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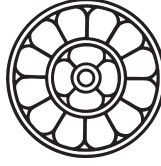
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Lord, Thou hast willed, and I execute,  
A new light breaks upon the earth,  
A new world is born.  
The things that were promised are fulfilled.



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# MOTHER INDIA

MONTHLY REVIEW OF CULTURE

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*“Great is Truth and it shall prevail”*

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*[These letters are reproduced from Part Two (Section Four, pp. 345-447) of  
Volume 32 of the Complete Works of Sri Aurobindo —  
The Mother with Letters on the Mother]*



**SRI AUROBINDO'S LETTERS  
ON  
THE MOTHER**



***Section Four***  
***The Mother in the Life of the Ashram***

*(Continued from the issue of January 2014)*





## THE MOTHER AS GURU AND GUIDE

### The Mother's Way of Dealing with Sadhaks

THE difficulty about meeting your demand that the Mother should plan out and fix a routine for you in everything which you must follow is that this is quite contrary to the Mother's way of working in most matters. In the most physical things you have to fix a programme in order to deal with time, otherwise all becomes a sea of confusion and haphazard. Fixed rules have also to be made for the management of material things so long as people are not sufficiently developed to deal with them in the right way without rules. But these things of which you write are different; they are concerned with your inner development, your sadhana. In fact, even in outward things the Mother does not plan with her mind and make a mental map and rule of what is to be done; she sees what is to be done in each case and organises and develops it according to the nature of each case. In matters of the inner development and the sadhana, it is still more impossible to map out a plan fixed in every detail and say, "Every time you shall step here, there, in this way, on that line and no other." Things would become so tied up and rigid that nothing could be done; there could be no true and effective movement.

If the Mother asked you to tell her everything, it was not in order that she might give you directions in every detail which you must obey. It was in order, first, that there might grow up the complete intimacy in which you would be entirely open to her, so that she might pour more and more and continuously and at every point the Divine Force into you which would increase the Light in you, perfect your action, deliver and develop your nature. It is this that was important; all else is secondary, important only so far as it helps this or hinders. In addition it would help her to give wherever needed the necessary touch, the necessary direction, the necessary help or warning, not always by words, more often by a silent intervention and pressure. This is her way of dealing with those who are open to her; it is not necessary to give express orders at every moment and in every detail. Especially if the psychic consciousness is open and one lives fully in that, it gets the intimation at once and sees things clearly and receives the help, the intervention, the necessary direction or warning. That was what was happening to a great extent when your psychic consciousness was very active, but there was a vital part in which you were not open and which was coming up repeatedly, and it is this that has created the confusion and the trouble.

Everything depends on the inner condition and the outward action is only useful as a means and a help for expressing or confirming the inner condition and making it dynamic and effective. If you do or say a thing with the psychic uppermost

or with the right inner touch, it will be effective; if you do or say the same thing out of the mind or the vital or with a wrong or mixed atmosphere, it may be quite ineffective. To do the right thing, in the right way in each case and at each moment one must be in the right consciousness — it can't be done by following a fixed mental rule which under some circumstances might fit in and under others might not fit in at all. A general principle can be laid down if it is in consonance with the Truth, but its application must be determined by the inner consciousness seeing at each step what is to be done or not done. If the psychic is uppermost, if the being is entirely turned towards the Mother and follows the psychic, this can be increasingly done.

All depends therefore not on a mental rule to follow in practice, but on getting the psychic consciousness back and putting its light into this vital part, and making that part turn wholly to the Mother. It is not that the question of your going too much to your sisters is of no importance, — it is of considerable importance — but to limit the contact is effective only as a means of helping your vital part to withdraw from this servitude to old movements. It is the same everywhere.

The kind of outward obedience you lay stress on, asking for a direction in every detail, is not the essence of surrender, although obedience is the natural fruit and outward body of surrender. Surrender is from within, opening and giving mind, vital, physical, all to the Mother for her to take them as her own and recreate them in their true being which is a portion of the Divine; all the rest follows as a consequence. It would not then be necessary to ask her word and order outwardly in every detail; the being would feel and act according to her will; her sanction would be sought but as the seal of that inner unity, receptiveness of her will and obedience.

11 June 1932

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Your letter of the morning came entirely from the disturbed and wounded vital; that was why I was in no hurry to answer. I do not know why you are so ready to believe that myself or the Mother act from ordinary movements of anger, vexation or displeasure; there was nothing of the kind in what I wrote. You had been repeatedly falling from your attained level of a higher consciousness and, in spite of our suggestions to you to see what was pulling you down, your only reply was that you could see nothing. We knew perfectly well that it was part of the vital which did not want to change and, not wanting to change, was hiding itself from the mind and the mind itself did not seem very willing to see, — so we thought it necessary when you gave us a chance by what you wrote to indicate plainly and strongly the nature of the obstacle — on one side your old sentiment persisting in the *viparīta* form of anger, resentment and wounded feeling, on the other the vital's habit of self-esteem,

censorious judgment of others, a sense of superiority in sadhana or in other respects, a wish to appear well before others and before yourself also. This especially has a blinding influence and prevents the clear examination of oneself and the perception of the obstacles that are interfering with the spiritual progress. Even if the mind aspires to know and change, a habit of that kind acting concealed in the vital is quite enough to stand in the way and prevent both the knowledge and the change. I was therefore careful to speak plainly of vanity and self-righteousness — so that this part of the vital might not try not to see. The Mother speaks or writes much more pointedly and sharply to those whom she wishes to push rapidly on the way because they are capable of it and they do not resent or suffer but are glad of the pressure and the plainness, because they know by experience that it helps them to see their obstacles and change. If you wish to progress rapidly, you must get rid of this vital reaction of *abhimāna*, suffering, wounded feeling, seeking for arguments of self-justification, outcry against the touch that is intended to liberate, — for so long as you have these, it is difficult for us to deal openly and firmly with the obstacles created by the vital nature.

In regard to the difference between you and X, the Mother's warning to you against the undesirability of too much talk, loose chat and gossip, social self-dispersion was entirely meant and stands; when you indulge in these things, you throw yourself out into a very small and ignorant consciousness in which your vital defects get free play and this is likely to bring you out of what you have developed in your inner consciousness. That was why we said that if you felt a reaction against these things when you went to X's, it was a sign of (psychic) sensitiveness coming into you — into your vital and nervous being — and we meant that it was all for the good. But in dealing with others, in withdrawing from these things you should not allow any sense of superiority to creep in or force on them by your manner or spirit a sense of disapproval or condemnation or pressure on them to change. It is for your personal inward need that you draw back from these things, that is all. As for them what they do in these matters, right or wrong, is their affair — and ours; we will deal with them according to what we see as necessary and possible for them at the moment and for that purpose we can not only deal quite differently with different people, allowing for one what we forbid for another, but we may deal differently with the same person at different times, allowing or even encouraging today what we shall forbid tomorrow. X's case is quite different from yours, for there is no resemblance in your natures. I told you that or something like it long ago and I emphasised in my letter to X that what might be the rule for myself or Y was not to be applied or going to be applied to his case. To deal otherwise would be to create difficulties in his sadhana and not to make it easier for him or swifter. I have also told him quite clearly in my letter that the attempt at meeting and mixing with others — which in the ordinary human life is attempted by sociableness and other contacts — has to be realised in Yoga on another plane of consciousness and without the

lower mixture — for a higher unity with all on a spiritual and psychic basis. But the way, the time, the order of movements by which this is done, need not be the same for everybody. If he attempted to force himself it would lead to gloom, despondency and an artificial movement which would not be the true way to success. A human soul and nature cannot be dealt with by a set of mental rules applicable to everybody in the same way; if it were so, there would be no need of a Guru, each could set his chart of Yogic rules before him like the rules of Sandow's exercise and follow them till he became the perfect siddha!

I have said so much in order to let you understand why we do not deal in the same way with X as with you or another. The tendency to take what I lay down for one and apply it without discrimination to another is responsible for much misunderstanding. A general statement too, true in itself, cannot be applied to everyone alike or applied now and immediately without consideration of condition or circumstance or person or time. I may say generally that to bring down the supermind is my aim in the yoga or that to do that one has first to rise out of mind into overmind, but if on the strength of that, anybody and everybody began trying to pull down the supermind or force his way immediately out of mind into overmind, the result would be disaster.

Therefore concern yourself with your own progress and follow there the lead the Mother gives you. Leave X or others to do the same; the Mother is there to guide and help them according to their need and their nature. It does not in the least matter if the way she follows with him seems different or the opposite of that which she takes with you. That is the right one for him as this is the right one for you.

You have now begun to see the difficulties that are still there in your vital; keep to that clear perception, let it grow clearer and more precise. Concentrate on what you have to do and do not let yourself be distracted this way and that by irrelevant preoccupations or any other influence.

25 October 1932

\*

*X would like to see the Mother and place his difficulties before her. His chief difficulty is how to reconcile the Bliss, Harmony and Unity (Sachchidananda) with the discord, strength and rapaciousness that one finds in the actual world.*

You can tell him Mother does not discuss these mental problems even with the disciples. It is quite useless trying to reconcile these things with the intellect. For there are two things, the Ignorance from which the struggle and discord come and the secret Light, Unity, Bliss and Harmony. The intellect belongs to the Ignorance. It is only by getting into another consciousness that one can live in the Light and Bliss and Unity and not be touched by the outward discord and struggle. That change

of consciousness therefore is the only thing that matters; to reconcile with the intellect would make no difference.

If he likes, you can lend him the *Conversations* — as he wants to converse with the Mother.

11 November 1932

\*

*Does the Divine turn away its eyes from people like X, who disobeys the Mother, and allow them to do whatever they like?*

That is the Mother's business. She alone can say what is the right way to deal with people. If she were to deal with people only according to their defects, there would be hardly half a dozen people left in the Asram.

26 March 1933

\*

*I am sure there are reasons for everything the Mother does and that what she does is suited to the needs of each one, but the vital does not believe it, and it is not yet well established in the mind. How can I make my vital being understand that the Mother is never partial?*

One way is to have entire faith in the Mother — the other is to believe that she is wiser than yourself and must have reasons for everything she does which are better than your mind's judgments.

*And how can this understanding be firmly established in my mind, so that it does not yield to any temptation?*

It should be established — that is all. So long as the vital or mental think themselves wiser than the Mother and able to judge her how do you expect these stupidities to disappear?

22 March 1934

\*

The Mother's injunction to work in peace and harmony with the others concerned those whom you meet for work, not a personal relation such as you had with X.

The Mother is the sole judge of what is necessary for each and she is not bound to apply the same rule to everybody. The Guru deals with each disciple in a

different way and does not keep one law for all. You were allowed to mix with *X* for a long time like *Y* with *Z* and *A* with *B* — in all cases it has been bad for those who do not give up the special relation, preventing them from being successful in the Yoga for which they came. The Mother does not interfere decisively for a time but only lets each know that it is better for them not to mix in a specially intimate way and she waits for them to realise it. When one or other of the two or both realises or begins to realise that it is better to break the special connection, then Mother intervenes. If you went back to *X*, all possibility of Yoga for you would cease. Even your going to the Dispensary has disturbed the progress you were making and brought back the old habits of thought and reactions.

Your one hope of doing anything in sadhana is really and truly and definitely to turn to the Mother alone and follow her will. There is no going back to the old things — the Mother will not sanction it. If you are sincere in what you have written (in English), then you must also forget the past and live for the Divine and the sadhana.

10 April 1934

\*

*Since the day my sadhana began to come down to the lower levels, some parts of my being have felt that the Mother has restricted the former physical manifestation of her love. But I am sure that this change was meant for the good of my sadhana.*

Whatever is done by the Mother is for the good of the sadhak and the sadhana.

9 December 1935

\*

*X wonders why people like Y are allowed here when it is obvious that they have no spiritual possibility in them. But unless X has some understanding of the higher manifestation, such comments are just expressions of his own ignorance.*

Obviously. Neither Nature nor Destiny nor the Divine work in the mental way or by the law of the mind or according to its standards — that is why even to the scientist and the philosopher Nature, Destiny, the way of the Divine all seem a mystery. The Mother does not act by the mind, so to judge her action with the mind is futile. But why should *X* or anyone assume that *Y* will have no profit for her spiritual future from her stay here?

5 May 1936

\*

*Can the physical mind have a correct understanding of the Mother's dealings?*

Not until it is enlightened by the true consciousness and knowledge from above.

4 July 1936

\*

Why should the Mother be obliged to treat everybody in the same way? It would be a most imbecile thing for her to do that.

### **The Mahakali Method**

All these things depend on the person, the condition, the circumstances. The Mother uses the method you speak of, the Mahakali method, (1) with those in whom there is a great eagerness to progress and a fundamental sincerity somewhere even in the vital, (2) with those whom she meets intimately and who, she knows, will not resent or misunderstand her severity or take it for a withdrawal of kindness or grace but will regard it as a true grace and a help to their sadhana. There are others who cannot bear this method — if it was continued they would run a thousand miles away in misunderstanding, revolt and despair. What the Mother wants is for people to have their full chance for their souls, be the method short and swift or long and tortuous. Each she must treat according to his nature.

9 May 1933

\*

*All these years I have been hesitant to write all the details of my life for fear that the Mother will scold me. Now I have become a bit stronger and along with her scoldings I can feel her force working inside me. By her infinite compassion, I am out of the fear.*

If you are afraid of the Mother's scoldings, how will you progress? Those who want to progress quickly, welcome even the blows of Mahakali because that pushes them more rapidly on the way.

28 September 1933

\*

*Is it true that when I realise the Divine Consciousness there will be no difference between the Mother's will and mine? I would like her to tell me whatever her will is, even if it is unpalatable to me — not to say "If you like" or "As you like", but to say "Do this" or "Do not do this."*

Certainly, when the Divine Consciousness is fully realised, there will be no difference between the Mother's will and the sadhaka's.

For a relation to exist in which Mother can do as you say, the sadhak must not be afraid of the Mahakali aspect and ask only for sweetness. He must be able to take the blows of Mahakali as a blessing. He must also believe in her vision and judgment and word, otherwise when she says or does something unpleasant to his ego that ego will go sulking, justifying itself, calling her names etc. as is the habit with so many in the Asram when she does not do what they like. There are very few here who can take this attitude even imperfectly, but it is with them that the Mother has this relation. With others, who have a different nature, she cannot but behave differently — for she has to act with each according to his nature.

### **Understanding the Mother's Actions**

*During my talk with X, he spoke about Mother's preferences, about her taking more care of some and paying more attention to them. But it seems absurd and foolish to think that anybody knows more about people than Mother.*

It is a favourite form of criticism and quite natural to the human mind which knows nothing about the play of forces through which the Divine Movement has to make its way under the conditions laid down by the play of the Ignorance.

7 May 1933

\*

*I am often guilty of a feeling of ingratitude towards the Mother. I cannot find the way to remove the misunderstanding about her smile or her seeing some persons often or treating European sadhaks specially and other such things which indicate partiality. With reasoning it is easy to understand, but the feeling persists.*

But why indulge a feeling which has not truth or good sense or reason at its back? This accusation of partiality rests first on feelings of egoistic vital demand, jealousy etc. which are no doubt fairly universal in human nature as it is, but not the more



respectworthy for that. It supports itself on a crude idea of “equality” of treatment which in practice comes to this that everyone should be treated in just the same way, which is about as impossible a thing as could be demanded in this world and would make all action and all direction of either work or sadhana impossible. The Mother extends the divine love and protection to all, but the form she gives to her action must vary with the different nature and need of each, the demands of the work, the necessities of their sadhana. The idea about Europeans is quite wrong — since with the exception of X and Y all those who see most of the Mother or are given special positions of confidence are Indians. If one starts comparisons each has something which another has not. And to have that something does not prevent complaints of being worse treated than others. These feelings therefore are merely the product of the restless discontent of the vital and there is nothing to be done with them except to send them away whenever they come as useless disturbers of happiness and progress.

27 December 1933

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*Many sadhaks try to judge the Mother from her outer actions without some inner or higher basis.*

Yes, that is the mistake all the sadhaks make. How can they understand the Mother's actions unless they are united in consciousness with the Mother, have in fact the same consciousness as hers?

6 April 1935

\*

*I am uneasy about the treatment accorded to me by the Mother. Several times I have noted that she has acted against me. When I proposed something for Bushy the cat's treatment, she found some tricky replies and then asked X to treat her. When Y wanted to join our class, Mother told me she would try to find someone to replace him at work so he could attend, but then she wrote to him about the class, “It is not necessary.” I have other examples also, and each one adds to the wounds she has dealt me. After all, what has she done for me since I came here? I have done my best, I have put the best of my energy into the work, but not once can I remember that she has cared for me as she cares for others.*

I do not know what right you have to invent false imputations against the Mother without even knowing all the facts out of your ignorant egoistic mind and insulting

her with these falsehoods calling her a liar and a trickster. X treated Bushy without asking the Mother; she was not even informed and she only knew of it when she heard the poor beast screaming and asked what was the matter. That is how the sadhaks treat the Mother and afterwards they insult and kick her. As for Y, he had already asked and the Mother said no because he works in the night and she thought a class in addition would be too much strain for him. Afterwards when you wrote that he was enthusiastic about it she tried to find someone who would relieve him but she has found no one. That is all. Even when she tries to meet your requests, you seize on it as an occasion for insulting her and putting the most base, vile and sinister motives on her simplest actions. There is no reason for throwing the blame for your condition off your own shoulders and attacking the Mother.

11 January 1936

### **Misunderstanding the Mother's Words**

*Why does the Mother not speak directly to me and tell me what she wants?  
Does she not know that I truly want to do nothing but her will?*

What the Mother said was perfectly just and reasonable. It is because your mind was confused and excited and hostile that it put its own imagined words and interpretations and tried to support and justify its hostility by its own inventions and inferences. This trick of putting into the Mother's mouth words that she had not spoken — often the very reverse of what she had said, — or of twisting her words and acts to mean something that she had never intended, is a constant habit of the forces of falsehood when they want to turn the sadhaks from the right way or use them against the Truth and against the Mother. If you thus make yourself the instrument of a falsehood, how can you expect not to fall away from peace and light and the true psychic condition? You were constantly doing that before and it was the cause of all your troubles, putting yourself on the side of the obscure and false and hostile forces. If you want to get free, you must cease listening to them, justifying them, throwing them against the Mother.

We are perfectly ready to correct you and have no intention of leaving you to your ignorance, — that is another absurd imagination, — but you must also correct yourself as soon as your mind starts this kind of thing; for otherwise you will not be truly ready to receive the correction and will start again believing the Mother to be false and deceptive and the rest of it, as soon as the hostile forces can create or invent an excuse.

1 May 1932

I find it rather surprising that you should regard what the Mother said to you or what I wrote as a recommendation to relax aspiration or postpone the idea of any kind of siddhi till the Greek Kalends! It was not so intended in the least — nor do I think either of us said or wrote anything which could justly bear such an interpretation. I said expressly that in the way of meditating of which we spoke, aspiration, prayer, concentration, intensity were a natural part of it; this way was put before you because our experience has been that those who take it go quicker and develop their sadhana, once they get fixed in it, much more easily as well as smoothly than by a distressed, doubtful and anxious straining with revulsions of despondency and turning away from hope and endeavour. We spoke of a steady opening to the Divine with a flow of the force doing its work in the adhar, a poised opening with a quiet mind and heart full of trust and the sunlight of confidence; where do you find that we said a helpless waiting must be your programme?

As for light-heartedness and insouciance, the Mother never spoke of insouciance — a light don't-care attitude is the last thing she would recommend to anybody. She spoke of cheerfulness, and if she used the word light-hearted it was not in the sense of anything lightly or frivolously gay and careless — although a deeper and finer gaiety can have its place as one element of the Yogic character. What she meant was a glad equanimity even in the face of difficulties and there is nothing in that contrary to Yogic teaching or to her own practice. The vital nature on the surface (the depths of the true vital are different) is attached on the one side to a superficial mirth and enjoyment, on the other to sorrow and despair and gloom and tragedy, — for these are for it the cherished lights and shades of life; but a bright or wide and free peace or an *ānandamaya* intensity or, best, a fusing of both in one is the true poise of both the soul and the mind — and of the true vital also — in Yoga. It is perfectly possible for a quite human sadhak to get to such a poise, it is not necessary to be divine before one can attain it.

8 May 1932

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*There is no doubt that at times the idea enters the thinking elements among the members of the Asram that the Mother has lost her grip on the physical, and thus she says things that are contradictory or not factual.*

It is rather surprising that the Asram does not break down altogether, if the Mother has no grasp of the physical world — those who are in that lamentable condition are not usually able to run anything on the physical plane; but perhaps it is the great grip of the thinking elements here on the physical world that keeps the Asram going in spite of the imbecility of myself and the Mother. What I notice however is that when the Mother says something, the thinking elements very often understand the exact opposite.

*You write of being responsive to the Mother. You seem to be saying: Don't concern yourself with whether something is true, whether it is a fact, whether it hurts you — always respond as the Mother leads.*

It is not quite like that. Those who respond find on the contrary that the Mother has a greater grasp of truth than they have and do not judge her by their fallible intellects but try to see that truth and follow it.

February 1933

\*

It is not X alone, but many or most who turn things [*spoken by the Mother*] in that way — the tendency is almost universal in human nature. It is not from dishonesty that he or others do it — it is because when they listen, their minds are not silent but active and the thought of their minds mixes with what they have heard and gives it another turn or shape or colour. Often also the vital interferes and exaggerates or reshapes according to the desire or the convenience. This is much more often unconsciously than consciously done.

In the present instance, the Mother spoke quite generally, not about Y or what had happened in Z's case, and she meant that what ought to be remembered is not remembered because of some strong immediate desire which pushes the memory behind until the desire is fulfilled and then only, if at all, the recollection comes. X evidently added his own ideas, applied it specially to Y's action and thought that the Mother had said it was consciously done — that Y remembered and yet went against her conscious sense of right in order to fulfil her desire. That was not what the Mother said or meant by her general statement.

30 March 1933

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*Is it not the Mother who often tells us things indirectly, through the discriminating mind or the psychic?*

It is only when the Mother speaks directly that you can say "The Mother has said".

9 July 1933

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It is good if you have freed yourself from this bondage [*a rigid insistence that one must always do what one has said one will do*]. Love of Truth is divine, but this kind of truth is a very mixed product accompanied as it is by hardness or a fierce anger. Truth does not insist on a blind adherence to the spoken word — as for instance, if a man says that he will kill another under the impression that that other has done him a grievous wrong and afterwards carries out his word even when he has found out that the other was innocent and no wrong done. That is what literal adhesion to the spoken word would come to, if scrupulously held as a principle. Truth on the contrary demands that a man shall cleave to the principle of Truth in things only, and in the case above the principle of Truth would demand that he should break his vow and not keep it. If a man pledges himself to something that is against the principle of Truth, e.g. against the principle of Love and Compassion or against that of obedience and surrender to the Divine, it is not Truth to keep that pledge — for it would be a pledge to follow falsehood and how can truth be rooted in allegiance to falsehood? That would be an Asuric, not a divine Truthfulness.

As for the Mother, you will not find in her this blind adherence to an arrangement once made. If, for instance, she told someone, next time you yield to sex-passion in any way, you will have to leave the Asram and if the man did it and repented, she too might relent and not insist in following out her menace. These matters of interviews are not promises, contracts or engagements, — they are arrangements only and can be altered. If she has arranged for half an hour she can make it in fact  $\frac{3}{4}$  of an hour — or diminish it to twenty minutes. There is a plasticity needed in the movement of time and the Shakti of life cannot afford to be rigid in its movements; otherwise Life would either be turned into a mere mechanism or break to pieces. But in this case there was no intention; it was a pure accident; by some oversight your name had not been written in the morning list and Mother came to the door when those on the list were finished. She could not go back because it was extremely late and it had been a long and exhausting morning spent in a continual struggle with adverse forces and she had to come in, do what still she had to do and come to me to report what had happened.

But even if she had intended it for some reason not known to you, your reaction was not the right one. For the basis you have taken for your Yoga is to obey the Will whatever it may be. These things, seemingly accidental, happen when they are predestined and they come in as an ordeal for something in the vital which has by this painful process to accept change.

28 September 1933

*The Mother told me in an interview one year ago that the psychic is quite strong in me. Did she say this to bring pride in me? It gave me a sense of superiority to persons like X and Y and many others. But now it would seem I am full of vital difficulties. Did the Mother ever look at the vital difficulties of others as severely as she seems to be looking at mine?*

Mother told you about your psychic because she saw it — but she never told you that you were superior in that respect to X and Y. It was not said to bring pride in you, but to encourage you to rely on your psychic and bring it out so that it might get full control on the vital. I may add that the psychic being strong does not necessarily mean that it is in full control of the vital or cannot be clouded over. The condition some of those you mentioned have attained now is that the psychic is in control of the vital so that doubts and revolts are not possible or are rapidly rejected — and that was the condition to which you were coming before this (it seems to me quite causeless and accidental) lapse. So I wrote that there was no reason why you should not speedily have the same psychic consciousness which would prevent all doubt or any radical disturbance.

7 May 1934

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*X has often quoted things that the Mother told him, not only about me but about others. He says that she tells him these private things because she trusts him so much. But so many things are said in the Mother's name! Often I have thought about how serious it is when someone says: "Mother said these things."*

People have put thousands of things in the Mother's mouth that she never said. I have known them to say this and that to Mother and then go about putting it in Mother's mouth, saying "Mother said to me." Also things that they have not said to her and she never said. You should put no reliance on these statements.

15 January 1935

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A lie is a lie whoever speaks it. If you give credit to what someone or another thinks or says as Mother's motive in an action, take her statement of her motive as untrue and somebody else's who cannot know as sound and true and on that challenge Mother for want of frankness, is the resulting upset our fault? It is a question of greater confidence in the Mother than in the statements or interpretations of sadhaks or the hasty assumptions or inferences of your mind or the feelings of your vital

made without having the needed information. If you could get rid of that movement, things would be easier.

15 May 1936

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*How can the maxim "a lie is a lie" apply to all? If a higher motive demands concealing or misrepresenting something by words, I would hardly call it a lie — the motive is superhuman and cannot fall in the same category as an ordinary lie. I think Krishna did not always speak the exact truth and his half-lies always provoke an understanding smile in all who listen to his stories.*

If the Mother did a thing for one reason and said that she did it for quite another she did not have, I fail to see how it can be anything but a falsehood. No superhuman motive can make a falsehood not a falsehood. Moreover, if you really believe that the Divine can speak what is not true without being untrue and that that is a part of divinity, why do you resent it when you think the Mother has done it and grow sorrowful and indignant over her supposed unfair and uncandid treatment of you and say she ought to have been frank etc.? You ought rather to think she is acting from superhuman motives and accept gladly whatever she does. At least that seems to be the logic of such a position.

You base yourself evidently on the position that the Divine Consciousness is above good and evil. But that does not mean that it does evil and good impartially. It can only mean that it acts from a light that is beyond that level of human consciousness which makes the human standard of these things. It acts for and from a greater good than the apparent good men follow after. It acts also according to a greater Truth than men conceive. It is for this reason that the human mind cannot understand the divine action and its motives — he must first rise into a higher consciousness and be in spiritual contact or union with the Divine. But if anyone recognises that, he can no longer judge the divine action with his human mind and from a human point of view. The two things would be quite incompatible.

But this does not fall under any such explanation. To allege a false motive cannot be a movement of a greater Truth and consciousness. To keep silence and not reveal one's motives is one thing — to say I did not act from that motive when I actually did so, is not silence, it is falsehood. It is a matter not of moral, but spiritual importance. The Mother cares for the Truth and she has always said that lying and falsehood create a serious obstacle to realisation. How then can she herself do that?

I do not remember any lies or half-lies told by Krishna, so I can say nothing on that point. But if he did according to the Mahabharat or the Bhagwat, we are not bound either by that record or by that example. I think Rama and Buddha told none.

17 May 1936

### Asking Questions to the Mother

*When I think about myself I begin to doubt whether I will ever get any realisation. I go on wishing the Mother would speak to me on this subject so that I may understand. But when I get the knowledge, I also feel that my wish was a way of not accepting the light.*

Quite so.

*Last night at the meditation, I got the same desire for knowledge. Then I saw the Mother closing her eyes and it was as though her mind was pressing my mind on all sides. Then my mind became still and I felt the contact of the Mother's mind even in the cells. After that I felt that all my questions were answered and it was no use asking anything at all.*

That is the right way. Union with the Mother's consciousness is the true way for knowledge to come.

*But always I get this desire for knowledge and feel that it would be a great help if I could know some things.*

You should throw away this feeling. It is not by asking questions to the Mother that you can get the knowledge, but by keeping your mind open to her.

25 June 1930

### Writing to the Mother

*On reading my letter of this morning, I felt as if the Mother was not pleased with me for writing about the bad thoughts I had about X and Y.*

Your writing these things does not give any displeasure to Mother. It is better to write if you have them, than to be silent about it.

9 June 1933

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*Today a thought came to me: "Why are you forcing yourself so much with regard to the control of the vital being? Better not bother about opening your thoughts and desires to the Mother; rather leave her to work on you."*



If you want the Mother to work through you, you must lay before her your thoughts and desires and reject them.

3 September 1933

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*You have asked why I stopped writing to the Mother. When I write I ask about the small things that bother me, but often she does not answer. This confuses me, because if she does not explain these things to me, who will?*

When the sadhaks write to the Mother, it is not to get answers from her about the small things of daily life — sometimes they do it when necessary, and Mother sometimes answers, sometimes not. The main object of writing is to put themselves before the Mother, their experiences, their progress, their lives, so as to create a constant connection and invite her presence, force, help, guidance in everything that calls for her intervention. But it is not necessary that the Mother's response should take the form of a written answer. It would not even be physically possible in the course of 24 hours to answer all the correspondence that is addressed to us.

13 October 1933

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When the consciousness is open, to put things (difficulties, needs) before the Mother in a clear form written or otherwise (even if it is not submitted bodily to her), brings very often an immediate relief or response.

27 December 1933

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The experience of being with the Mother and speaking to her is one that one can easily have when one is writing to her and is true because some part of the being does actually meet with her and open itself to her when one writes one's experiences.

23 December 1935

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*I find that when I start to write I feel a greater pressure and a deeper concentration on the higher Force.*

I suppose it is because in the act of writing or rather beginning to write you enter into contact with the Mother and the Force.

5 May 1936

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You did well to speak to X and also to write to Mother. Of course Mother had observed X's difficulties, — it is correct that the difficulty is the lack of a certain free opening — otherwise all that could be removed quickly and the necessary change of nature (mind, ego etc.) carried on by smooth gradations. To write as you do is helpful for opening oneself and for receiving the precise touch. X's logic about the Mother knowing and therefore there being no need to write is applicable if there is a free or at least a sufficient flow of giving and reception between the Mother and the sadhak, but when a serious difficulty comes, this logic is not so applicable. Naturally, we shall do our best to help him in his struggle.

14 May 1936

### **Leaving the Mother and the Ashram**

If you were seeking for a way of making it impossible for me to refuse you the money for going away, you have certainly found it this time. After the letter you have written and the accusations it contains, I am bound to give you the Rs. 50 you ask for.

As to your other reproaches and accusations, I do not think it is necessary for me to reply. I send you the money you ask for and so fulfil the promise which you so imperatively demand that I should fulfil. I do not send you away or give my sanction for your going; it is for you to decide in all freedom whether you will go or stay. But if you stay, there must be no more reproaches of this kind, since you will be staying entirely by your own free will and under no pressure from us. Nor can I allow the claim you seem to have made that the Mother must do what you want and she must not say to you or do anything that does not please you. That is a relation which is not allowed to others and it cannot be allowed to you either. The Mother has shown you every possible favour and kindness; more she cannot do.

12 June 1930

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It is not possible for the Mother to tell you to remain, if you are yourself in your mind and vital eager to go. It is from within yourself that there must come the clear will on one side or the other.

24 February 1932

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*My family would like me to go back with them to Bombay and stay there for some time. I don't find myself bound by any sense of obligation, but there is a dull yet persistent desire in me to go. But as I am not a frigid mental machine, I would much prefer if the Mother spoke to me in a personal interview instead of replying in writing.*

But you have already had a personal interview with the Mother in which the question was spoken of for an hour or thereabouts and she told you very positively that she considered it would be harmful, dangerous to you for your sadhana. She cannot say more or otherwise than she did that time. As for these dull persistent desires, it is not by indulging them that they disappear — on the contrary: the only way is to grow out of them or let them die.

7 February 1933

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*Can sadhaks who leave the Mother totally forget her Grace after receiving it for so many years while living at her feet?*

Some of them seem to forget.

*Is there any possibility for them to return again to live at the Mother's feet?*

It depends on the person.

*How is it possible for someone who feels aspiration and the Divine call in his heart to come to live at the Mother's feet and then afterwards to leave them? Is it through vital depression or something else?*

Through the suggestions of the hostile forces, because of pride, egoism, ambition, sexual desire, vanity, greed or any other vital impulse used by the hostile Powers.

*Is it because the vital forces are so strong that even if a person has a clear aspiration and a Divine call they can lead him away from the Mother and the Asram?*

Every man is free at every moment to consent to the Divine call or not consent — to follow the lower nature or to follow his soul.

*When a person leaves the path, does it not prove that he was unable to judge whether his call for the Divine was true or not?*

All this about judging is nonsense — you feel the call or you do not and, if you feel the call, you follow it without calculating or counting risks or asking whether you are fit or not.

*When people feel the urge to leave the Mother's feet and go away from her, what is the best way for them to cling to the Mother with faith and not go away?*

By understanding that it is the Devil who tempts them and not listening to the Devil.

6 May 1933

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*X had almost decided to go away this morning. He thinks the Mother is angry at him and putting pressure on him — and even the general pressure in the atmosphere he cannot bear.*

The Mother is not at all angry with him and has not been at any time — that is a sheer imagination. As for the pressure, the only pressure now is to bring down the supramental, but that is a pressure on Nature and not on the sadhaks. For the sadhaks, the only thing given is help, not a pressure.

3 October 1934

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If you insist on going, the Mother cannot say no, as it is only with your own will that we can keep you here. Your difficulty only comes because you cannot recognise that whatever the Mother arranges for you is out of desire for your good and in love for you. This is because you have your own ideas and preferences and if she does something contrary to that you think she does not love you. The Mother's love is always there, but it is through confidence and surrender that you can feel it. You need to recover your health and strength and we wanted you to do the necessary things for that for a sufficiently long time — food, rest, treatment with the Mother's force behind all that to make it successful. But a full confidence in the Mother and

acceptance of her decisions and her guidance is necessary; if you have and keep that, then you can recover your strength and capacity for work and progress in Yoga.

3 December 1934

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The Mother cannot tell you to go because there is no true cause why you should go and it would be very bad for you to do so as well as bad for the work and everything else. The reasons for your not giving up the work are just the same as before and not in the least changed by anything that has happened. Jealousy is no doubt a great defect of the nature, but many here have it; almost everyone has some serious defect in his nature which stands in his way and gives trouble. But it is not a remedy for this to give up work and sadhana and abandon the Mother. You have to go on working and doing the sadhana with the Mother's aid behind you until this and all other obstacles are got rid of. We have told you already that these things cannot be got rid of in a day, but if you persevere and rely on the Mother they will yet disappear. Do not allow an adverse Force to mislead you; reject all depression and go straight forward till you reach the goal.

17 July 1935

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Mother has no wish to abandon you and it has never been her will that you should go away from her. You must put yourself in harmony with her will and then all will go right. Her love will guide you and her protection will be effective.

Rest until you are well. Do not be in a hurry to go to work before you have recovered your strength.

19 July 1935

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What you have seen is quite correct. When the psychic being has been once fully awake as it was all these days in you, then it is not possible for the sadhak to revolt and go away; for if he does, he leaves his soul behind him with the Mother and it is only the outer being that lives for a while elsewhere. But that is too painful a condition; one has either to come back or life becomes hardly worth living. But there is no danger of that for you, now you have understood and have the true feeling.

Moreover these attacks that now come are not like those that came before when the psychic was still not fully awake. Then each time they came, they increased their force of attack; now they are only spending what force is left to them and

losing it. Besides once the psychic being is awake, it is bound to recover control and confirm the mind in the truth so that the true consciousness in the being becomes each time stronger.

All is well. The Mother's child will always grow more in you and the Mother's little star burn brighter and brighter.

20 November 1935

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It is a question between the continuity of your concentrated spiritual life and the call of old demands belonging to the consciousness that you have left behind you. The Mother, as you well know, does not favour even a brief return to the old atmosphere once one is in the spiritual life. For one who has not yet really begun or is living as yet only a tepid half-formed surface sadhana, it might be different. The old life always pulls to have the sadhak back, to renew its ties, to get a fresh lease of control over his vital. If one yields it will redouble its importunities, bring new occasions for calling again; the sadhana here gets broken and has to be picked up again with effort. All the same if people insist on going or have a strong desire to go, they are allowed sometimes to do so at their own risk, but the Mother never sends anybody — unless there is her work to do. That is the position.

15 January 1937

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As for going out, the Asram has seen *X* go out twice and return with full permission, it has recently seen *Y* and *Z* go with the Mother's permission, both with the full intention of returning — to say nothing of others. As for *A* you yourself were entirely against her going. *A* herself always took the position that she ought not to go and asked for help against the other tendency in her. If she had decided to go and told us so, nobody would have stood in her way, although we would not have been lost in admiration at the spiritual wisdom of her choice. Our view is that once the full separate spiritual life is chosen, to cling and turn back to the ordinary one is an error. But if there are circumstances that make the (temporary) departure either harmless or psychologically or otherwise inevitable then we give permission. If the sadhak goes in a spirit of revolt and defiance or goes back to the ordinary life out of egoistic ambition as *B* and others did then of course Mother does not wish them to come back (so long as that remains) and refuses to allow it. Also if there is treachery, as in *C*'s case — a fact which you yourself asserted and I don't see that it can be denied — unless he atoned or changed, there was no reason why he should return, especially as he said his sadhana was going on admirably there. Mother knew his return with an uncorrected spirit would not be good for him and events showed that

she was perfectly right. But I have always noticed that whatever untoward thing happens to a sadhak, many consider that it is we whose bad qualities are to blame for it. And yet they go on accepting us as Gurus and addressing us as Divine! That is truly baffling to the reason. Perhaps it shows that there is something really supramental here!!

In your case I have given the reasons why we accept your going out. There is no ground therefore why we should not support you in your music and other undertakings there. In these respects at least you allow that you have been supported and the support has been effective — there is no reason why that shall not continue — the more so if you keep us informed as others at a distance do when they want some help in any endeavour.

9 March 1937

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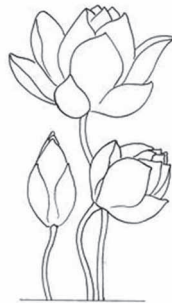
You have been able to make progress because you had a certain freedom from demand and repining, an equability and confidence in turning towards the Mother. This is your main strength and you must not allow it to be disturbed or taken away from you. The attitude described in the birthday poem is the right one for you. It is because you have opened and are on the way that the opposite forces are trying to put in suggestions of dissatisfaction or the impulse to go away. They want to create the same “habit of depression and trouble” that there has been in X and many others so as to use it as a lever against you; but there is no reason why you should allow it. The idea that we are driving away and will drive many by the pressure of our Yoga force is a silly notion among the many silly notions current in the Asram invented by the too idly active brains of the sadhaks. We do not press on anybody to go away — our action has been the opposite. It is a contrary undivine Force which presses on sadhaks to go away from here so that they may lose their chances of sadhana. If their vital is very unquiet, they accept the suggestions of this Force and begin to long to go away; if they long too much, we may have to let them go, for it is not possible to force the Divine on those who do not want him or are not willing to follow the path to the end or decide that sex, fame, pleasure or other things of the kind are preferable.

31 March 1937

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The Mother certainly would not give you money for going away, for she could not approve of or sanction such a step which has no real ground and for which the only reasons you allege are a quite unreasonable despondency and a pique (*abhimāna*) which is also without true cause. The Mother has not in the least changed towards

you — she has neither withdrawn her affection nor felt nor expressed any disappointment about your sadhana; her support has not been withdrawn either from your singing. The only thing we can make out in this connection is that the impression was created in your vital by her having discouraged a movement of ego in you, pressed on the removal of some defects which you yourself had admitted and wished to overcome, put aside some suggestions with regard to one occasion for your music which did not seem to her suitable. But these things she has done before and you used to be very much pleased at her pointing out or letting you understand where you had to change. You yourself wanted to get rid of ego and change the resistant part and had taken steps towards it; it would not have been helpful for your purpose that the Mother should support or indulge any movements coming from there. I can only gather from your recent letters that the resisting part has revolted against the pressure you yourself had put on it and thrown up the impression that it could not change, that the demand on it was more than it could face and it would rather go and that in your depression you have identified yourself with its feeling and misinterpreted the Mother's motives and her attitude — a thing that in your clearer consciousness you would either not have done or else soon corrected the mistake. I hope that this clearer part of you which is the larger part will quickly reassert itself and give you back your former right vision and attitude. I shall do and do always what I can to help towards that and towards the psychic victory in you and your spiritual progress. Your departure and renunciation of the sadhana is a thing which nothing in us accepts for a moment.





# **THE MOTHER AND THE DISCIPLINE IN THE ASHRAM**

## **The Mother in Sole Charge of the Ashram**

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

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

If on the other hand one is not ready to be a member of the Asram or bear the discipline and is still admitted to some place in the Yoga, he remains apart and meets his own expenses. There is no discipline for him on the material plane, except the rules necessary for the safety of the work; there is no material responsibility for the Mother.

11 April 1930

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The Mother is not bound to give reasons for any change she makes unless she herself thinks fit to do so. In such cases the sadhak is supposed to accept the change without question in the confidence that the Mother has her reasons and if she does not tell them to me it is because I do not need to know.

15 June 1936

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If anyone questions the right of the Mother to control the Asram or to control his own conduct, his place is outside; there he can exercise his full civic or other rights and do what he pleases. Whoever is dissatisfied, has the right to leave the Asram just as the Mother has the right not to maintain in it anyone whose conduct or attitude she finds unsatisfactory. There is no right civic or legal or republican or constitutional or any other entitling anyone to do whatever he likes in the house of another or debars that other from objecting or enforcing his objection. There is a discipline of obedience and of abstention from forbidden acts in this Asram and whoever refuses to recognise it has no “right” to remain here.

There are certain phrases in your recent letters that might be taken as an intention of refusing control and doing what you had been told you must not do so long as you are here and a suggestion that you do not mind leaving the Asram on that account. The phrases you used were indeed vague and general, but if anything of that kind was intended it will be better if you make it clear and precise.

4 May 1937

### **Demands on the Mother's Time**

*The Mother has no time at all. Can't some arrangement be made so that she may have time for rest? If we rest, why not her also?*

I wish it could be so arranged; but it seems difficult.

1933

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It is not because your French is full of mistakes that Mother does not correct it, but because I will not allow her to take more work on herself so far as I can help it. Already she has no time to rest sufficiently at night and most of the night is working at the books and reports and letters that pour on her in masses. Even so she cannot finish in time in the morning. If she has to correct all the letters of the people who have just begun writing in French as well as the others, it means another hour or two of work — she will be able to finish only at 9 in the morning and come down at 10.30. I am therefore trying to stop it.

1933

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Mother prefers that when she walks on the terrace people should not be looking at her because it is the only time when she can concentrate a little on herself — apart from the necessity of taking some fresh air and movement for the health of the body. If she has to attend to the pull of so many people, that cannot be done. The interview she gives you is a different matter; she has so arranged it herself and it is part of her work, so there is no need to change. What was said was only for the walk on the terrace.

1935

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Mother never avoids opening letters or any other work because of absence of time: she deals with all the work that comes to her even if she is ill or if she has no time for rest.

15 February 1936

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*I am always committing mistakes, and Mother is always merciful and forgives me. But then why has she not written to me about my problem?*

You know that I have had to stop correspondence. Mother cannot take it up or write regular letters as she is already engaged in one activity or another from morning to night, 18 hours out of the 24.

1 February 1938

### The Mother and Material Things

The Mother had arranged for the good order of the distribution of dishes and their return. X was to arrange for all necessary facilities demanded by Y, Y was to be responsible for the good order of the work, and for that he was to have full control; for if he has not full control, he cannot be held responsible and good order becomes impossible. All who are concerned with this work ought to report everything that is necessary to report to Y and help him to control this work; but it seems that no one is willing to do according to the Mother's arrangement and orders and each wants to be a law to himself. In that case there is no use in making complaints about insufficient dishes or anything else of the kind to the Mother. We refuse to issue more dishes under the present conditions. Already in a single year more than 250 items belonging to the dining-room have been broken, lost, stolen, taken away without authorisation by the sadhaks for their private use or have otherwise vanished. Indiscipline, carelessness, regard for one's own convenience only, disobedience to rules, utter disregard for economy or proper use or safeguarding of the property of the Asram are responsible for this result. It is no use any farther protecting the sadhaks against the results of their own wilful disorders or providing them with means of life which they show no will or fitness to use rightly. They must go on as best they can with what is there, sufficient or insufficient, so long as it lasts.

I do not know what you mean by these phrases about jumping into disorder or all being the Mother's children. The Mother gives no sanction to disorder, and it is idle for the sadhaks to sentimentalise about being children of the Mother and at the same time constantly to disregard and disobey her.

3 February 1932

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*X of the Washing Department has resolved not to speak while working there and to handle the dishes and bowls very carefully so they do not dash against each other. If they are carelessly tossed about, he says, they may feel bad due to the lack of care, grow restless and be more likely to slip and break.*

It is very true that physical things have a consciousness within them which feels and responds to care and is sensitive to careless touch and rough handling. To know or feel that and learn to be careful of them is a great progress in consciousness. It is so always that the Mother has felt and dealt with physical things and they remain with her much longer and in a better condition than with others and give their full use.

15 April 1936

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I did not consider it necessary to say anything about the question of waste beyond assuring you that the undertaking of useless and unnecessary work only in order to keep the men employed was no part of the Mother's principle of action. The Mother did not know to what pipe you referred and had no time or inclination to make enquiries about it. It is quite true that, so long at least as the sadhaks are not siddha Yogis, self-control is the law; they have to learn to refrain from indulgence of excess in any direction — the provision made for them being ample for a sadhak and much more than is allowed elsewhere — and from negligence, greed or the pursuit of individual fancy. When they do these things, the Mother does not intervene at every moment to check them; a standard has been set, they have been warned against waste, a framework has been created, for the rest they are expected to learn and grow out of their weaknesses by their own consciousness and will with the Mother's inner force to aid them. In the organisation of work there was formerly a formidable waste due to the workers and sadhaks following their own fancy almost entirely without respect for the Mother's will; that was largely checked by reorganisation. But waste to a certain extent continues and is almost inevitable so long as the sadhaks and workers are imperfect in their will and consciousness, do not follow in spirit or detail the Mother's recommendations or think themselves wiser than herself and make undue room for their "independent" ideas. Here too the Mother does not always insist, she watches and observes, intervenes outwardly more than in the individual lives of the sadhaks, but still leaves room for them to grow by consciousness and experience and the lesson of their own mistakes and often employs an inner in preference to an outer pressure. In these matters she must exercise her own judgment and vision and there is no use in anybody offering his approval or censure — for she works from a different centre of vision than theirs and they have not a superior light by which they can judge or guide her.

As regards waste, I must point out that in our view free expenditure is not always waste, to have a higher standard than is current in this very tamasic and backward place is not necessarily waste. In matters of building and maintenance of buildings as in others of the same order the Mother has from the beginning set up a standard which is not that current here — the usual system being to use the cheapest possible materials, the cheapest labour and to disregard appearance, allowing things to go shabby or making only patchwork to keep them up. I suppose "thrifty" minds would consider the local principle to be sound and a higher standard to be waste. If the higher standard has been kept, it is not for the glory of anyone, the Asram or the Mother — the principle of glory being foreign to Yoga, but from another point of view which is not mental and can only be fully appreciated when the consciousness is capable of understanding the vision of things with which the Mother started her work. I do not consider it useful to write about that now, — the general misunderstanding in these subjects can only disappear when the sadhaks have got rid of the ordinary mind and vital and are able to look at things from the same vision level as

that from which the conception of the Yoga and the work took its rise.

As to doubts and argumentative answer to them I have long given up the practice as I found it perfectly useless. Yoga is not a field for intellectual argument or dissertation. It is not by the exercise of the logical or the debating mind that one can arrive at a true understanding of Yoga or follow it. A doubting spirit, “honest doubt” and the claim that the intellect shall be satisfied and be made the judge on every point is all very well in the field of mental action outside. But Yoga is not a mental field, the consciousness which has to be established is not a mental, logical or debating consciousness — it is even laid down by Yoga that unless and until the mind is stilled including the intellectual or logical mind and opens itself in quietude or silence to a higher and deeper consciousness, vision and knowledge, sadhana cannot reach its goal. For the same reason an unquestioning openness to the Guru is demanded in the Indian spiritual tradition; as for blame, criticism and attack on the Guru, it was considered reprehensible and the surest possible obstacle to sadhana.

If the spirit of doubt could be overcome by meeting it with arguments, there might be something in the demand for its removal by satisfaction through logic. But the spirit of doubt doubts for its own sake, for the sake of doubt; it simply uses the mind as its instrument for its particular dharma and this not the least when that mind thinks it is seeking sincerely for a solution of its honest and irrepressible doubts. Mental positions always differ, moreover, and it is well known that people can argue for ever without one convincing the other. To go on perpetually answering persistent and always recurring doubts such as for long have filled this Asram and obstructed the sadhana, is merely to frustrate the aim of the Yoga and go against its central principle with no spiritual or other gain whatever. If anybody gets over his fundamental doubts, it is by the growth of the psychic in him or by an enlargement of his consciousness, not otherwise. Questions which arise from the spirit of enquiry, not aggressive or self-assertive, but as a part of a hunger for knowledge can be answered, but the “spirit of doubt” is insatiable and unappeasable.

For the same reason I refuse to answer criticisms, attacks and questionings directed against the Mother. Whether in work or in Yoga, the Mother acts not from the mind or from the level of consciousness from which these criticisms arise but from quite another vision and consciousness. It is perfectly useless therefore and it is inconsistent with the position she ought to occupy to accept the ordinary mind and consciousness as judge and tribunal and allow her to appear before it and defend her. Such a procedure is itself illogical and inconsequent and can lead nowhere; it can only create or prolong a false atmosphere wholly inimical to success in the sadhana. For that reason if these doubts are raised, I no longer answer them or answer in such a way as to discourage a repetition of any such challenge. If people want to understand why the Mother does things, let them get into the same inner consciousness from which she sees and acts. As to what she is, that also can only be seen either with the eye of faith or of a deeper vision. That too is the reason why we

keep here people who have not yet acquired the necessary faith or vision; we leave them to acquire it from within as they will do if their will of sadhana is sincere.

I have written at length on this question once for all; I do not propose to repeat it. People no longer expect it from me; even those who did expect it formerly have ceased to do so. On other questions, so far as they are not connected or mixed up with these things, I may answer hereafter as I find time.

26 December 1936

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The Mother does not provide the sadhaks with comforts because she thinks that their desires, fancies, likings, preferences should be satisfied — in Yoga people have to overcome these things. In any other Asram they would not get one tenth of what they get here, they would have to put up with all possible discomforts, privations, hard and rigorous austerities, and if they complained, they would be told they were not fit for Yoga. If there is a different rule here, it is not because the desires have to be indulged, but because they have to be overcome in the presence of the objects of desire and not in their absence. The first rule of Yoga is that the sadhak must be content with what comes to him, much or little; if things are there, he must be able to use them without attachment or desire; if they are not he must be indifferent to their absence.

7 January 1937

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*I pray to the Mother to enable me to offer myself body, soul and mind to her. I do not want to have anything which I may call my own. I would therefore like to give all my material belongings to her and use only what comes from her. She may give me the same things for my use but please let her accept them at least once as an offering. To whom should I hand over all these things?*

Once you have made the offering in your mind and regard all you have as belonging to the Mother and given to you by her, this outward act is not necessary. If you feel that you must do it, you can give them to Nolini and Mother will give them back to you for your use.

2 September 1938

### The Mother and the Vital Difficulties of the Sadhaks

It is now one month since you wrote your letter announcing the new favourable turn in your sadhana. You will have had time to see whether the turn was decisive and how far it has moved towards completeness. The test will be whether it gets rid fundamentally of the Asuric turn in your external being. All ambition, pride and vanity must disappear from the thoughts and the feelings. There must be no seeking now or in the future for place, position or prestige, no stipulation for a high seat among the elect, no demand for a special closeness to the Mother, no claim or assertion of right, no attempt to thrust yourself between her and others, no endeavour to intercept what she is giving to them or to share in it, no imposing of yourself on her or on other sadhaks. All falsehood must be rejected from the speech, thought and action and all ostentation, arrogance and insolence. A simple, quiet and unpretending aspiration to the Truth and reception of it for its own sake and not for any profit it may bring you, a straightforward acceptance of the Mother's will whatever it may be, a complete casting away of all pretensions and pretences, a readiness to obey completely and without reserve and to accept any position and any discipline given are the only conditions on which a divine change can be effected in you. It is for this that you must strive.

On our side we await a certain conquest on the material plane which is not yet accomplished, before we can tell you to return. As you yourself saw once, till this is done your stay here would not be helpful to you. When you are ready in your inner condition and things are ready here, then the Mother will call you.

4 October 1927

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*In meditation with the Mother today, I felt devotion for Sri Aurobindo, not in the mind but in the heart. The mind and body are at peace, but there is still difficulty in the vital and below. Take this difficulty away from me.*

If the mind and the heart have a settled devotion and are full of the Mother's presence or in constant contact with her Light and Force, then the difficulties of the vital and physical consciousness in you can be met and conquered. It is that you must get first. To try to deal with the difficulties of the vital without this contact or presence, is premature and cannot succeed.

20 June 1930

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*Instead of opening myself to the Mother, I opened to the adverse forces. Then like a friend the Mother showed me my mistakes. But why does my outer nature make me wander here and there? Why doesn't the Mother protect me with her Force at the time of difficulty? Why does she show me only afterwards what the problem was?*

The vital will always find excuses for leaving the straight path and indulging its own propensities — and it is for you, since you have a consciousness and a will, not to listen to what you know to be a lower movement. When you want to be guided externally, you have to put your difficulty clearly and precisely without concealing anything before the Mother. But we cannot at every moment replace your own choice and will — we give you the necessary consciousness and light, it is for you to walk by that.

11 January 1933

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I am glad to see that the right consciousness is returning and the attack is over. As it is past, I need not say anything about what you wrote in the interval since you can with the sight of the true consciousness see for yourself what is the right answer.

Only one thing I must note that no wrong idea may linger in your understanding. You seem to say in one passage of a letter that the Mother had said to you that jealousy is inevitable in true love (in ordinary life) and if it is not there when one sees the other loving elsewhere, then they don't love each other! You must have strangely misheard and misunderstood the Mother. It is just the opposite of what the Mother has always said and thought and the very contrary of all her knowledge and experience. It is the idea of the ordinary mind about jealousy and love, not hers. She remembers very well having told you just the opposite that, even in ordinary life, one is *not* jealous if one has the true love. Jealousy is the common movement of the human egoistic lower vital with its grasping possessive instinct and it cannot be anything else. I thought it better to make this clear so that there might be no misleading impression that such movements of the lower vital nature have any sanction or support in the truth of the soul; they belong to the vital Ignorance, they are fruits of the vital ego.

1 February 1933

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*Sometimes I throw away the vegetables or the milk because I don't like to eat them. Why does Mother give us the same food every day in the dining room and not something new — some sweets?*

That is the desire of the palate which the sadhak has to conquer.

*Sometimes I want to wear nice clothes — my dissatisfaction persists unabated.*

Another vital desire. These things are good for people in the ordinary life, but such desires must be overcome in Yoga.

*There is a growing disgust with life and a preference for death. I pray to Yamaraja to take me quickly since I don't think I can do anything for Mother in this body — why then live on?*

This is the reaction of disappointed desire in the vital. It is a movement that should be rejected completely whenever it comes.

*Why do these things arise?*

They are brought by the ordinary human nature as obstacles to the sadhana.

*Who has put them in me and why? How can I get rid of these disappointing things?*

You must reject them when they come and try to replace them by a complete faith and surrender to the will of the Mother and a quiet and very patient aspiration for opening and inner union with her.

*I still have a fear of the Mother. Why?*

It is the same part of you, the vital, that is afraid of her.

*It seems like someone has taken away my life-energy and I am without any strength.*

It is the physical consciousness which has no longer the mind's sanction to the old push of vital activity and vital desire and so feels the absence of the rajasic vital strength in which men live. In Yoga that strength must be replaced by the Divine Force that comes from the Mother.

15 May 1935

We are very glad to hear that you are better and that X has helped you out of the crisis. Surely this jealousy must go and no trace of it remain. Do not doubt that the Mother's love is and will be always with you. Trust in her grace and all this will go out of you and leave you the true child of the Mother which in your mind and heart you always are.

18 July 1935

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This jealousy (which is a very common affliction of the vital) will go like the rest. If you have the aspiration to get rid of it, it can only come by force of habit, and with the psychic growing in you and the Mother's force acting the power of the habit is sure to diminish and fade away. Do not be discouraged by its occasional return, but reject it so that it may be unable to stay long and will be obliged to retire. Very soon then it will cease to come at all.

17 October 1935

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You allowed yourself to be surprised by the old movement of unreasoning jealousy and it brought back the old unreasoned thoughts and feelings — for you are no more than others here as a mere worker, you are here as the Mother's child and the work is there only because it is a part of the sadhana. Also this feeling of jealousy and other doubts and difficulties are not peculiar to you alone, they are common to human nature and most here have them or have had them and found it difficult to be free. So there is no reason to suppose because of their presence that you are unfit or will not be able to do the sadhana. The only danger is in these violent fits of despondency and the movement to go away that comes with them; but that also others have had who have now got over them and some still have them. There is no reason why you should not get over them as many others have done. The Mother's love and the Mother's grace are with you. The only other thing needed is the growth of the psychic consciousness and the psychic movement within you. That had begun and was fast increasing; it has only to reach a certain point, to occupy the mind and vital consciousness more strongly, then these things will no longer be able to return. What difficulties remain will then be minor things; there will be nothing that will try to take you away from the Mother. Be patient therefore and persevere; recover your confidence in the Mother and let your soul grow in you. Beyond these storms there is a haven of joy and love and happiness that are your true goal. Persevere till you reach it.

25 October 1935

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All faults and errors are redeemed by repentance. Confidence in the Mother, self-giving to the Mother, these if you increase them will bring the change in the nature.

12 November 1935

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If you have difficulties, you should recognise that they come from your own vital and deal straightforwardly with your vital; it is only so that real fitness in the nature (apart from the original psychic urge which can only realise itself through a change of the nature) can come. To have feelings against the Mother because of difficulties created by your own vital is simply one way out of many the vital has of rejecting its responsibility and so resisting the pressure to change.

6 February 1936

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The human vital everywhere, in the Asram also, is full of unruly and violent forces — anger, pride, jealousy, desire to dominate, selfishness, insistence on one's own will, ideas, preferences, indiscipline — and it is these things that are the cause of the disorder and difficulty in the D. R. [*Dining Room*] and elsewhere also in the Asram work. The rule established in order to control or combat these tendencies is that the Mother's will and the rule and discipline established by her shall be followed and not each worker be led by his own ego. But there are many who insist on their own ego and resent discipline. They are ready to follow the Mother's will and rule and discipline only in name and so far as it agrees with their own ideas and preferences. There is no cure for this except by an inner change. In outside life discipline is enforced because refusal of discipline is visited by severe penalties or else results in so much discomfort of various kinds that the indisciplined man has either to submit or to go. But here in the Asram it is not possible to enforce the rule in this way. An inner obedience has to be given as the source of the outer obedience. The only remedy is the descent into the consciousness of that golden lotus which you saw in your vision. Everyone in whom it is established or even who feels its influence will become a centre of the true consciousness and true action which will change life in the Asram.

14 February 1936

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*Small movements of depression caused by unhappiness, dullness, etc. do not usually touch me. But there are also strong movements of depression and despair that come from vital dissatisfaction and revolt. When I get depressed, I would like it to be on account of these big movements, not petty ones such as dullness.*

They can hardly be called big movements. The real distinction is that they are rajasic movements, not tamasic.

1 March 1936

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*Movements of depression or despair that stem from vital dissatisfaction or revolt — are these not big movements?*

They are not big — they are small movements of the vital ego — I mean the movements of vital dissatisfaction which cause people here to be depressed and revolt and despair. If the resultant depression or despair is strong, that simply means that the minds of the people here are seeing things out of all right measure and proportion, magnifying trifles into tremendous things, swelling little hurts to vanity, petty pride, small ambition, *amour propre* etc. They make a tempest in a tea-cup, a tragedy out of a trifle. Because people are living here under the Mother's shelter and saved from the great sufferings and tragedies of human life, they must needs spin despairs and tragedies out of nothing. The vital wants to indulge its sorrow sense and shout and groan and weep and if it can't have a good or big reason for doing it, it will use a bad or small one.

1 March 1936

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When these things [*anger, depression, etc.*] come you should always try to get back at once to the position you have taken of leaving all to the Mother, — your own difficulties, but also the stumbles of others, — X's rages (he behaves with everybody like that), Y's moods and all.

It would not matter so much about occasional anger coming — these recurrences happen with everybody so long as the peace is not settled permanently in the consciousness. What matters is the suggestions that come, about death and going away and the rest of it. These you must throw away at once. They have no reason for existence when the inner working has begun and the Mother's Force is sure to carry you through. Remain firm within and recover your quietude.

6 July 1936

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I do not know why you suppose that the Mother was displeased with you for your letter. I think my answer was quite kind and without any touch of displeasure in it. I was silent about most of what you had written, because when there are letters of this kind I take it as an unburdening of the mind and always either remain silent in so far as it concerns others or else I say that we must rely on the growth of inner consciousness to get rid of the faults and deficiencies and mistakes of the sadhaks. Silence does not imply that these defects and mistakes do not exist. But all have defects in various forms and make mistakes and the best sadhaks are not exempt. The human way is to get angry and rebuke and condemn and, if the Mother does not do the same or is not severe, to think she is unjust or partial or unseeing or wilfully blind to the defects of her favourites. But the Mother is not blind; she knows very well the nature of all the sadhaks, their faults as well as their merits; she knows too what human nature is and how these things come and that the human way of dealing with them is not the true way and changes nothing. It is why she has patience and love and charity for all, not for some alone, who are sincere in their work or their sadhana.

It is strange also that you should conclude that she puts no value on you. From the first the Mother has had a special kindness for you; she has appreciated and supported you so steadily that people have accused her of blind partiality towards you just as they accuse her with regard to X. When you were in trouble and difficulty with suggestions and revolts, she was love and patience itself and helped and supported you through all. Afterwards since your sadhana opened, we have been watching solicitously over it, — I have been spending time daily writing answers, giving you knowledge of what you should know, trying to lead you forward with love and care. Why should all this have been done, if we put no value on you?

You know these things but your physical mind has become too active and clouded your perception for a time. You must get back from it into your inner self.

30 August 1936

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*I cannot keep quiet and clear due to the hurt feelings within me. I try to forget this thing by thinking of the Mother's goodness, but these feelings still come.*

It is the usual thing — you allowed a desire to get hold of you and because it was crossed by X's action and the Mother didn't subscribe to it, you got upset first in the vital and then by reflex action in the body. All this questioning on the basis of an unsatisfied desire is out of place. You must get rid of this idea that you can turn a desire into a demand and then expect as a right its satisfaction and consider it a wrong done to you if it is not satisfied. That is precisely the kind of attitude of the

vital which prevents the inner progress and drags back the consciousness from the psychic to the lower vital level. Full trust with humility and devotion, that is the psychic poise and for nothing should it be lost. No satisfaction of vital desire can replace it.

6 January 1937

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X's letter is all right and I accept it as the apology I demanded from her. But things cannot be quite as before; she must make reparation for her fault not only in words but in her conduct; that must change and change altogether. That she can change it if she wishes to do so, was shown when she began taking my darshan and her behaviour for some weeks was quite satisfactory. Afterwards she called back into her the bad forces which I had thrown out of her and the recent outbreak was the result. That must not happen once more. It is not possible any more that the Mother should show the same indulgence and leniency under great provocation as she did before or that I should remain silent and let such things pass. Our attitude towards her and treatment of her must depend on her attitude towards the Mother and her behaviour.

In the recent outbreak she practically took the position that she refused to change anything wrong in her nature — rather she regarded what is bad and wrong in her as something noble, great and admirable. If that remains her position, she cannot expect that we should accept it, nor would there be any reason for my giving her darshan. People are here to change what is wrong in their nature so that they may do an effective sadhana. If they refuse to do that or even to try, they are not real sadhaks or disciples and can expect nothing from myself or from the Mother.

What was worse, she seemed prepared to be the instrument of an alien Force, acting against the Mother, claiming victories against her, trying to lower her in the eyes of the sadhaks, asserting itself and its ways, traducing the Asram and impairing the respect due to the Mother and spoiling my work as much as possible. It cannot really succeed in this, but it can give trouble, and I do not see why I should tolerate it. If she was not conscious of what she was doing or the evil Force that used her, the sooner she becomes conscious the better.

Arrogance, violence and self-assertion have always been the bane of X's character. But in her relations with the Mother these things must go. She must learn not to force her will on the Mother but to accept the Mother's will in everything without opposition or murmur. That is the main point. If she does not take this resolve, she will always go on as she has done and relapse into revolts and that will bring no good to her. In short, however difficult it may be to her nature, she must learn self-surrender to the Divine. A "bhakti" which claims everything from the Divine and does not give itself is not real bhakti.

I point out some details —

There should be no more clamouring and shouting and violent insistence when something happens which she does not like. There should be no disrespect, aggressiveness or constant contradiction when she speaks to the Mother. If she has anything to represent she can do it quietly and without violence. And she must accept the Mother's decision in all matters.

She should respect the Mother's time and the heavy work she has to do. She has been allowed to see the Mother very often in the day but she must not abuse the privilege by wasting unnecessarily the Mother's time. There is a heavy strain on the Mother allowing her no time to rest and she must not increase the strain.

In her upstairs work she should try to be in harmony with others and not a cause of disturbance or inconvenience. She should not push herself everywhere and take up a position not authorised by the Mother. I am referring especially to her interference above the stairs when the Mother is giving pranam to the sadhaks. To intervene, speak to people and give them instructions is not in her province and only disturbs the Mother's work.

In her talk with sadhaks and visitors, she should refrain from gossip of a bad kind or drawing a black picture of the Asram which makes a bad impression on those who have joined recently and have had no personal experience of how things are, and on people from outside. There should be no attacks on the Mother or accusations against her. All that is harmful to my work and I want it to change.

That is enough for the present; but it is a wholesale change in her attitude and conduct that I demand of her. If she is prepared to make a firm resolution to get rid of these habits and keeps the resolution, all will be well. If she is not prepared, then why is she here and what is the meaning of her professed bhakti for myself or for the Mother?

P. S. Explain all this carefully to X. It may be best to make a translation of this letter and give it to her to keep with her.

23 May 1944

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*I feel very restless today. I want the Mother beside me at every moment; without her presence I cannot bear this body. What is the use if she is not in it? I wish to give up eating from today — I will eat again only when the Mother comes to me.*

You cannot progress or reach the Mother if you indulge in such fancies as not eating. Obedience to the rules of life laid down by the Mother is the first necessity.

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To be turned to the Mother is all right and call to her — but more is needed; for that is only the first thing needed. There must also be a complete self-giving and surrender. For instance to follow your own fancies is not the right thing — e.g. this idea that to stop eating is the proper way to get rid of desires — it is absurd for one may fast and yet be full of desires. You know that the Mother and I disapprove of this kind of self-starvation and yet at the least excuse you bring it up and want to follow it. These and other insistences are your own fancies you must learn to give up. As for the desires, the proper way is to have a sincere aspiration and call on the Mother's force to work in you. When the Mother's light and force are working in you they will show you all that has to be changed in you and will change it provided you give your sincere and full consent.

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*How can I live to make the Mother happy? Would living in sorrow and despair please her? I don't think she would like me to be dejected. May she throw these things out of me. I want to live happily beside her.*

It is not at all the Mother's wish or will that you or anyone should remain in grief and despair; what she likes is that you should confide in her and be happy and cheerful.

That is what the Mother wants, that you should remain near her always in an inner gladness of heart and outer happiness of the life.

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It is rather surprising that you should so entirely mistake the intention of my letter. I did not regard what you wrote as a complaint against X and there is nothing written from that point of view in my answer. You wrote that what had happened to X had entirely upset you, raised your doubts, been a constant source of harassment to your mind, that it was one of the chief sources of your difficulties and a contributing reason to your wish to go away. I gave what was the only true answer, that this was all wrong from the spiritual point of view — that you should not allow another's difficulties to add themselves to your own and upset you and drive you out of the straight spiritual path — and I gave the reason because each sadhak has his own way and his struggles and difficulties and they concern only himself and the Mother. That is a principle we have always insisted upon and we have written it to many. I do not see why my writing it to you should make you feel abhiman and turn away from the Mother.

If it is the family sense that is your chief stumbling block, all the more reason why you should push it resolutely away from you — not either cling to it or allow it

to cling to you. When I said there was no reason for being troubled by X's difficulties, I meant no spiritual reason — vital emotional reasons, attachments have no value in the Yoga. Attachments may be difficult to get rid of, but it must be done; otherwise they will harass you and not allow you to progress.

If it had been possible Mother would have removed you from the house. But all the same, physical distance, not being in the same place or the same house, is not sufficient to destroy an attachment. It is an inward tie and it is only inward means that can get rid of it. If you do not want the others in the house to make claims on you from the family point of view, it should not be impossible to make them understand it. It is what others in similar circumstances have done.

I wrote to you what I did in order to point out to you what attitude a sadhak must take in the difficulty about which you wrote to me. It does not mean that our help and support are not with you in your difficulties. Everybody's difficulties, yours quite as much as anyone else's, are the concern of the Mother and it is an error to suppose that she is unconcerned and indifferent about them. Her help is there for you and you must not turn away from her in misunderstanding and abhiman or reject it. If your struggle is hard for you, all the more reason why you should cling to our hands for help to get out of them and not for any reason let go.

### **The Mother's Attitude towards Quarrels between the Sadhaks**

*Whenever I do something wrong, such as my recent quarrel with X, I am met at Pranam with the same dry reaction from the Mother. Then later she says that there was no difference from her usual expression and attitude. How can it be so? Under these circumstances what clarity can come from the thinking mind or the psychic?*

The psychic clarity would have told you that Mother was not likely to tell a lie and that if she says she did not tell you to go and that there was nothing in her mind except to give you help and strength since she saw you were disturbed, she must be telling you the truth and that it was your own observation or the inference you made from it that was mistaken — since the mind and the coloration given to things by the senses, are not infallible — especially when there is a disturbance in the vital. I do not know what you mean by Mother's reaction in the quarrel with X since I can testify that when she heard of the affair (before you wrote anything at all about it) she blamed X and had no feeling at all of severity or displeasure against you.

7 May 1934

I must say what I have often written to people, that it is impossible for us to take sides in a clash between sadhaks or assume the role of judge and arbiter or of defender of one party against another. Formerly the Mother used to try to intervene or to reconcile, but we found that this only kept discord alive and fed the ego of the sadhaks. In most cases we pass over all quarrels and clashes in silence and almost all sadhaks have ceased to write about their conflicts because they get no answer. I have written to *X* once or twice, avoiding any discussion of the merits of a dispute, only to influence him to regard things from a general and impersonal standpoint so as to prepare him to give up that of the person and ego. I passed no personal opinion or judgment for or against this or that person. You must not expect me to take any other attitude. This is a place meant for Yoga and sadhana; personal relations of the vital kind with their attractions and repulsions, quarrels and explanations and reconciliations belong to the ordinary life and nature.

All these clashes which arise whenever you mix with *X* come from his weakness and yours. I have not imposed on you any rule of not meeting with him; but I have advised you not to give any field for the weakness which you yourself have admitted and which is evidently there in you. Both you and *X* are to me disciples and I have to deal with each in the way best for him or her. I have not pressed on your weaknesses and defects, I have given you time to find them out yourself and overcome them, for that is the best way. I have pointed out his to *X* when he was ready to recognise them. It is a pity that you should clash whenever you meet together a little, but you know yourself why it is so. So long as any vital weakness remains it cannot be otherwise. Certainly it cannot be remedied by "submitting to his demands and his ego".

16 November 1935

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I am rather surprised at your description of the people who show contempt towards you. Leaving aside *X* who is not in question, there is nobody working with you who is far advanced in sadhana or is regarded by the Mother as more specially her own than are others. You are certainly as much her own as anybody else in the kitchen; she has always owned you as her child and little star and what can anybody be more than that? I see no reason therefore why you should care so much if anybody is not behaving well with you. I have told you already that people in the Asram — it is true even of those who have inner experiences and some opening — are not yet free in their outer selves from ego and wrong ideas and wrong movements. It is no use getting distressed or depressed by that. What you must do is to be turned only to the Mother and relying on her go forward quietly with your work and sadhana until the time when the sadhaks are sufficiently awakened and changed to feel the need of greater harmony and union with each other. Let only your spiritual change and

progress matter for you and for that trust wholly in the Mother's force and her grace which is with you — do not let things or people disturb you, — for compared with the truth within and the journey to the full Light of the Mother's Consciousness these things have no importance.

6 December 1935

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It is not possible for Mother to intervene personally in these matters. Formerly she used to try to intervene and arrange matters, but the only result was that she got reproaches and abuse from both sides and accusations of partiality and injustice and the quarrels increased tenfold. For a long time that has been given up. If we began again intervening in clashes between housemates or coworkers, all the time would have to be passed in that and the Asram would become a seething cauldron of feuds and collisions. These things can only disappear if the sadhaks become fully sadhaks in their consciousness and temperament, learn how to keep equality in all circumstances and consider each other. Only a long silent spiritual pressure can help towards that — nothing else is of any use.

4 September 1937

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You must remember what I wrote to you before that the Mother wants you to remain quiet and do your work as well as you can under the circumstances without allowing yourself to be upset by these things. Any improvement in the conditions of life or work in the Asram depends on each one trying to progress and open within to the true consciousness, growing spiritually within and not minding about the faults or conduct of others. No change can come by outer means; for this reason the Mother has long ceased to intervene outwardly in the clashes and disagreements between sadhaks. Let each progress inwardly and then only the outer difficulties will disappear or become negligible.

21 April 1938

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Each one has his own way of doing sadhana and his own approach to the Divine and need not trouble himself about how the others do it; their success or unsuccess, their difficulties, their delusions, their egoism and vanity are in her care; she has an infinite patience, but that does not mean that she approves of their defects or supports them in all they say or do. The Mother takes no sides in any quarrel or antagonism or dispute, but her silence does not mean that she approves what they may say or do

when it is improper. The Asram or the spiritual life is not a stage in which some are to be prominent or take a leading part or a field of competition in which one has a claim or can rightly consider himself superior to others. These things are the inventions of the ordinary human attitude to the world and the tendency is to carry it over into the life of sadhana, but that is not the spiritual truth of things. The Mother tolerates all; she does not forbid any criticism of the sadhaks by each other nor does she give these criticisms any value. It is only when the sadhaks see the futility of all these things from the spiritual level that there can be any hope that they will cease.

In all these things there is nothing that ought to drive a man from the spiritual life or make him go away from his Guru. It seems to me that it is only the Guru who can decide whether one is fit or not; to accept the adverse opinion of someone else on that point seems to me absurd and to act on it an offence against one's own soul; to judge oneself unfit and act on that is most perilous, for this judgment may be merely a fit of depression or a vital disturbance raising the self-depreciation of the tamasic ego. If I did not see that you could progress in the sadhana or had not seen any progress, I would not have persistently asked you to continue nor would I be now writing to you letter after letter (I write to no one else) to meet your difficulties.

### **The Mother and the Satisfaction of Desires**

*X said in class that one should not have a desire to possess anything, but if something comes one can accept it. For example, if somebody offers you a sweetmeat, you can eat it.*

How can such a rule stand? Supposing someone comes and offers you meat or wine, can you accept it? Obviously not. A hundred other instances could be given where the rule would not stand. What the Mother gives or allows you, you can take.

*My belief is that one should not accept anything except what the Mother gives or permits. When one is attacked by an impulse and sees it rise up, one should let it spread as far as it wants, and then tell the Mother to transmute it.*

If you do that, the impulse may spread so far as to take hold of you and master you. If a wrong impulse comes, you must reject it as soon as you become aware of it.

24 March 1933

*If our desires are to be rejected, why does Mother sometimes satisfy them?*

It is you who have to get rid of them. If the Mother does not satisfy them and the sadhak keeps them, they will only get stronger by suppression from outside. Each one has to deal with them from within.

4 September 1933

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*Sometimes things that I want come to me in a surprising way. But why don't I get what I want from the Mother? Someone told me that the universal Divine gives according to a universal law. But with the Mother, it is her Will which gives or refuses depending on what is good for us.*

But what you want from the Mother does not come through a pull in the vital — it can come only by the faith and surrender — the psychic purifying the mind and the vital of all wrong desire.

July 1934

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*I sometimes have a desire to eat nice things, and now I feel this desire as I have never felt it before. What to do for it?*

The only thing to do for it is to throw the desire away. It is absurd to allow small animal greeds like this to come up and obscure the whole consciousness. You have not come here to eat nice things and Mother is under no obligation to give them. In fact, if you have such desires as that, it is a very good reason for not giving them to you, as it would only feed the desire. Get rid of these movements once for all. Let the true consciousness grow and reject these things.

22 September 1934

### **The Mother and the Control of Sexual Desire**

*If a person is here from childhood, is it true that he has no sexual difficulties?*

It is not automatically true — it is only possible — but on condition he gets fully into the influence of the Mother, is not too open to the atmosphere of other sadhaks who have it, does not get upset at the critical age and also does not upset himself by reading erotic literature etc. There is no one who has been able to do all that yet.

8 November 1933

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*After taking the position of witness, one feels strengthened to change it to that of governor in matters of sex.*

That is good. The Mother is pressing for the sex trouble to go out of the sadhaks — as it is a great obstacle. So it must go.

29 October 1934

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*How does it matter if I do not have perfect Brahmacharya?*

It matters a good deal to the Mother, even if it does not matter to you. It is part of what she asks from all so that her work may be done.

*If I become wholly pure I might merge in the Mother, but then there would be no excitement left.*

There would be many things left better than excitement.

It is for excitement then that you want to live, not for the Mother?

2 December 1936

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*I find that after several years the sex hunger has reawakened in me and clamours for satisfaction. What is the use of my undergoing a slow torture? As nothing else succeeds, I suggest the exhaustion of this complex which somehow has got formed.*

The Mother has already told you the truth about this idea. The idea that by fully indulging the sex hunger it will be finished and disappear for ever is a deceptive pretence held out by the vital to the mind in order to get a sanction for its desire — it has no other *raison d'être* or truth or justification. If an occasional indulgence keeps the sex desire simmering, a full indulgence would only sink you in its mire. This hunger like other hungers does not cease by temporary satiation; it renews itself after a temporary abeyance and wants again indulgence. Neither sops nor gorgings are the right treatment for it. It can only go by a radical psychic rejection or a full spiritual opening with the increasing descent of a consciousness that does not want it and has a truer Ananda.

23 April 1937

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*You say physical sex action must be avoided by all means. Why so strict on it while tolerating vital-physical lapses?*

Because the physical action breaks a law without which the Asram cannot stand and the work cannot be done. It is not a personal matter, but a blow aimed at the very soul of the Mother's work.

Outside sadhaks indulge and get a child, e.g. X and others. Mother disapproves and the man who does it has no longer the same grace as before, but he is not in the Asram and his lapse hurts only himself and his wife.

2 August 1937

### **Uneasiness in Mixing with Others**

*When I mix with X, I experience some uneasiness but I also get some pleasure. And when I mix with too many people, then also I feel some inner uneasiness. What should I do?*

Observe carefully the people with whom you have an uneasy feeling and tell the Mother. The uneasiness and the pleasure can go together, because they are two different movements in different parts of you. Mother is not asking you for mental judgment about people, but simply with whom you *feel* this uneasiness.

29 November 1932

### **The Mother's Advice on Some Practical Matters**

It is not without reason that the Mother gives directions such as that — about not going home after nine without a sadhak to accompany you. It is because there are many people of bad character who are about at that time, and if any women go about unprotected by men at that time, they are supposed to be women of bad character, so anything may happen. Even before nine, after nightfall it is much safer not to go about alone.

There would be less difficulties if the sadhaks learned to act according to the Mother's directions and not according to their own ideas or sense of convenience.

June 1933



Mother was giving you eight rupees, three rupees for pocket money and five rupees for any expenses you might have for the cooking or in connection with it or for washing, since you were not giving to the Dhobi. As you said you did not want pocket money, she suppressed the three rupees and gave you the Rs. 5 which was not pocket money, but standing allowance for other purposes. I do not see why this should upset you so much. If you did not understand or did not wish this distinction to be kept up, you could have told Mother so and sent back the five rupees or else asked her why she wanted you to have the Rs. 5 with you. These violent fits of despair or revolt because of trivial difficulties like this are not the right way of meeting them. Mother had not the slightest intention of hurting you or keeping you aloof from her. Why can you not have more confidence and credit her with a reasonable mind and kind intentions even if for the moment you fail to see her purpose in an action? This was a perfectly reasonable arrangement — if you did not want it, you had only to tell her so. Recover yourself and get back into the true attitude in which you can see things simply and naturally; do not allow yourself to be flung off the track by suggestions of the old kind. The only sure basis on which you can go is a quiet mind and confidence in yourself and the Mother.

1 October 1933

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*I am not doing any drawing or painting based on inspiration from Nature because I am not inclined to it nowadays. Instead I feel a movement in my inner being in which I aspire for the divine Truth to manifest through my art; when this movement is going on, I see hazy forms in a variety of colours coming down, but it is disturbed by some mental movement. I am waiting for the inspiration from within and not doing any work till then. Is it necessary for me to do some practice work to keep in touch with drawing?*

Of course you can do one little study work every day.

Mother is constantly putting you in relation with a world of true harmony and it is that that you feel trying to come down — but you must keep your mind very quiet to receive it.

3 December 1933

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*I went to the market with X since he wanted to buy a wrist watch. He bought one on credit and promised to send the amount to me within four days, after reaching Madras. As he did not send the money, I borrowed the necessary*

*amount from Y and paid the shop owner. I have sent a reminder to X but in future I shall not have such money transactions with him.*

Yes. Mother not only disapproves of sadhaks running into debt, but she does not like either their being responsible for or having to pay for the debts of others.

6 January 1934

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Mother does not disapprove of your writing the book — what she does not like is your being so lost in it that you can do nothing else. You must be master of what you do and not possessed by it. She quite agrees to your finishing and offering the book on your birthday if that can be done. But you must not be carried away — you must keep your full contact with higher things.

3 May 1934

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*In asking for an easy chair I did not mean that I plan to do an easy chair sadhana. I asked because at present the pressures of sadhana are so strong and fiery that I am made to sit for hours continuously and my head becomes so heavy. Please tell me what to do.*

What the Mother meant was that this meditating on an easy chair which is so common in the Asram is a new thing to her and she finds it a rather tamasic habit. There can be no objection to a long sitting or resting when you need it.

20 September 1934

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*Very often there is such a push of sadhana that I cannot lie down on my bed. Then I sit up for hours. Do you think it proper to give me an easy chair so that I can both respond to the push of sadhana and fulfil the need for rest?*

Mother does not believe much in an easy chair sadhana.

In fact there is, I think, no easy chair. But all the same you can ask X. But he has some things that can be put on a bed so that you can sit there instead of lying.

1 October 1935

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*I wish to get rid of my continuous pain and sleeplessness. Are asanas likely to help me? A book I have speaks highly of the headstand, shirshasan, but I am afraid to do it due to weak eyes. What do you think?*

Mother thinks that the shirshasan is not safe for your eyes. While some of these asanas are simple and safe, others are not so; they require a training of the body or practice under the eye of an expert. It might not be prudent for you to take them up in an amateur fashion.

5 June 1938

### Imitation of “Great Sadhaks”

*Observing X's recent conduct, I have lost half my respect for him. And when I observe other things done by him, it is all the more so. People will not follow a hard working sadhak like Y or Z; they see what the well-known great sadhaks do. When they see X speaking to the C.I.D. man as if he were his oldest friend or keeping his own kitchen where he invites his relatives and friends; when they see A freely reading newspapers, going to hotels and talking to anybody, they naturally feel justified in following their example. And when, in spite of their conduct, these men get inwardly and outwardly much more than others, I do not think people can be blamed for doing as they do.*

Who gets? How does A get more than others inwardly? X does not get more, he receives more — if others had an equal receptivity, they would get as much as he, and some do get plentifully.

*Or again, if B or C prefer not to come to the Dining Room, why should others not follow their example? After all, the Gita's line does apply: yad yad ācarati śreṣṭhas tad tad evetaro janāḥ.<sup>1</sup> If the well-known great sadhaks go about loosely, the ordinary sadhaks have few good examples to go by.*

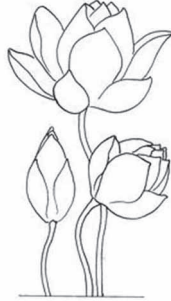
The Mother has never set up A, C or X as great sadhaks and examples for others to follow — if people do it, it is their own error and their own responsibility. Even B cannot be imitated in everything though he is certainly a very good sadhak. But his not going outside the central compound has been sanctioned by the Mother from early times because it was his spiritual need. X's one merit as a sadhak is that he is entirely passive to the Mother and receives without question all she gives him. As for his separate kitchen that is Mother's arrangement for him, not his own. The

1. Whatsoever the Best doeth, that the lower kind of man puts into practice. Gita 3.21

friends whom he receives there are people who have great devotion for the Mother or are seeking for light, the others do not come here though some still would. *D* always expresses adoration for the Mother and myself — she has always known us since the Mother first came to India. Even so this time also *X* refused to have her in his house, so she was put in *E*'s. It is not a bad progress for a man who has been here only a little over a year and had when he came a thousand ties with the world. It is also something that a man already marked out by some of the greatest English writers of the day as an equal of Keats and Shelley should renounce all publication and all fame and write only for myself and the Mother and the sadhaks. I know how impossible such a renunciation would be to most poets and writers and it seems to me it should be put to his credit as against any weaknesses he may still be unable to get over. For the matter of that who here has been able to become perfect in a year or two of sadhana? Not even the biggest saints or Yogis.

The whole idea of great sadhaks and imitation of them is in fact a mistake. Not to imitate others but to keep in mind the Mother's will and try to follow it is what is asked from the sadhaks. Certainly if any sadhak had to be imitated in outward action, it would be *Z* and *Y*, not *A* or *C*!! But why do they want to imitate? Obedience to the Mother is the rule of the sadhana, not imitation of *A* or *C*. As for the line in the Gita, it is a statement of what happens in the world, not a rule for Yoga and the *śreṣṭha* here is not the Yogin, but those who are socially first, eminent and leaders.

17 August 1934



## WORK FOR THE MOTHER IN THE ASHRAM

### All Ashram Work Is the Mother's Work

If anybody in the Asram tries to establish a supremacy or dominating influence over others, he is in the wrong. For it is bound to be a wrong vital influence and come in the way of the Mother's work. If you feel anything of the kind in anybody, you are quite right to resist it and throw off the influence; to accept it would be bad both for him and you.

But there should be no quarrel or ill-feeling or keeping up of resentment or anger; for that too is not good for either. . . .

You must remember that just as the Mother uses your capacities and gives them their field, she must be able to do the same with the capacities of others. If she gives charge of a department of work to one, that must not stand in the way of her consulting or using others. Thus *X* and *Y* are in charge of the building work, but the Mother consults *Z* too because of his scientific knowledge as an engineer and he has the right to make suggestions or criticisms or indicate any possible improvements, although he is not in charge. So too the Doctor is not in charge of the dispensary, but he is associated with the medical work and the Mother makes use of his expert knowledge and experience, whenever necessary, or puts in his hands the treatment of a case of illness. It must be the same between you and *Z*.

It will be best if you fix in your mind and keep to the true rules of the work; then you will have no difficulty or trouble.

All the work should be done under the Mother's sole authority. All must be arranged according to her free decision. She must be free to use the capacities of each separately or together according to what is best for the work and best for the worker.

None should regard or treat another member of the Asram as his subordinate. If he is in charge, he should regard the others as his associates and helpers in the work, and he should not try to dominate or impose on them his own ideas and personal fancies, but only see to the execution of the will of the Mother. None should regard himself as a subordinate, even if he has to carry out instructions given through another or to execute under supervision the work he has to do.

All should try to work in harmony, thinking only of how best to make the work a success; personal feelings should not be allowed to interfere, for this is a most frequent cause of disturbance in the work, failure or disorder.

If you keep this truth of the work in mind and always abide by it, difficulties are likely to disappear; for others will be influenced by the rightness of your attitude and work smoothly with you. Or, if through any weakness or perversity in them,

they create difficulties, the effects will fall back on them and you will feel no disturbance or trouble.

12 October 1929

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Whose work is it if it is not the Mother's work? All that you do, you have to do as the Mother's work. All the work done in the Asram is the Mother's.

All those works, meditation, reading *Conversations*, studying English etc. are good. You can do any of them dedicating them to the Mother.

Meditation means opening yourself to the Mother, concentrating on aspiration and calling in her force to work and transform you.

18 September 1932

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All work in the Asram is the Mother's.

12 February 1933

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You can take as much rest as you need from the work. The pains are evidently of the nervous system and are probably due to some resistance or obscurity there to the working of the Forces.

What you write in the beginning of your letter seems to indicate an excessive attachment to a particular work, that of the D. R. [*Dining Room*]. All work is the Mother's and there should be no attachment to this or that to which you are accustomed or to the things or circumstances or people related to it; for that would indicate a sense of possession or clinging in the vital. The vital should be perfectly free and ready to work or not to work, to remain in one field or to go to another, to do in one way or to do in another according to the will of the Mother.

I trust that you will indeed take the opportunity of this rest to make a definite turn in your sadhana. A complete surrender of the mind and the vital both in work and in sadhana is the turn that is needed. Not to be attached to one's ideas, feelings or formations, not to substitute them for those which the Divine Truth finds necessary for its workings, not to indulge one's sentiments, not to have personal preferences or, having them, to be ready to waive them at any moment and submit to the Mother's Will which embodies the Divine Force, not to follow one's own way but hers; this is the psychic submission that is most needed. So long as it is not there, a full opening of the sadhana on the vital and the physical plane is hardly possible. To carry on the sadhana in one's way and according to the counsels of the individual mind and emotional being carries you only a little distance — it does not bring to the goal.

15 September 1933

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I must remind you that all the work in the Asram is the Mother's work and no part of it is the personal property of any sadhak. The Mother can do with it whatever she thinks right. This is too easily forgotten by yourself and others.

7 March 1934

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*My mind says that the whole world belongs to the Mother; all works belong to her and whatever is done with her sanction is done directly for her. But in practice there seems to be a great difference between work we all do for her and work done for her personally. When I work directly for the Mother and she says, "Go and bring this for me", my heart is filled with an immense joy. Yet I rarely find an opportunity to place myself at her direct service.*

All the work here is for the Mother and there is no difference between her personal work and the rest of the work for the Asram and all can be done with an equal joy. It is the mind that makes the distinction. This does not mean that all work done in the world is the Mother's work — only that which is consciously done for her.

17 March 1936

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There is no reason for your seeing the Mother nor is this the time for it. Nor is there any room for discussion in this matter.

There are two things that must be clearly understood. The work here is the Mother's and she has the right to give her orders in whatever way she pleases and they must be obeyed. No one can be allowed to flout her orders, however conveyed, or insist on his own ideas, will or fancies. If you are prepared to respect and obey her orders without making conditions, you can be allowed to continue the work, otherwise you must discontinue.

Secondly, all violence must stop. If you want to remain in the Asram, this kind of conduct must cease.

18 July 1938

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You have promised that you would obey the orders of the Mother in the work. Mother has sent you herself the typed instructions for the work with her signature and statement that it was in accordance with her orders. You have returned them to X after cutting off the Mother's statement and signature with a note saying that you

do not want this literature. This is a direct act of defiance and disobedience to the Mother. You have either to respect or obey the orders of the Mother or you cannot be allowed to continue the work.

18 July 1938

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(1) It is absurd to keep the certifying signature and reject with contumely the order it signs and certifies. You said you had never received detailed instructions and you said you would obey orders and instructions signed by the Mother. This one was drafted under her instructions and typed after careful examination by her and certified and signed by her. When drafted under her directions and signed by her, the whole order is hers and must be so regarded and respected as well as obeyed. Even a proposal drawn up by someone else becomes her order as soon as it is accepted, approved and signed by her and must be so regarded. As a matter of fact even if not signed by her, departmental orders should be regarded as hers and obeyed, because they pass through her scrutiny and approval or are made under her general sanction.

(2) You have done good work which has been appreciated by the Mother, but that does not authorise you to claim an independent action in your work free from control. There is and must be a departmental control over all sections of the work and that control, through whomever exercised, is the Mother's. No one in immediate charge of a section of the work has the right to choose which order he shall or shall not obey, or to say that he will not obey orders at all unless they come direct from the Mother.

(3) All arrangements for the work made by the Mother must be accepted by the workers. The Mother has informed you that the arrangement for Golconde in Raymond's absence, agreed on between him and the Mother, is that X shall carry on control and supervision and direction of all the work for the Mother under her sanction or orders. Nobody has a right to question this arrangement or act so as to make its execution difficult or impossible.

As for the pressure you complain of, it is you yourself who have made it necessary by recent refusals to obey orders and the increasing violence of your reactions. The Mother has the responsibility and supreme and total control of all the work and she cannot allow it to be made impossible or ineffective on the plea that her orders are not hers because they are not given directly by her.

19 July 1938

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What is good work and what is bad or less good work? All is the Mother's work and equal in the Mother's eyes.



### Doing Work for the Mother

*Is there any use in the Mother's spending money and taking trouble for useless undivine me? I am giving her trouble by my very existence and I am no good at all.*

You have allowed yourself to accept the old wrong suggestions — for a mere trifle — and so got into the wrong condition once more. You were doing the work for the Mother I suppose, not for yourself — to satisfy her, not to satisfy yourself? Then if the Mother was satisfied, why should you be dissatisfied? You should also have understood by this time that the Mother's ideas of what is good or not, what will do or not do, are more correct than the ideas of your mind about it, — for your mind is always worrying and tormenting itself for nothing.

Drive all this away. You know by experience that it is a false road and leads to no progress but only to confusion and trouble. Open yourself again to the Force and Peace and Light — it is that alone that can make you understand and change you.

15 July 1933

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I can only repeat what I have already written whenever these circumstances and feelings come to you. To leave your work is not a solution — it is through work that one can detect and progressively get rid of the feelings and movements that are contrary to the Yogic ideal, — those of the ego.

Work should be done for the Mother and not for oneself, — that is how one encourages the growth of the psychic being and overcomes the ego. The test is to do the work given by the Mother without abhiman or insistence on personal choice or prestige, — not getting hurt by anything that touches the pride, amour-propre or personal preference.

It is a high and great ideal that is put before the sadhak through work and it is not possible to realise it suddenly, but to grow steadily into it is possible, if one keeps the aim always before one — to be a selfless and perfectly tempered instrument for the work of the Divine Mother.

27 September 1935

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It is very satisfying to have closed so well the work you undertook for the Mother, overcoming all difficulties and ending in such a satisfactory result. But your work for the Mother is always sure to be the same, thorough, conscientious and skilful

and inspired by a firm faith and openness to her force; where these things are, success is always sure.

24 May 1937

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If you leave it to the Mother entirely, then what the Mother would want you to do is to go on with the work as best you can without allowing yourself to be disturbed or troubled by these things which you enumerate in your letters, without insisting on your own ideas or vital feelings. That is indeed the rule that all ought to follow, to do their work here as the Mother's work, not their own; the worker must not insist on the work being done according to his own ideas; for that is to treat it as his own work not the Mother's. If there are inconveniences, troubles, things done not as he would like them to be, still he should go on doing his work as best he can under the circumstances. That is a rule of the sadhana, to remain unconcerned by outward circumstances and quietly do what one has to do, what one can do, leaving the rest to the Mother. It is not possible to have everything perfect at present, even supposing that what one thinks to be right is the best. There is much in the Asram and the work that is not as perfect as the Mother would like it to be, but she knows that the perfection she would like is not yet possible because of circumstances and the imperfection of her instruments; she arranges all for the best according to what is now possible. The worker should do his work in this spirit according to the Mother's arrangements and he should use his work as a means for growing spiritually in devotion, obedience, self-offering to the Mother, not insisting on himself, his ideas, his feelings and preferences. To be able to do that makes the consciousness ready for inner experience and progress in sadhana.

I have tried to explain what the Mother wants and why she wants it. She wants you to do her work quietly, taking all inconveniences, defects or difficulties quietly, and doing your best; what X does or arranges should not disturb you — if he makes mistakes he is responsible for it to the Mother and it is for the Mother to see what is to be done. That is what she wants from you — if you can do it, then things will go more smoothly and she will be able more easily to lead things in the direction she wants. It is also, as I have tried to explain to you, the best thing for your own sadhana.

5 July 1937

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Is it beneath your dignity to do work for the sadhaks? It is an entirely egoistic attitude and improper for a sadhak. All the people in the D. R., in the Building Service, in the Stores, in the carpentry department, in the Atelier and Smithy, are all

the time doing work for the sadhaks, the Mother herself is doing work for the sadhaks all day; in writing this answer I am spending my time doing work for a sadhak. Would you think it proper for the D. R. and Kitchen workers to say, "We are not going to cook for sadhaks or serve them; it is beneath our dignity. We will consent only to cook food for the Mother alone." Do you want me to stop writing answers to your letters on the ground that I am doing work for a sadhak and I will write only letters to the Mother and nobody else?

What was *X* doing in the kitchen so many years if not preparing the food of the sadhaks? And what was *Y* doing in the granary if not work for the sadhaks? All these ideas are perfectly idiotic. All work given by the Mother is work for the Mother.

November 1938

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If you say "I will not eat" or "I will eat only once until you do what I say," that is not *prārthanā* or *bhikṣā*, that is putting compulsion on the Mother to do what you want.

I do not know what you mean by giving you your service. If it is the old work, that is not possible any longer. Other work will have to be found. But you should remember that the true service and the true Yoga is to do what the Mother wants and not what you want. It is by making one's will one with hers and submitted to hers that one can advance and feel unity with her and her constant presence.

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What you write is no doubt correct. There are very wrong ideas in the minds of the workers and not at all the right attitude. But we have not to do the work for the satisfaction of the sadhaks, but rather because it is the Mother's work, the divine work and it has to be done well and in the right way. If the workers or others are not satisfied, it has still to be done well and in the right way. When their nature changes and they see their mistake, then they will recognise the truth and change their attitude. Some have good will and have only to learn to see more clearly and get free from their mental misjudgments. Others are more obscure and egoistic and will take more time to get the right poise. Till that happens, we must go on with a quiet firmness and resolution and a great patience.

### **Work for the Mother and *Kartavyam Karma***

*X asked me if for us in the Asram whatever is sanctioned by the Mother can be accepted unhesitatingly as our kartavyam karma. I replied, "Yes, if the sanction*

*is asked for in the right spirit.” He said, “What do we know of the right or wrong spirit? If the Mother’s sanction is there, is it not enough?” I replied in the affirmative, but not with full conviction. Something was lurking in my mind suggesting that the Mother sometimes does sanction an act which may not be according to her will but for which a sadhak may have a strong desire.*

If the sadhak has a strong insistence or a strong desire, the Mother may say “Yes” or “Do as you wish” or give her sanction to the thing requested or demanded. That does not make it a *kartavyam karma*, but simply a thing which the sadhak can do. Again if a thing is indifferent or unobjectionable and the Mother is asked by somebody if he can do it, that does not exalt it into a *kartavyam karma*.

31 July 1937

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*So far I had the belief that all work sanctioned by the Mother was her work and work done for her is our kartavyam karma. Is this not so? If a person gives up all duties to his family, country and society and sincerely does work only for the Divine, as an offering to the Mother, is he not doing the Mother’s work and is it not his kartavyam karma? Outside it may be difficult to decide this, but here, under the living Presence of the Mother, is this not an assured fact? If not, then what is really meant by kartavyam karma?*

I was asked [*in the preceding letter*] whether everything done that had the Mother’s permission was not a *kartavyam karma*. People ask for permission to a host of things dictated by various reasons — it does not follow that the Mother’s permission to all these things are her dictates. What work is given by the Mother is her work — also whatever work is done with sincerity as an offering to the Mother is her work also — that goes without saying. But Karma covers all kinds of actions and not work only.

31 July 1937

### **Work, Sadhana and the Mother**

You need not be so much concerned as to what others in the Asram may think about you or say to you. It is only what the Mother says to you or thinks about you that has any importance.

All you need to be concerned with is your own work and sadhana, whether you do it well and sincerely and with the right spirit. As to that the Mother alone can judge; you should not be troubled or moved by the praise or blame of others.

19 February 1931

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*I aspire to be divinised rapidly by the Mother so that she can take me up for her work. It seems to me it will be spiritual work, like she is doing.*

How can you do like the Mother or do the work she alone can do? That is the ambition and vanity coming in.

5 November 1932

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*My condition today is that my inner eyes wish to turn towards the Mother and call her by closing my outer eyes. In fact, my eyes tend to close while doing any work. Is this all right?*

If you are working you have to see your work, so it is no use closing the eyes; but one can always do the work in a concentration in which the inner being is turned towards the Mother while the outer does the Mother's work.

12 February 1933

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*The adverse forces have been active the last two days, but each time they came I sent them away. The report about X was false, but the information confused me and brought wrong suggestions of all kinds.*

When things become confused outside, you must put on your mind at once the rule of not judging by appearances — refer all to the Mother's Light within with the confidence that all will be clear.

16 September 1933

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*In my ambition to serve the Mother, I asked for work, but now I find that I am losing the joy and cheerfulness I was enjoying before. If you think my withdrawal from the work will bring me relief, kindly grant it.*

It is a pity if you have to give up the work as your work had been of great help and was very much appreciated, especially by X — but if it comes in the way of the joy and cheerfulness which is necessary for the smooth inner progress, Mother cannot ask you to continue. The necessity of the sadhana is the first thing to consider.

6 September 1934

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The spirit and attitude you express in your letter are the right spirit and attitude, but you must keep to it always. Work done for the Mother without claim or desire alone has a spiritual value — you must not bring your ego into it.

If work is given that you think ought not to be given or have any other grievance, you have to say it or write to X and ask him to remedy it or take the orders of the Mother. But to complain to others and create the idea that you are ill-used so that it spreads through the Asram is to create disturbance and a current of forces against the Mother and her work which may have a serious consequence.

I do not wish to insist on this any more. Everybody makes mistakes and one has only to learn from them and avoid them in future. I am sure you will try to live up to the ideal you have expressed in your letter.

15 September 1934

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Yes, that is the most important thing — to get over ego, anger, personal dislikes, self-regarding sensitiveness, etc. Work is not only for work's sake, but as a field of sadhana, for getting rid of the lower personality and its reactions and acquiring a full surrender to the Divine. As for the work itself, it must be done according to the organisation arranged or sanctioned by the Mother. You must always remember that it is her work and not personally yours.

23 March 1935

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*You told me that if I get a miscellany of thoughts when I do not read during work, it is better to read, and since I have the Mother's "express permission" for it the idea of its being improper should not come in. But does her express permission prevent one from feeling uneasy? Suppose she gives someone a sanction to read novels and newspapers — does it mean that one will not feel a lowering of consciousness while reading them? One might just read and read and not attend to the work at hand.*

The Mother's express sanction should remove any feeling of uneasiness due to the idea that it ought not to be done. As for lowering of consciousness, that is quite another thing — the sanction will not remove that. Also naturally one would have to read with one eye ready to be on the work at need, which might not be agreeable.

8 June 1935

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I am glad of your resolution. The greater the difficulties that rise in the work the more one can profit by them in deepening the equality, if one takes it in the right spirit. You must also keep yourself open to receive the help towards that, for the help will always be coming from the Mother for the change of the nature.

29 September 1935

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What you say is perfectly correct. There is a stupid spirit of competition and claim, as if by being here and working one were doing a favour to the Mother, as if her permission to be here were not a grace and her giving work also were not a grace. If the sadhaks could get rid of this wrong attitude, they would go much faster in their spiritual progress and the atmosphere of the Asram would be clearer and purer.

5 January 1936

### **Vital Energy and the Mother's Work**

This [*renewal of energy for work*] is the thing that used to happen daily to the physical workers in the Asram. Working with immense energy and enthusiasm, with a passion for the work they might after a time feel tired — then they would call the Mother and a sense of rest came into them and with or after it a flood of energy so that twice the amount of work could be done without the least fatigue or reaction. In many there was a spontaneous call of the vital for the Force, so that they felt the flood of energy as soon as they began the work and it continued so long as the work had to be done.

26 March 1936

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Don't be afraid of vital energy in work. Vital energy is an invaluable gift of God without which nothing can be done, — as the Mother has always insisted from the beginning; it is given that His work may be done.

I am very glad it has come back and cheerfulness and optimism with it. That is as it should be.

26 October 1936

### The Mother and the Organisation of Work

There are certain things that *X* must fix in his mind and feel and act in their spirit, if he is to get rid of his depression and unrest and feel happy and at home. You will explain clearly to him what I write here.

(1) He is not here as *Y*'s nephew, but as a child of the Mother.

(2) He is not here under the care, guardianship and control of *Y*, but under the Mother's control and care and he owes allegiance to her alone.

(3) The work given to him in the stores is the Mother's work and not *Y*'s; he must do it with that idea, as the Mother's work, and no other.

(4) *Y* is at the head of the stores, garden, granary and receives his directions from the Mother or reports his arrangements to her for approval — just as *Z* in the B. D. [*Building Department*] or *A* in the Dining Room or *B* or *C* in their departments. Others in these departments are supposed to receive their directions from the head and act in accordance. But this is because it is necessary for the discipline and good order of the work; it does not mean that the work is *Y*'s or the building work is *Z*'s or the dining room work is *A*'s — all is the Mother's work and must be done by each, by the head as by the others, for her. It would not be possible to get the work done if each and every worker insisted on being independent and directly responsible to her or on doing things in his own way; there is too much of this spirit and it is the cause of much confusion and disorder. The Mother cannot see to the whole work herself physically and give orders direct to each worker; therefore the arrangement made is indispensable. On the other hand, the head of a department is also supposed to act according to the Mother's directions — or in their spirit where he is left free — and not otherwise; if he does according to his mere fancy or obeys his own personal likes and dislikes or misuses his trust for his personal satisfaction or convenience, he is answerable for any failure in the work that may result or wrong spirit or clash or confusion or false atmosphere.

(5) Any work done personally for *Y* or another (not for the Asram) is not part of the Mother's work and the Mother has nothing to do with that; if such work is asked, *X* may do it if he likes or not do it if he thinks it is improper.

(6) *X* has been given one work at least by the Mother direct — that is the cleaning of the kitchen vessels. Let him do it according to the Mother's directions and with scrupulousness and perfection; it will be an opportunity for him to show what he can do and the rest can be seen to hereafter.

(7) He is not bound to accept food from *D* and *Y* or presents etc.; if he does not like it, why does he receive these things? He is perfectly free to refuse. His staying here and everything else does not depend on *Y*, but on the Mother alone — so he has no reason to fear.

(8) Finally, he should clear his vital of restlessness and desires — for that in him as in everybody is the root cause of depression, and, if he were elsewhere and



under other circumstances, the depression would still come because the root cause would still be there. Here if he turns entirely to the Mother, opens to her and works and lives turning towards her, he will get release and happiness and grow into light and peace and become in all his being a child of the Divine.

19 March 1932

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*I saw X's notebook and found that there were big signatures of Mother. I thought: in what way is my work inferior to his so that Mother signs in my book with small signatures, as if she did not appreciate my work?*

A small signature does not mean lack of interest — usually it means more concentration than a large one.

4 April 1933

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*I do not get copies of messages from the Mother. Would it be possible for her to arrange for copies to be sent to me regularly?*

It is quite impossible for the Mother to see to every detail of the organisation of the Asram in person. Even as it is she has no time free at all. It is understood that you can have the copies sent to you, but it is with those who have charge that you must insist on the execution of any arrangement.

20 July 1933

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Yes, that is correct. Mother does not care for the food for itself; but she allows X to do it as an offering. So with the work — although the work has its own importance. Y and Z are not given physical or practical external work because their energy cannot run in that direction and they cannot do it — not because training in physical and practical work is not good for all. In ideal circumstances a many-sided activity of the being would be the best — but as yet it is not always practicable.

26 September 1933

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*X told me that Mother requires one person to do exactly as she wants him to, but it is difficult to find anyone. I do not see how the complete obedience of one person would be sufficient for your work or affect the general atmosphere. I can understand that if there were complete obedience and peace and light in many people, it would hasten the progress of the work. Perhaps even one person would be a good example for many to follow, but I wonder how many would do so. Anyway, there is some mystery in this “one man required”.*

Such ideas are rather a mental way of emphasising the desirability of something — here, of such persons existing, or of such a consummation being reached even in one person — than true in the form in which it is put. What can be said as true behind the statement is that each person arriving to a certain perfection of the Yogic state becomes a force for the expansion of the same Yogic force, a *point d'appui* for it to work. How far that working through him can go depends on the person and on the receptivity of those with whom he comes into inner contact. Men like X, Y or Z for instance who have the push and communicating faculty do have an effect on others, even as it is, though it cannot be said that they have reached anything near perfect perfection in obedience and peace and light, only an approach towards it. Naturally, the persons they affect are those who are capable of the contact.

22 June 1934

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It is impossible for the Mother to arrange the work according to personal considerations as then all work would become impossible.

25 July 1934

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*X told me that the Mother disapproved of preparing a small platform near the window since it would look awkward. I conveyed the news to Y, but she took it much amiss. She thought that X must have told Mother that it was not possible.*

I don't know why people always assume that it is X or someone else who has influenced Mother and otherwise she would concede everything they ask. Especially in an aesthetic consideration! On an engineering question, it might be different.

15 November 1934

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*X* has written a very fine letter — it shows that he is very open to the Mother for he proposes at all points what she herself suggested to me today.

The Mother accepts *X*'s willingness to remove his shoes if he has to go to the Dispensary, but there is this to consider. It is not only a clash between two sadhaks, but *Y* has throughout been seized, as he himself admits, by a Power or Impulse that puts false ideas into his head and impelled him to offer an obstinate resistance to the Mother's orders and to use every device — even the most childish and, to say the least, strange — to defeat her intentions. He does not reject or dismiss this action but justifies it and proposes to continue it unless the Mother yields to him altogether in this matter. The Power that got hold of him will consider itself as victorious and almost inevitably find other ideas or excuses to push him again to a similar action. Where that will lead, the example of the others has already shown any number of times. If that happens, then the Mother will have to come back again to the steps she had contemplated and commenced this time. It is quite impossible that an important department of the Asram should remain in the hands of one who goes on making it a sacred duty to disobey in favour of his own ideas the clear orders of the Mother.

28 December 1934

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Is it the atmosphere of the Dispensary that raises these things? Your letter marks the beginning of the same attitude towards *X* as *Y*'s was before it became acute, the idea that you alone are medically great and competent (which was his), a big "I" sprawling egoistically all over the pages, the sense of being in charge = a masterful possession of the Dispensary, the disposition to arrange and command everything imperiously and imperially in that kingdom. Please stop all that before it grows. The work is the Mother's and has to be carried out in harmony and the big "I" has to draw in its horns and become small, even if it cannot disappear altogether.

The Mother has given charge of the Dispensary not to you, but to you and *X* together (she does not want to renew a one man rule there, after what has happened). She accepted the arrangement suggested by both of you, because you were working in harmony and it seemed the one possible arrangement. She expects you to continue working in harmony — otherwise the running of the Dispensary will become impossible.

5 January 1935

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The Mother has her own reasons for her decisions; she has to look at the work as a whole without regard to one department or branch alone and with a view to the necessities of the work and the management. Whatever work is done here, one has always to learn to subordinate or put aside one's own ideas and preferences about things concerning it and work for the best under the conditions and decisions laid down by her. This is one of the main difficulties throughout the Asram, as each worker wants to do according to his own ideas, on his own lines according to what he thinks to be the right or convenient thing and expects that to be sanctioned. It is one of the principal reasons of difficulty, clash or disorder in the work, creating conflict between the workers themselves, conflict between the workers and the heads of departments, conflict between the idea of the sadhaks and the will of the Mother. Harmony can only exist if all accept the will of the Mother without grudge and personal reaction.

Independent work does not exist in the Asram. All is organised and interrelated, neither the heads of departments nor the workers are independent. To learn subordination and cooperation is necessary for all collective work; without it there will be chaos.

10 March 1936

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*The Mother has taken away my small terrace work. She has not reconsidered my case and given me my work back. This disturbed me very much.*

You are disturbed because of your vital ego. It is evident that your faith and attitude cannot be perfect, if because Mother makes other arrangements for her work, you at once regard her as unjust, false and tricky. Every sadhak ought to realise that the work given him is not his property — it is not his work but hers; she must be perfectly free to make an arrangement and to change it whenever she thinks right to do so. To challenge her action and demand an explanation from her or claim the work as personal property is an entirely mistaken and egoistic attitude.

15 June 1936

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What I meant in my letter was that the Mother does not usually think about these things herself, take the initiative and direct each one in each instance what they shall do or how, unless there is some special occasion for doing so. This she does not do, in fact, in any department of work. She keeps her eye generally on the work, sanctions or corrects or refuses sanction, intervenes when she thinks necessary. It is

only a few matters in which she takes the initiative, plans and designs, gives special and detailed orders. In the line of embroidery, *X* refers to her anything necessary or any of the workers undertakes something and informs the Mother that she would like to do something for her, handkerchief, apron, cover or sari. The Mother approves or disapproves what is suggested or suggests something herself or changes what is proposed. Work done in this way is as much work done according to the Mother's will as anything initiated, thought of and planned in whole and detail by her alone. I do not quite understand why you should consider that this way of work implies an absence of unity with the Mother's will or of surrender on your part. It is the offering within you that is important and brings in time the full completeness of surrender.

17 September 1936

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I do not quite understand on what you want the *anumati*. If it is about embroidery, I have said that to follow the existing arrangement, viz., when you have the will or the inspiration to do some work of embroidery, then to put it before the Mother and take her sanction or ask for her decision, is quite a right way to work according to the Mother's will; it is not at all inconsistent with surrender. But if you prefer to leave everything to the Mother and not suggest or propose anything yourself, you can do that.

Mother only asked me to write to you about the way things are usually done, because as she is not in the habit of thinking herself about these things, it is not as easy for her to remember and think out something as to decide upon suggestions put before her.

18 September 1936

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The Mother can give indications and open out possibilities [*about how to do the work*], but if the mind interferes and if they are not followed up, what can be done?

### **The Mother's Use of Department Heads**

Now that the Granary has moved to a building which belongs to the Mother and has been repaired at much expense, it is necessary that there should be someone among its inmates charged with seeing to the place and to the proper order and maintenance of things there — a manager. The Mother wishes you to take up the charge of manager. You will see to the observance of the general rules that have to be followed

if the house is to be maintained in good condition and also to all matters pertaining to the management. Whenever you are in doubt, you can refer or report to the Mother. I trust you will find that all the inmates when they know of the Mother's wishes will sincerely cooperate with you in seeing that all goes well and in an orderly way in the Ganapati House.

25 September 1933

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*My complaint about X is his attitude towards the Dining Room workers — he is simply too harsh with most of them. With all his experience it should be possible for him to be a little more generous in speech and expression. Why should he make a wry face when someone asks for an extra piece of bread? It does not remove the person's greed; rather it gives rise to eating bazaar food. When Y breaks down weeping, could X not bend a little to indulge her? With a more pleasant mood and face, he could satisfy so many people and avoid the clashes which have been continuous under his regime.*

I do not agree. It is impossible to maintain order if one is indulgent to everybody and strictness is indispensable. That is what Mother found when she was herself looking after the work; indulgence only brought absolute disorder, people became entirely selfish, undisciplined, taking every advantage they could. I do not see either how a system of indulgence to the moods of the women is likely to help their sadhana, — it is likely rather to nourish what is wayward and exacting in them. If they do not learn discipline and self-control, on what basis can they build their sadhana and character?

21 November 1934

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*Why should the conditions of work be such that one is compelled to act and be guided by the will of X? It amounts to the surrender of one's intellect, energies and capacities to him instead of to the Mother. How does working under such a person help one's sadhana?*

It is not physically possible for the Mother to give the work direct to each worker and exercise a direct control, so that physically as well as inwardly he may offer it to her. For every department there must be a head who consults her in all important matters and reports everything to her, but in minor matters he need not always come for a previous decision — that is not possible. X is there in the B. D. as the head because he is a qualified engineer. That is a necessity of outward organisation which

is unavoidable here as elsewhere and has to be accepted if the work is to be done. But it does not mean that X or any other head is to be considered as a superior person or that one has to surrender to his ego. One has to get rid of his own ego as far as possible and regard the work done under whatever conditions as an offering to the Mother.

20 August 1936

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X is not wrong in giving importance to persons. It is quite true that the work would go on if the persons now in charge were not there and others were in their place, but in most cases it would go on badly or at least worse than now and there would be no certainty that those others would be adequate instruments of the Mother's will. For the work of the charge of departments for instance done by men like X, Y, Z, there is needed a combination of qualities, a special capacity, a personality and the power of control called organisation and above all fidelity and obedience to the Mother's will, the faith in her perceptions and the desire to carry them out. It is not many in the Asram who have that combination. Before the Mother took up directly through X the work, now concentrated in Aroumé and the granaries, all was confusion, disorder, waste, self-indulgence, disregard of the Mother's will. Now though things are far from perfect, because the workers are not at all perfect, still all that is changed. In that change your presence in the kitchen and A's in the granary has counted for much; without you there it would have been far more difficult to realise the organisation of things the Mother wanted and in these two parts of the work it might even have been impossible. The Divine Will is there but it works through persons and there is a great difference between one instrument and another — that is why the person can be of so much importance.

December 1936

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In fact, if X and a few others had not made themselves the instruments of the Mother and helped her to reorganise the whole material side of the Asram, the Asram would have collapsed long ago under the weight of a frightful mismanagement, waste, self-indulgence, disorder, chaotic self-will and disobedience. He and they faced unpopularity and hatred in order to help her to save it. It was the Mother who selected the heads for her purpose in order to organise the whole; all the lines of the work, all the details were arranged by her and the heads trained to observe her methods and it was only afterwards that she stepped back and let the whole thing go on on her lines but with a watchful eye always. The heads are carrying out her policy and instructions and report everything to her and she often modifies what

they do when she thinks fit. Their action is not perfect, because they themselves are not yet perfect and they are also hampered by the ego of the workers and the sadhaks. But nothing can be perfect so long as the sadhaks and the workers do not come to the realisation that they are not here for their ego and self-indulgence of their vital and physical demands but for a high and exacting Yoga of which the first aim is the destruction of desire and the substitution for it of the Divine Truth and the Divine Will.

9 January 1937

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From the letters you write about X there can be only one conclusion that his behaviour is the cause of all the trouble, a constant cause of friction and disturbance. If that is so, the only way is to withdraw him from the kitchen so that there may be peace and things may go on there more smoothly. If you are so upset by his conduct and ways of action and all he does is wrong and disturbing, so much so that Y also gets upset and you want to be relieved of the work or go home, there is no other course possible. We have no other reason for withdrawing him than this — for personally the Mother has had no reason to complain of his management of the work. But there must be some solution for this constant friction and trouble. If on the other hand the trouble lies in yourself, then it is that that must be put right and there is no use in these letters full of complaints against his behaviour; for then you should bear whatever trouble comes as quietly as possible and concentrate on receiving the Mother's force to cure you. It must be one course or the other. My proposal made by the Mother to X was that he should now withdraw from the work he is doing in the kitchen so as to diminish the causes of friction and even as head of the Aroumé interfere with your work as little as possible, leaving you to do things in your own way. If that is not done, something at least must be arrived at which would be a clear understanding and a practicable arrangement. It seems to me that as you have been doing the work so long, there ought not to be so many occasions for X telling you what to do. But I am writing to him telling him what you say about his telling you plainly what to do; he and you must talk it over and arrange it and X must let us know clearly what is proposed to be done.

3 June 1937

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X spoke to the Mother this evening about the proposal of more work in the kitchen for you. But before that we had received your letter and what you write makes it necessary to make certain things precise and clear.

I gather that what you want is to be independent in your work, taking from X



what you need, and after a time improve the cooking according to your own ideas. But this is not the understanding with which you were given the work and it is not possible. The understanding is that you do the work with the materials given you and nothing more, as you are doing now. Also you seem to say that you will find it difficult to work under the control of X and will resent it if in a clash with him Mother upholds him against you. In that case it is better not to go farther with the proposal of extending your work. For there has been too much clash and disharmony already in the D. R. and kitchen and the Mother wants no more, especially as a more harmonious working has been established after long difficulty.

The arrangements of the work are not X's but the Mother's. Several years ago she put him at the head of the food departments and organised them through him according to her own will not only in general but in detail. All changes since then have been made in the same way. He is there so that she may exercise through him her single control over all the work. It is the same system in all the departments and it cannot be changed. There has been much resistance owing to the wish of the workers to be independent, to impose each his own ideas and arrangements, and to resentment against the control of the head of the department. But all that could only lead to friction and clash of ideas and clash of egos and constant disturbance. The Mother has succeeded finally in getting rid of that and imposing some amount of harmony and discipline. It is not therefore a question of X's independent control but of the Mother's control of the work through the person chosen by her.

I may remind you of what I wrote about the spirit in which work should be done to be helpful for sadhana. It has to be done as an offering, without vital egoism or assertion of self-will, as the Mother's work and not one's own, to carry out her ideas and will and not one's own. It is work done in that spirit that opens the vital to her and allows her Force to work in the being and the nature.

10 June 1938

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We did not say that you must do *everything* X tells you; but if you work under anyone who is the head of the department (X or another), the work must be done according to his instructions, as he is responsible.

The work itself is the Mother's and it is the Mother who gives you the work.

The suggestion to go, like the desires which support it, come from adverse forces. If you take the right attitude of self-giving, all that will disappear.

### The Mother and Clashes between Workers

You need not mind X's quick temper. Remind yourself always it is Mother's work you are doing and if you do it as well as you can, remembering her, the Mother's Grace will be with you. That is the right spirit for the worker, and if you do it in that spirit, a calm consecration will come.

1 March 1933

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*You have written, "Harmony cannot be brought about by external organisation only . . . ; inner harmony there must be or else there will always be clash and disorder." What is that inner harmony?*

Union in the Mother.

21 April 1933

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Everybody says his report or account is true and all the others are liars. Our experience is that each pulls his own way and arranges the facts in his own mind so as to be most convenient for his own case. But that is not the point. The point is that the rules laid down by the Mother must be kept in the spirit as well as the letter.

22 August 1933

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Do not allow yourself to be grieved or discouraged. Human beings have unfortunately the habit of being unkind to each other. But if you do your work in all sincerity, the Mother will be satisfied and all the rest will come afterwards.

15 October 1933

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It is quite impossible to take you away from the kitchen and leave the others to work in your place. Such a solution would be very bad for you, for it would mean your losing a work in which the Mother's force has been long with you and sitting in your room with your thoughts which will not be helpful or according to your active nature. It would be very bad too for the kitchen; your place cannot be filled by

anyone else there, however well they may work in their own limits — none of them could be trusted with the responsibility the Mother has given to you.

The difficulties you have are the difficulties which are met in each department and office of the Asram. It is due to the imperfections of the sadhaks, to their vital nature. You are mistaken in thinking that it is due to your presence there and that if you withdrew all would go smoothly. The same state of things would go on among themselves, disagreements, quarrels, jealousies, hard words, harsh criticisms of each other. *X*'s or any other's complaints against you are because you are firm and careful in your management; there are the same or similar complaints against *Y* and others who discharge their trust given to them by the Mother scrupulously and well. There are against them the same murmurs and jealousies as are directed against you in the kitchen because of their position and their exercise of it. It would be no solution for *Y* or others trusted by the Mother to withdraw and leave the place to those who would discharge the duty less scrupulously and less well. It is the same with you and the kitchen work; it is not the way out. The way out can only come by a change in the character of the sadhaks brought about by the process of the sadhana. Till then you should understand and be patient and not allow yourself to be disturbed by the wrong behaviour of the others, but remain quietly doing your best, anchoring yourself on the trust and support given you by *Y* and the Mother. It is the Mother's work and the Mother is there to support you in doing it; put your reliance on that and do not allow the rest to affect you.

14 July 1935

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All that has happened between you and *X*, as described by you, are trifles and a little good sense and good will on both sides should be enough to deprive them of importance and to get over any slight disturbance they may create. Quarrels take place and endure because both sides think the other is in the wrong and has behaved ill; but neither side can be in the right in a vital quarrel. The very fact of quarrelling like that puts both in the wrong. Moreover, it is not right to be so sensitive about being dominated or controlled. In the work especially one must accept the control of anyone whom the Mother puts in charge, so far as the work goes. In other matters, one can keep one's due independence without breaking off relations or any kind of quarrel.

There would be no use in changing your work or your residence, even if it were possible under the circumstances. It is the inner attitude that has to be kept right, the will to harmony must be fully established. A change of work is not the remedy. The idea of a good atmosphere or bad atmosphere in the house is also a thing not to be indulged. One must create one's own atmosphere not penetrable by other influences and one can always do that by union and closeness to the Mother.

2 October 1935

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But why allow the behaviour of others to affect you so much? To go on with your work as if nothing had happened is all right and a progress in the right direction, but inwardly also nothing should be affected.

You must never think or imagine that the Mother is not looking towards you with love and blessing or that she can for a moment turn her face away from you. You are her child and her love is steadfast towards you.

23 January 1936

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I wrote that your letter showed an attack of the old consciousness because of its tone: "I will not bear these things — it is better for me to go away from here etc." These are the old suggestions, not the attitude of your inner being which was to give yourself and leave all to the Mother. The attitude of your inner being must also extend to your attitude to these outer things — knowing that whatever imperfections there are have to be worked out from within by each one, just as your own imperfections have to be worked out from within yourself by the Mother's aid and working in you.

That is with regard to your former letter. As to the present — to say what you see is all right but there is also in what you write a judgment passed upon what you see. These judgments you have expressed in a statement of what you think to be X's wrong motives, actions and mistakes. You put these statements and judgments before the Mother — for what? That she may take some action? But for that she must form her own judgment, and this she cannot do without facts, precise facts — she cannot act on a general statement by anyone. It is only if the person whom X blindly trusts is named that she can judge whether X is making a mistake in trusting him. If he listens to certain people and not to others, she must know who these people are and what are the circumstances in which he does that; then only can she judge whether he is right or wrong in doing so. So with everything. Many general statements have been made against X by others, but whenever it has come to particulars in dispute, Mother has seen that it is only sometimes in details that she had to change what he decided, his general management was in accordance with what she had laid down for him as the lines to follow. Ways of speech, defects of character, errors of judgment in particulars, these are a different matter. Each one has them and, as I have often said, they must be changed from within; but I am speaking of outer things, particular actions, particular ways of doing things. There she must be told with precise facts what is complained of in his action.

If it is not a general complaint you make about the D. R. and Aroumé work but in regard to yourself and your work particularly, there too you must give the precise facts of what he has done or failed to do before Mother can judge or say or do anything. What is it that he has not reported to her or has stated wrongly to her

about your work or you? What are the conveniences that he has not conceded to you?

I write all that because you seem to expect Mother to do something. But she must know what it is, what it is based on and whether she can do it or not with benefit to the work. Quarrels and clashes of ego there have been plenty in the D. R. and Aroumé, but that she cannot accept as a base of her action; she does not side with one or against another in these things. What is proper or necessary for the work is the thing she has to consider.

3 October 1936

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Your whole upset is founded on imaginations. X has not made any "lying" report to the Mother; the Mother did not show any displeasure to you for two days or any days. Your vital thought she must be like yourself and make a huge fuss about the perfectly insignificant trifle out of which you have made something gigantic, desperate and catastrophic. There was never any rule that Y's permission must be taken for anything to be done in the kitchen; it is X who is head of the kitchen and whose permission has to be taken.

All the rest is pure self-inflation of an imaginary trouble because you choose to think of the Mother as a capricious tyrant acting according to the ideas of false reports of her favourites, an idea which has no better foundation than the fact that she does not flatter or pamper your ego by agreeing with you and taking your side or giving value to your mental reasons, each one of course thinking that his own "reasons" are the only right way and to disagree with them is high treason against Truth and Justice.

What is amazing is that you should have got into such a state about anything so trivial as this boiling of milk and Z going to Y for an explanation. No man in his senses ought to quarrel over such matters or magnify into a stupendous tragedy. It shows that egoistic sensitiveness not only in your case but in that of many others in the Asram has reached enormous and fantastic proportions. It is time that the sadhaks of this Asram realised what they have come here for; — it is not to nourish the ego and to insist on its being considered and fondled, but to abnegate the ego and seek only after the Divine.

10 November 1936

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It is very good that you have spoken and cleared up things. Certainly, it is quite true that the inner being should be turned to the Mother and her alone.

As for the work, the inner development, psychic and spiritual, is surely of the

first importance and work merely as work is something quite minor. But work done as an offering to the Mother becomes itself a part of the sadhana and a means and part of the inner development. That you will see more as the psychic grows within you. Apart from that the work is important because necessary to the maintenance of the Asram, which is the frame of the Mother's action here.

December 1936

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I do not know why there should be so much difficulty about the instructions; you have been doing this work for many years and must surely know the lines on which it has been conducted by X and what to do in most cases. In the others where there is no guide in past experience, you have to do your best and in case X's instructions are incomplete and you have to act on your own judgment, you can point it out to him if he finds fault with what is done.

For the rest your judgment about his method of work does not agree with the Mother's observation of him and his work. She has found him one of the ablest organisers in the Asram and one of the most energetic workers who did not spare himself until she compelled him to do so, one who understood and entered completely into her views and carried them out not only with great fidelity but with success and capacity. She has known more instances than one in which he has organised so completely and thoroughly that the labour has been reduced to a minimum and the efficiency raised to a maximum. I may say however that the saving of labour is not the main consideration in work; there are others equally important and more so. As for the principle that everyone should be allowed to do according to his nature, that can apply only where people do independent work by themselves; where many have to work together, it cannot always be done — regularity and discipline are there the first rule.

I do not understand your remark about the Mother. The whole work of Aroumé, of the Granary, of the Building Department, etc. was arranged by the Mother not only in general plan and object but in detail. It was only after she had seen everything in working order that she drew back and allowed things to go on according to her plan, but still with an eye on the whole. It is therefore according to the Mother's arrangement that people here are working. When it was not so, when Mother allowed the sadhaks to do according to their own ideas or nature, indicating her will but not enforcing it in detail, the whole Asram was a scene of anarchy, confusion, waste, disorderly self-indulgence, clash and quarrel, self-will, disobedience, and if it had gone on, the Asram would have ceased to exist long ago. It was to prevent that that the Mother chose X and a few others on whom she could rely and reorganised all the departments, supervising every detail and asking the heads to enforce proper methods and discipline. Whatever remains still of the old defects is due to the

indiscipline of many workers and their refusal to get rid of their old nature. Even now if the Mother withdrew her control, the whole thing would collapse.

You are mistaken in thinking that X conceals things from the Mother or does as he pleases without telling her. She knows all and is not in a state of ignorance. What you write in your second letter is nothing new to her. There were hundreds of protests and complaints against X (as against other heads of departments), against his methods, his detailed acts and arrangements, his rigid economy, his severe discipline and many things else. The Mother saw things and where there was justification for change, she has made it, but she has consistently supported X, because the things complained of, economy, discipline, refusal to bend to the claims and fancies and wishes of the sadhaks, were just what she had herself insisted on — without them he could not have done the work as she wanted it done. If he had been loose, indulgent, not severe, he might have become popular, but he would not have been her instrument for the work. Whatever defects there might be in his nature, were the Mother's concern; if there was too much rigidity anywhere, it was for her to change it. But she refused to yield to complaints and clamour born of desire and ego; her yielding would only have brought the old state of things back and put an end to the Asram.

7 January 1937

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Certainly, I cannot say that the ideas you put forward in this letter are true. They are errors of the physical mind which seldom gets hold of the real truth of things. It is not a fact that the Mother got displeased and frowned on you every time you wrote about X. That is the kind of thing the sadhaks are always thinking and saying about the Mother, that she is frowning on them in displeasure for this reason or smiling on them for that, and the reasons they assign are those suggested by their own physical minds, but have nothing to do with anything in the consciousness of the Mother which is not in a constant bubbling of human pleasure and displeasure. I have tried to explain that to the sadhaks again and again but they prefer to believe that their own minds are infallible and that what I say is untrue. So I will only say that your idea is mistaken.

It is also not a fact that you cannot do sadhana, for you were doing it for a time and doing it very well. But your physical mind came across and took you outside and is trying to keep you outside instead of allowing you to go and remain within. That is why I have been trying to persuade you to go within and not live in these outside ideas and reactions of the physical being which prevent sadhana and only give trouble.

It is not a fact that the Mother wants you to be a puppet of X. Of the two questions that have arisen, in one, as to the vital relation which entered into your



personal friendship with him, she has fully supported your view that this vital element must not be there and from what X has written I believe he is himself now convinced that he made a mistake and that it must stop. If he still has any desire for it, you need not in any way yield to him, but on the contrary must be firm about it. But there is the work. As regards the work it is not at all clear that all you think is right and all X does is wrong. You speak of your personality and what you seem to say is that X is in the work trying to impose his personality and that you want to affirm yours against it and Mother ought to have supported you, but she does not regard your personality at all but insists on your subordinating it to X's. But the Mother does not at all look at it from that standpoint or regard anybody's personality. In her view people's personalities which means their ego ought to have no place in the work. It is not your work or X's work, but the Divine work, the Mother's work and it is not to be governed by your ideas or feelings or X's ideas or feelings or Y's or Z's or A's or anybody else's, but by the vision, perception and will of the Mother which does not express any human personality (if it did there would be no justification for the existence of this Asram), but proceeds from a deeper consciousness. It has been the great obstacle to the full success and harmony of the work that everybody almost has had this idea of his own personality, ideas, feelings etc. and more or less tried to insist on them — this has been the cause of most of the difficulties and of all the disharmony and quarrel. We want all this to stop; for when it stops altogether then there will be some possibility of the differences and turmoil ceasing and the work will better serve the purpose for which the Mother created it. That is why I have been trying to explain to you about the necessity of subordinating the personality and doing the work for the Divine, not insisting on one's own personality, ego, ideas, feelings as the important thing.

P. S. When I say that you are mistaken or do not agree with you, you seem to think my letters show displeasure and that my disagreeing with you means that I am vexed with you for writing your views; but that is not so. If I answer what you write, it must be to tell you what seems to myself and to the Mother the true way of seeing things and acting. That does not imply any displeasure.

4 July 1937

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I do not think I said anywhere you had done anything contrary to X's instructions in your work. I was speaking of what you had written in criticism of his way of doing things, and especially I wanted to remove your idea that the necessity of acting under his instructions meant a disregard of your personality or a desire on Mother's part to make you a puppet of X. Where there is a big work with several people working together for a purpose which is common to all and not personal to any, it cannot be done unless there is a fixed arrangement involving subordination and



discipline in each worker. That is so everywhere, not here alone. *X* has to act under the Mother, carry out her instructions, work according to the ideas she has given him. She has laid down the lines on which he must work, and whatever he does must be on those lines. He is not free to change them or do anything contrary to the ideas given him. Where he makes decisions in details of the work, they must be in consonance with these lines and ideas. He has to report to the Mother, to take her sanction and accept her decisions on all matters. If the Mother's decisions are contrary to his proposals or contradict his own ideas of what should be done, he has still to accept them and carry them out. The idea that the D. R. work is done according to his ideas and not the Mother's is an error. But all that is simply the necessity of the work, it is not a disregard of *X*'s personality. In the same way you have to carry out *X*'s instructions because he is charged by the Mother with the work and given authority by her. All the D. R. workers are in the same position and are supposed to carry out his instructions and keep him informed, because he is directly responsible to the Mother for everything and unless he has this authority he cannot carry out his responsibility. In the same way *Y* has been asked to carry out your instructions in the kitchen because you are at the head of the kitchen. All that is not a disregard of your personality or of *Y*'s personality or an assertion of *X*'s — it is the necessity of the work which cannot be smoothly done if there is not this arrangement. That is what I wanted you to understand so that you might see why the Mother wanted you to do like that, not for any other reason, but for the necessity of the work and so that it may be smoothly done.

On the other hand as you are at the head of the work and the practical working is in your hands, you have every right to put any difficulties before *X* and ask for a solution. He on his side will often need information from you and may need also to know what you think should be done. But if even after knowing, he thinks it right to follow his own idea of what should be done and not yours, you should not mind that. He has the responsibility and must act according to his lights subject to the sanction of the Mother. Your responsibility finishes when you have informed him and told him your idea. If his decision is wrong, it is for the Mother to change it.

I hope I have made the conditions clear. There is no necessity for you to agree with *X*'s ideas nor outside the work are you under any obligation to do what he wants you to do. There you are quite free. It is only in the work that there is this necessity in action — for the sake of the work.

I have written so much because you wanted to know what the Mother expected you to do. It is not meant as a pressure upon you, but only to explain things and show you the way and the reason for which they have to be done.

5 July 1937

It seems that there is friction between you and X. He says that you are keeping him at a distance from his work and asks to be given work elsewhere. The Mother does not approve of this and she wants all friction to be removed and work harmoniously done. Personal feelings ought not to be allowed to come into the work or disturb it in any way. It is you and X who know the Bakery work thoroughly and are the best workers; for some time you two carried it on between you. Mother has relied on this collaboration for the Bakery work to go on well. If personal misunderstandings are allowed to break up the collaboration, it will be bad for the Mother's work and also for the sadhana of both. If misunderstandings arise, they ought not to be cherished in silence on either side, but cleared up by a frank and friendly explanation. I am writing to X to the same effect. Mother expects you both to remove all misunderstanding between you and work together in a friendly spirit.

30 June 1938

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The fact that people do work for the Mother does not mean that she must do all that they ask for with regard to that work and that if she does not do so it means lack of support or disapproval. That is the attitude of most workers in the Asram including X, that is an entirely mistaken attitude.

If sadhaks get upset when the Mother does not do what they ask from her or begin to get suggestions of this kind, that means that they are bringing their vital ego into the work, — they are thinking, “My work is not supported, the Mother is upholding someone else and not *me*” and other “I”s and “my”s of the same kind. It is only they who are feeling the work to be theirs, it is not the Mother who is so regarding it.

The Mother knows perfectly well X's character which is not alterable — it was for that very reason that she asked not only you but Y and everybody else in the Garden Department to avoid quarrelling with him even in case of extreme disagreement. Quarrels and clashes are a proof of absence of the Yogic poise and those who seriously wish to do yoga must learn to grow out of these things. It is easy enough not to clash when there is no cause for strife or dispute or quarrel; it is when there is cause and the other side is impossible and unreasonable that one gets the opportunity of rising above one's vital nature.

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You say that Mother showed her severity or displeasure towards you and she always does so when you write about X; but this is not a fact. It is your mind that creates the severity and displeasure out of its own feeling or imagination. At the time you came

to the Mother I had not spoken a word to her about your letter and she did not even know that you had written about X. I wanted to read the letter over again and see that I understood everything in it before speaking to her (that was why I wrote it would take me a day or two) and I told her only in the evening after your letter of today reached me. As a matter of fact the Mother's feeling to you was just the same as it is always — there was no severity or displeasure. This has happened before; it is not the first time. It ought to show you that the mind is not infallible and in following its observations and inferences it is quite possible to fall into entire error.

I do not think it is any use going into the detail of the things you write of — most of them are trifles which could easily be set right if there were not a settled misunderstanding between you and X which makes both nervous about everything the other does so that you magnify small things and give them an undue importance. It is the natural result of personal feelings getting into the work and there is no remedy except doing the work without personal feelings. I had hoped from what you said in your letter a few days ago that you had determined to get rid of it altogether on your side and do the work looking to the Mother alone and not mind what X did or did not do. If you could do that, Mother would have been better able to put a persistent pressure on him and make him gradually change and become less self-occupied, tactless and sensitive.

We shall have to consider the whole problem of the work and see on what new basis it can be put. Some temporary arrangement may be possible meanwhile, but not at the present moment. I hope till then you will try to carry on in spite of the friction with X. At the moment things are difficult for the Mother and you must give her some time to find out what is to be done and how to make it possible to do it.

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The remedy for these things is to think more and more of the Mother and less and less of the relations of others with yourself apart from the Mother. As X is trying, so you should try to meet others in the Mother, in your consciousness of unity with the Mother and not in a separate personal relation. Then these difficulties disappear and harmony can be established — for then it is not necessary to try and please others — but both or all meet in their love for the Mother and their work for her.

### **The Mother and Mistakes in Work**

Mistakes come from people bringing their ego, their personal feelings (likes and dislikes), their sense of prestige or their convenience, pride, sense of possession, etc. into the work. The right way is to feel that the work is the Mother's — not only yours, but the work of others — and to carry it out in such a spirit that there shall be

general harmony. Harmony cannot be brought about by external organisation only, though a more and more perfect external organisation is necessary; inner harmony there must be or else there will always be clash and disorder.

26 February 1932

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Do not allow yourself to be so much disturbed by so small a matter. It is not at all necessary to apologise to X. When one has a wrong movement, all one has to do is to recognise it and reject and be more careful to avoid it in the future. As you have told the Mother, let the thing disappear from your mind and recover your movement.

16 March 1932

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*Something in my consciousness stops me before going the wrong way or doing a bad action, but sometimes it does not. I want there not to be a single wrong action which Mother does not like.*

If you want strongly and if you always try to be careful, then that too will come.

8 February 1933

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*Since the material world is only one of the several worlds, only a small portion of the total manifestation, should we not attach very little importance to material things, material work and its details? Also, from what Mother said yesterday it seems that one should attach little importance to errors in work — one should not mind them if others commit them, one should not care to correct them in others.*

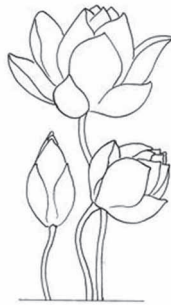
What Mother said was that she was perfectly aware of errors done in the work, but as she had to work out a certain Force in these things looking at them from an inner viewpoint, not with the external intellect, she found it often necessary to pass over imperfections and errors. This does not at all mean that the sadhak worker has not to care whether there are errors in his own work where he is responsible. If other sadhaks commit errors that is their responsibility, one can observe and avoid similar mistakes in oneself, but one sadhak cannot correct the errors of others unless that

comes within his responsibility — each has to correct himself and his own defects and mistakes.

We are here in this material world and not in the others except by an inner connection. Also our life and action lie here, so it will not do to neglect the material world and things, though we should not be attached and bound to them by *āśakti* and desire. We have to acquire a knowledge of the nature and powers of other worlds (planes) so far as they are connected with this one and we can use them to help and uplift the action here. But still the field of action is here and not elsewhere.

21 August 1936

(*The Mother with Letters on the Mother*, CWSA, Vol. 32, pp. 345-447)





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