get out of your sensations to have the true feelings.

Get out of your sensitiveness to have the true dynamism.

* * *

For the mind – knowledge.

For the heart – love and joy.

For the life – power.

For the matter – beauty."[53]

* * *

V. Words of The Mother (Volume 15), Letters, Messages and Other Short Written Statements

1. The Divine and the Universe*

"What is Consciousness?

When the Lord becomes conscious of Himself, the world is created.

Consciousness is the breath that gives life to all.

* * *

Consciousness is the faculty of becoming aware of anything through identification.

The Divine Consciousness is not only aware but knows and effects. To become aware of a vibration, for instance, does not mean that you know everything about it.

* * *

Do not forget even for a moment that all this has been created by Him out of Himself. Not only is He present in everything, but also He is everything. The differences are only in expression and manifestation.

If you forget this you lose everything.§

* * *

There is no end to the wonders of the universe.

The more we get free from the limits of our small ego, the more these wonders disclose themselves to us.

* * *

The Lord will possess His universe perfectly only when

the universe will have become the Lord.

* * *

The universe is a finite whole, but its content is infinite; the changes which occur in this infinity result from the action of Essence on substance, from the penetration, the permeation of quantity by quality, which brings about a constant and progressive organisation and reorganisation of the content of the universe.

24 March 1932

* * *

At every minute the universe is created in its totality and in each of its parts.

* * *

No two combinations, no two movements in the universe are similar; nothing is reproduced exactly. There are analogies, there are similarities, there are families, families of movements that can be called families of vibrations, but there are no two things that are identical, neither in time nor in space. Nothing is repeated, otherwise there would be no manifestation, no becoming; there would be only one creation, one single thing.

The manifestation is just this diversity. It is the One that unfolds itself in the Many – endlessly.

* * *

On the physical plane the Divine expresses himself through beauty, on the mental plane through knowledge, on the vital plane through power and on the psychic plane through love. When we rise high enough, we discover that these four aspects unite with each other in a single consciousness, full of love, luminous, powerful, beautiful, containing all, pervading all.

It is only to satisfy the universal play that this consciousness divides itself into several lines or aspects of manifestation."[54]

* * *

"If one looks at outer forms no longer in themselves, for themselves, in their appearance alone, but as the expression of a deeper and more abiding reality, then all of them – as well as all circumstances and events – become symbolic of the Force that is behind and that uses them for its self-expression.

For a certain state of consciousness, there is not a single circumstance, not a form, an action or a movement that is not expressive of a deeper or higher, more abiding, more essential and truer reality.

* * *

It is wrong to say that the world, as it is, is made according to the Divine's Will. If it were so,

(a) All the wickedness of the world would be the Divine's wickedness.

(b) There would be no need to change either oneself or the world.

* * *

The whole creation speaks of the Divine to him who knows how to hear within his heart.

8 December 1965

* * *

There is no other consciousness than the Supreme Consciousness.

There is no other will than the Supreme Will.

There is no other life than the Supreme Life.

There is no other personality than the Supreme Personality, the One and the All.

17 September 1967

* * *

There is nothing in this world which is not submitted to a direct action beyond Nature – but most of the men are unaware of it."[55]

18 September 1967

2. The Gods, Superior Beings and Adverse Forces*

*(a) The Gods**

"**Those who still believe in gods can certainly continue to worship them if they feel like it – but they must know that this creed and this worship has nothing to do with the teaching of Sri Aurobindo and no connection whatever with the Supramental Realisation.**

1964

* * *

Even the gods have to make their surrender to the Supreme if the Divine creation is to be realised upon earth."[56]

*(b) Krishna and Radha**

"Krishna represents both the universal Godhead and the immanent Godhead, he whom one can meet within one's being and in all that constitutes the manifested world.

And do you want to know why he is always represented

as a child? It is because he is in constant progression. To the extent that the world is perfected, his play is also perfected – what was the play of yesterday will no longer be the play of tomorrow; his play will become more and more harmonious, benign and joyful to the extent that the world becomes capable of responding to it and enjoying it with the Divine.

* * *

Krishna's play: a power of progress veiling itself behind appearances.

* * *

Krishna's play in the physical: the rule of the Avatar upon earth, that is to say, the realisation of the new divine world.

* * *

Can you tell me whether Radha actually existed? Volumes are being written to prove that she did not.

Surely she has lived and is still living.

* * *

Radha's consciousness symbolises perfect attachment to the Divine."[57]

*(c) Kali, Mahakali, Mahalakshmi, Mahasaraswati**

"I want to ask you a question concerned with my reaction to the inconsideration and vulgarity in X's letter about Sri Aurobindo. I remember an occasion many years ago when a lady friend of mine spoke unbecomingly of both of you. I verbally choked her off at once, but the indignation within me went on burning. It was like a sword of fire leaping out of my chest, striking and striking through the hours. My mind could serve only to direct it accurately; it had itself little part in the actual violence. The next day the lady had a terrific attack of diarrhoea.

A similar blaze began to go out of my chest yesterday on reading Y's letter. I had no scruple in directing it at his journal as if to consume its future to ashes. But although I also struck out at Y himself as if to destroy him, I did not encourage the fiery onslaught. I started wondering if it was right to attack like that a person. At times I thought I was perfectly justified. At other times it seemed to me that I should offer my sword of fire to you and Sri Aurobindo and leave it to you both to use it instead of myself concentratedly directing it at Y. I shall be thankful if I can have some words of guidance from you. Please keep in mind that I am not talking of a mere outburst of anger: some force appears to be there which wants to destroy and which feels it has the power to destroy. Of course I would never think of using it for my own private ends.

It is evidently the working of the Kali force that has lit and is directing this fire in you. There is nothing wrong in its action; it is not an anger personal to you but the wrath of a divine power and it must be allowed to act; in fact, I think you could not stop it from burning in you even if you wanted to stop it. This man has drawn it on himself and there is nothing wrong in what is happening, he alone is responsible. Of course, it must not be used for any personal aim or in any self-regarding way.

8 October 1950

* * *

'When she [Mahakali] is allowed intervene in her strength, then in one moment are broken like things without consistence the obstacles that immobilise or the enemies that assail the seeker.' – Sri Aurobindo*

How is the intervention of the Mahakali Force felt?

* *SABCL, Vol. 25, p. 29*

It is felt as if something swift, sudden, decisive and imperative. When it intervenes, it has a kind of divine or supramental sanction behind it and is like a fiat against which there is no appeal. What is done cannot be reversed or undone. The adverse forces may try, may even touch or invade, but they retire baffled and it is seen, as soon as they withdraw, that the present ground has remained intact – it is felt even in the attack. Also, the difficulties that were strong before, if touched by this fiat, lose their power, their verisimilitude destroyed, or they become weak shadows that come only to flicker and fade away. I say "allowed" because this supreme action of Mahakali is comparatively rare; the action of the other Powers or a partial action of Mahakali is more common.

November 1958

* * *

Of all the aspects of the Mother, Kali most powerfully expresses vibrant and active love, and despite her sometimes terrible aspect, she carries in herself the golden splendour of an all-powerful love.

24 February 1965

* * *

Behind all destructions, whether the immense destructions of Nature, earthquakes, volcanic eruptions, cyclones, floods, etc., or the violent human destructions, wars, revolutions, revolts, I find the power of Kali, who is working in the earth-atmosphere to hasten the progress of transformation.

All that is not only divine in essence but also divine in realisation is by its very nature above these destructions and

cannot be touched by them. Thus the extent of the disaster gives the measure of the imperfection.

The true way of preventing the repetition of these destructions is to learn their lesson and make the necessary progress.

* * *

Integral wealth of Mahalakshmi: wealth of feelings and action in all fields of activity – intellectual, psychological and material.

* * *

Mahasaraswati's mission is to awaken the world to the need of perfection; but perfection itself belongs to the Supreme Lord alone; no one else can even know what it is.

* * *

Ma, please help me to have a clear representation of the four aspects of the Mother as described by Sri Aurobindo in his book The Mother.

In their aspect above the Overmind, in the higher regions, the aspects of the Mother have very simple forms and don't have multiple limbs.

All the details and complications are appearances mostly added by men in order to give a symbolic expression to invisible qualities."[58]

29 September 1967

*(d) The Avatar**

"Avatar – the Supreme manifested on earth in a body.

* * *

The Avatar: the supreme Divine manifested in an earthly

form – generally a human form – for a definite purpose.

* * *

Men tolerate the presence of the Divine upon earth only on condition that He suffers there.

* * *

Only when men depend exclusively on the Divine and on nothing else, will it no longer be necessary for the incarnate god to die for them.

2 August 1952

* * *

The chief purpose of the "avatar" is to give to man a concrete proof that the Divine can manifest upon earth.

12 July 1954

* * *

Unless your aim is the Divine Realisation upon earth, at any cost, take good care not to draw too close to the divine messengers: for their action is like a hurricane that sweeps away all established things."[59]

7 May 1957

*(e) Superior Beings**

"The human race tolerates and accepts the existence of superior beings only on condition that they are at its service.

4 February 1965

* * *

For ordinary men, the sage is a sort of music box of wisdom into which it is enough to put the penny of a question in order to receive the answer automatically.

* * *

For them to recognise a god, he must have a halo behind his head; for them to recognise a king, he must have a sceptre in his hand."[60]

*(f) Adverse Forces**

"Each time that we have made a decisive step in our spiritual progress, the invisible enemies of the Divine always try to take their revenge, and when they cannot injure the soul they strike the body. But all their efforts are in vain and will finally be defeated, for the Divine Grace is with us.

* * *

It is jealousy, selfish dissatisfaction and hurt vanity that open the doors of the consciousness to the hostile attacks by pulling one out of the Divine's protection.

It is only by refusing to allow these wrong movements to take place in oneself that one can hope to get rid of the adverse influence and its disastrous effects.

* * *

It is a great ignorance that makes a being answer to the suggestions of the forces of darkness and destruction. With a true sense of gratitude for the Divine's infinite mercy, one would be saved from such dangers.

* * *

Hostile forces are tolerated in the world only because they put man's sincerity to the test. The day that man becomes integrally sincere, they will pass away, for there will no longer be any reason for their existence.

13 March 1949

* * *

Tonight again there is a severe attack of the hostile forces.

My sleep has completely vanished. I pray to you with utmost sincerity to liberate me from the clutches of these furies. They attack my abdomen, thighs and knees. Pray give me the promised advice, so that I may be able to get rid of them completely for ever.

These adverse forces are connected with sexual desire. They live on the energy wasted when the act takes place. And even a thought, a mental or vital desire is sufficient to let them come in and settle in the atmosphere. Thus it is in the mind itself that the purification must take place.

My blessings.

12 September 1950

* * *

Mother, sometimes I see a queer thing. I see a region where dead flies go. Their condition seems to be a very miserable one. They complain that I kill so many flies.

These visions are imaginations which probably come from old thought-forms. There is no reason to sentimentalise about flies. They are beings created by the adverse forces and they must disappear from the earth.

* * *

In the terrestrial organisation, the world of insects is, so to say, the direct work of hostile creators in the vital world; they are the result of adverse and often diabolical thoughts and imaginations, directed not towards man but towards the divine work. Often an insect that looks quite harmless is the messenger of a bad and malevolent will; in that case one must deal severely with it.

Love can tolerate anything – but in action, the Divine chooses and decides. Yet even in his act of destruction, there

shines out pure Love, sublime Love.

14 October 1955

* * *

If you refuse to become a docile and surrendered servant of the Divine and of the Master who manifests Him, it means that you will remain a slave of your egoism, your vanity, your presumptuous ambition, and a toy in the hands of the Rakshasas who allure you with brilliant images in their attempt – not always unsuccessful – to possess you."[61]

3. Religion and Occultism*

*(a) Religion**

"God gives Himself to His whole creation; no one religion holds the monopoly of His Grace.

* * *

Why do men want to worship?
It is far better to become than to worship.
It is the reluctance to change that makes one worship.

24 June 1969

* * *

One may abstain from worship only on condition that one changes, for there are many who want neither to change nor to worship!

June 1969

* * *

The attitude to be taken towards religions

A benevolent goodwill towards all worshippers.
An enlightened indifference towards all religions.

All religions are partial approximations of the one sole Truth that is far above them.

April 1969

* * *

A benevolent goodwill towards all worshippers.

An enlightened indifference towards all religions.

As for the relation with the beings of the Overmind, if this relation exists already, each case must have its own solution.

* * *

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

Most of the religions affirm the existence of a God and the rules to follow to obey Him, but there are some Godless religions, such as the socio-political organisations which, in the name of an Ideal or the State, claim the same right to be obeyed.

Man's right is to pursue the Truth freely and to approach it freely in his own way. But each one ought to know that his discovery is good for him alone and is not to be imposed upon others."[62]

13 May 1970

(b) Occultism*

"Occultism does not truly blossom except when it is surrendered to the Divine.

* * *

In the lives of many saints we read that with full trust the

devotee refused to eat unless the Lord appeared and took part. And the Lord did appear and eat and work like human beings. Is there any truth in such stories?

A psychological truth because anybody can become for you the Lord if so you decide. The subjective point of view is much more widely prevailing than is generally admitted.

* * *

I have gone through the papers you sent me.

The historic part of the papers seems to be true. The founder must surely have been acquainted with the Kaballah and with some mystics of Asia Minor. The original appears to have been written in Latin with adjuncts of Hebrew words (probably taken from the Kaballah). But the Osiris-Isis part looks to me like a more recent addition which came in something like 50 or 60 years ago.

The whole thing is from its origin a very well-made, a very strong and elaborate *mental formation*, powerfully designed to catch hold of certain vital elements and forces (both outside and inside the individuals) to rule and use them and through the vital to exercise a partial power over the physical.

Formations of this kind are numerous; they translate upon earth into secret societies. I have met *many* of the kind, more or less ancient, more or less powerfully organised, but all of a similar type. They are not, in their nature, spiritual. If there is any spirituality in them, it comes *not from the formation itself* but from the presence, in the society, of one or several personalities with a spiritual character and achievement.

* * *

I always advise to let the mantra rise from the depth of the heart as a sincere aspiration.

* * *

OM is the signature of the Lord."[63]

*(c) Astrology**

"…The stars under which you are born are only "tape-recorders" of physical conditions. They do not rule the future of the soul. There is something beyond, which rules the stars themselves and everything else. The soul belongs to this Supreme Being. And if it is doing Yoga, then all the more it should never believe in the power of the stars or in any other power.

An astrologer who predicts a catastrophe for you is like a joker. Many jokers say things like, "Today you will break your neck!" But in spite of the joke nothing happens.

Only a great Yogi can tell you your future correctly. But even then there is the Supreme Will which alone controls and decides everything.§

8 September 1961

* * *

Horoscopes have no importance for those who take up yoga, because the influence that works through yoga is much more powerful than the influence of the stars."[64]

*(d) Palmistry**

"Palmistry is a very interesting art, but it depends for its exactitude and truthfulness almost entirely upon the real ability of the one who practises it. Moreover, it relates only to the material destiny and this destiny can be altered by the intervention of the higher forces."[65]

3 January 1951

(e) Numbers*

"1 – The One

2 – Decision for Creation

3 – Beginning of Creation

4 – Manifestation

5 – Power

6 – Creation

7 – Realisation

8 – Occult Formation

9 – Power of Static Fulfilment

10 – Power of Expression

11 – Progress

12 – Perfect Manifestation Stabilised

* * *

1 – The Origin

2 – Appearance of the Creative Consciousness

3 – Sachchidananda

4 – Manifestation

5 – Power

6 – New Creation

7 – Realisation

8 – Double Enclosure (protection from inner and outer enemies)

9 – New Birth

10 – Perfection

11 – Progress

12 – Double Perfection (spiritual and material)

14 – Transformation§"[66]

(f) Colours*

"*Can one tell when the colour yellow indicates the mind and when it indicates light?*

Greenish yellow is mental.

Orange yellow is the symbol of light."[67]

(g) Symbols*

"The fox on the envelope means cleverness.

8 January 1932

* * *

It is a hare – 'prudence'.

9 February 1932

* * *

Mother, what does the deer signify?

Gentleness and swiftness of movement.

* * *

Generally a snake symbolises a movement of falsehood, When something in the nature is in affinity with falsehood, snakes are attracted. The nature of the falsehood is indicated by the nature of the snake and the plane where it appears.

30 August 1932

* * *

Please tell me what the horse means.

The horse signifies the powers of the individual being,

which must be controlled (bridled).

1 January 1933

* * *

What is the meaning of the drawing You sent me on the envelope?

It is a *lamb*, which means "purity".

4 January 1933

* * *

What is the significance of the picture You sent me?

This boar is the symbol of desires.

1933

* * *

(*Significance of the falcon*)

Keen sight.

1933

* * *

The snake is not the symbol of power but of *energy*, and just as there are obscure and perverted energies, so too the snake can be the symbol of unregenerate and anti-divine forces.

29 May 1934

* * *

Does the cow really have a special sanctity or is it merely a tradition based on economic needs?

Mere tradition based on old symbols.

* * *

Mother, what is the meaning of the house in the picture?

I do not remember the picture I sent. A house is generally

a place of rest and safety.

* * *

This little badge was chosen as it is – a single ball hanging from a cord made of countless silk threads – for the following reasons.

The ball – the globe – is a symbol of universality, integrality, infinity. One, it becomes the symbol of the Supreme Oneness manifested in all the domains of the being – the multiplicity – represented by the silk cord.

* * *

Water corresponds to the vital, air to mind, fire to the psychic, earth to matter and ether to the spirit.

20 August 1955

* * *

The diamond is the symbol of pure spiritual light. No hostile force can cross it. If you put that light on a hostile force, he simply melts away. But the diamond light cannot be used indiscriminately in all cases, because human beings who shelter these adverse forces get very dangerously affected.

Of course I am not speaking of material diamonds.§

* * *

What is the relation between the Supramental Light and the solar light?

The solar light is the symbol of the supramental light.

9 July 1965

* * *

Symbols are a convention, and their value is the same as the value of the languages."[68]

10 April 1966

4. Morality and War*

*(a) Morality**

"You have no right to dispense with morality unless you submit yourself to a law that is higher and much more rigorous than any moral law.

28 May 1947

* * *

Never judge on appearances, still less on gossip.

What is moral in one country is immoral in another.

Service to the Divine exacts a sincerity of self-sacrifice unknown to any morality."[69]

26 February 1969

*(b) War and Violence**

"For all those whom the Divine Grace has kept far from the horrible conflict which is tearing men apart, the only way to express their gratitude is by a complete consecration of their whole being to the divine work.

May 1940

* * *

Don't worry about Hitler. No asuric force can stand eternally against the divine force and the hour of his defeat is bound to come."[70]

27 May 1940

* * *

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

The Divine is everywhere and always supremely conscious. Nothing must ever be done that cannot be done before the Divine.

6 May 1971

* * *

So long as you are capable of giving somebody a beating, you open the door to the possibility of being given a beating yourself.

* * *

Popular outbursts: the monstrous cruelty of the mud that hates and despises the light.

* * *

There is a difference between violence and cruelty. In a violent mood one can do a very dreadful act, but afterwards one feels very sorry for it. Whereas a cruel person does the thing in a cold-blooded way – everything is prearranged and is done for its own sake.§"[71]

5. Wealth and Government*

*(a) Wealth and Economics**

"Money is not meant to make money, money is meant to make the earth ready for the advent of the new creation.

* * *

It is to the Divine that all riches belong. It is the Divine who lends them to living beings, and it is to Him that they must naturally return.

* * *

Wealth under the psychic influence: wealth ready to return

to its true possessor, the Divine.

* * *

A day shall come when all the wealth of this world, freed at last from the enslavement to the antidivine forces, offers itself spontaneously and fully to the service of the Divine's Work upon earth.*

6 January 1955

* * *

Give all you are, all you have; nothing more is asked of you but also nothing less.*

6 January 1956

* * *

True wealth is that which one offers to the Divine.

* * *

You are rich only by the money that you give to the Divine Cause.

30 January 1959

* * *

You are richer with the wealth you give than with the wealth you keep in your possession.

* * *

The true fortune is to spend in the right way.

You become truly rich when you dispose of your wealth in the best possible way.

February 1962

* * *

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* *Distributed on the Feast of the Epiphany, which the Mother designated as "the festival of the offering of the material world to the Divine".*

Prosperity stays consistently only with him who offers it to the Divine.

* * *

Unselfish prosperity: he who receives it abundantly, gives all that he has as he receives it.

* * *

Generosity gives and gives itself without bargaining.

* * *

Let money come and go in abundance for good works.

* * *

A gift made through vanity is profitable neither to the giver nor to the receiver.

* * *

I wanted to make him understand and experience that the thought, the feeling and the force that is in a gift is much more important and valuable than the thing given itself.

* * *

A practical problem comes up more and more often: should one who is preparing to do Yoga and has made it a general rule to offer You everything and depend entirely on You, accept gifts, in money or kind, coming from others? Because if he accepts, he is put under personal obligations and duties. Can a sadhak allow this? Can he say to himself: 'The Divine has many ways of giving'?

What is to be done if a person begins to quarrel because one has accepted a gift in one case and refused in another? What is to be done to avoid such bitterness around one, provoked by repeated refusals?

'The Divine has many ways of giving.'

This is the correct thing. One never has any obligation to anybody, one has an obligation only to *the Divine* and there totally. When a gift is made *without conditions*, one can always take it as coming from the Divine and leave it to the Divine to take care of what is needed in exchange or response.

As for ill-will, jealousy, quarrels and reproaches, one must *sincerely* be above all that and reply with a benevolent smile to the bitterest words; and unless one is absolutely sure of himself and his reactions, it would be better, as a general rule, to keep silent.

6 October 1960

* * *

People say, "God is the friend of the poor", but it seems wrong and false. God is the friend of the rich. We do not know what place we have.

To the rich God gives money, but to the poor He gives Himself. All depends on the poor giving more value to the riches or to God.

22 August 1964

* * *

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

But the future will crush them with its irresistible power.

* * *

In this material world, for men, money is more *sacred*

than the Divine's Will.

12 March 1965

* * *

Greed for money: the surest way to decrease one's conscience and to narrow one's nature.

* * *

I am not for getting interest on money.

* * *

I dabbled in stocks and shares a little, but came a cropper. The speculation I carried on for a while has burnt quite a hole in my pocket. I really wish I hadn't. Are you dead against speculation?

You ought to know that I do not approve at all of speculation – but what is done is done.

17 December 1939

* * *

Does the economic condition of a man become stable with the betterment of his consciousness?

If "betterment of consciousness" means an increased, enlarged consciousness, a better organisation of it, then as a result there should naturally be a greater control of outward things (including the "economic condition"). But also, naturally when one has a "better consciousness" one is less preoccupied with such things as one's economic condition.

* * *

Solution of the economic problem:

Arriving at the synthesis of two problems:

(1) adjusting the production to the needs;

(2) adjusting the needs to the production."[72]

*(b) Government and Politics**

"One must be able to control oneself before one can hope to govern others.

* * *

Only he who knows how to obey is capable of governing.

* * *

In their ordinary consciousness, human beings cannot tolerate any authority, however legitimate, if it is exercised over them by somebody whom they believe to be on the same level as themselves.

On the other hand, for human authority to be legitimately exercised over others, it must be enlightened, impartial and unegoistic to the extent that nobody can reasonably challenge its value.

* * *

To those whose work is to govern or to lead.

When you want to please the people, you let things go as they are, waiting for Nature to impose her progress upon man. But this is not the truth of the creation. The true mission of man is to impose his progress on Nature.

2 December 1954

* * *

He only who has a perfect sense of true justice can claim the right to be obeyed.

* * *

When I say that the "wise" should govern the world, I am not taking a political point of view but a spiritual one.

The various forms of government can stay as they are; that is only of secondary importance. But whatever the social status of the men in power, they should receive their inspiration from those who have realised the Truth and have no other will than that of the Supreme.

17 September 1959

* * *

Remain in politics and try to bring Truth into politics. It is a very sure way towards effective spirituality."[73]

* * *

"To think that communism is the Truth is to make the same error as all religious fanaticism and puts communism on the same level as all other religions... very far from the Truth."[74]

*(c) Human Unity**

"The earth will enjoy a lasting and living peace only when men understand that they must be truthful and sincere even in their international dealings.

For the Governments honesty lies not only in saying what they are doing but also in doing what they say.

* * *

If diplomacy could become the instrument of the Truth and the Divine Grace, instead of being based on duplicity and falsehood, a big step would be taken towards human unity and harmony.

15 April 1955

* * *

Shake off all narrowness, selfishness, limitations, and wake up to the consciousness of Human Unity. This is the only way to achieve peace and harmony.

May 1955

* * *

Speak to us at the level of the nations.

Alas! If I did it would not be from a very high level!

The nations, as yet, do not seem ready to listen to any true spiritual message.

11 May 1957

* * *

On the ingratitude of nations:

It takes nobility of character not to resent someone who does you good.

* * *

(*Message for the First World Conference of the Sri Aurobindo Society*)

The future of the earth depends on a change of consciousness.

The only hope for the future is in a change of man's consciousness and the change is bound to come.

But it is left to men to decide if they will collaborate for this change or if it will have to be enforced upon them by the power of crashing circumstances.

So, wake up and collaborate!

Blessings.

August 1964

* * *

A change in human consciousness will make possible the manifestation upon earth of a higher Force, a purer Light, a more total Truth.

August 1964

* * *

Nothing but a radical change of consciousness can save humanity from the terrible plight into which it is plunged.

* * *

All the so-called "practical" means are a childishness by which men blind themselves so as not to see the true need and sole remedy.

* * *

A new world, based on Truth and refusing the old slavery to falsehood, wants to take birth.

In all countries there are people who know it, at least feel it.

To them we call:

'Will you collaborate?'*"[75]

1972

* * *

"I have no objections to World Union, yourself and X joining the demonstration. I simply refused the participation of our students, because I do not believe in the usefulness of words spoken or written, when the world's problems are concerned.

I insist on the fact that an inner effort to acquire oneself

** The Mother signed the original French manuscript: "La Mère, Sri Aurobindo Ashram, Pondichéry".*

the consciousness of Unity and the consequent transformation of one's action is infinitely more effective than speeches and articles.

January 1965

* * *

…If you want peace upon earth,

first establish peace in your heart.

If you want union in the world,

first unify the different parts of your own being.

February 1965

* * *

Do not attach too much importance to what is said. Words are only words and in each mind they take a different colouring.

February 1966

* * *

Prove to the World the possibility of Union by being united among yourselves.

19 February 1966

* * *

The unity of humanity is an underlying and existing fact.

But the external union of mankind depends on man's goodwill and sincerity.

12 August 1967

* * *

The power of division is unsteady and impermanent.

Union works for a steady power and a harmonious future.

25 April 1969

* * *

When men will be disgusted with the falsehood in which they live, then the world will be ready for the reign of the Truth.

14 August 1971

* * *

If you want union in the world, first unify the different parts of your own being.

17 December 1971

* * *

If you abolish in yourself the things that are wrong in the world, the world will no longer be wrong."[76]

23 April 1972

*(d) The World Today**

"Truth will conquer in spite of the turmoil.

* * *

Even within the confusion, there is the seed of the Divine order.

* * *

Every day things seem to become worse. In truth we feel more and more disgusted with the old rotting world, and are more and more convinced of the necessity of founding, somewhere out of the well-trodden tracks, a new centre of life in which a new and truer light can be manifested, a new world no more based on selfish competitions and egoistic

strife but on general and eager endeavours to promote the welfare, knowledge and progress of all – a society based on spiritual aspiration instead of lust for money and material power.

* * *

Let us wait and see. The result is sure – but the way and the time are uncertain."[77]

*(e) Darkness and Light**

"Life is a journey in the darkness of the night. Wake up to the inner light.

14 April 1954

* * *

Every obstacle must disappear, in every part of the being, the darkness of the ignorance must be replaced by the Divine's knowledge.

12 October 1954

* * *

A new light is dawning on the world. Wake up and unite to receive and welcome it.

1959

* * *

Some men in their blindness, when they seek knowledge, forsake the Light where they are – only to enter into what is for them a new darkness.

12 October 1964

* * *

In their blindness men leave the Light and go to the darkness to obtain knowledge!

* * *

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