

MOTHER INDIA

MONTHLY REVIEW OF CULTURE

SPECIAL ISSUE

21ST FEBRUARY 2015: THE ANNIVERSARY OF
THE MOTHER'S BIRTHDAY

PRICE: Rs. 30.00

SUBSCRIPTIONS

INLAND

Annual: Rs. 200.00

For 10 years: Rs. 1,800.00

Price per Single Copy: Rs. 30.00

OVERSEAS

Sea Mail:

Annual: \$35 or Rs. 1,400.00

For 10 years: \$350 or Rs. 14,000.00

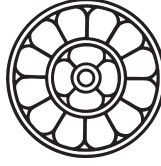
Air Mail:

Annual: \$70 or Rs. 2,800.00

For 10 years: \$700 or Rs. 28,000.00

All payments to be made in favour of *Mother India*, Sri Aurobindo Ashram, Pondicherry. For outstation cheques kindly add Rs. 15 for annual membership and Rs. 50 for 10-year subscription.

Subscribers are requested to mention their subscription number in case of any enquiry. Correspondents should give their full address in BLOCK letters, with PIN code.



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.



All Rights Reserved. No matter appearing in this journal or part thereof may be reproduced or translated without written permission from the publishers except for short extracts as quotations.

The views expressed by the authors are not necessarily those of the journal.

All correspondence to be addressed to:

MOTHER INDIA, Sri Aurobindo Ashram, Pondicherry - 605 002, India

Phone: (0413) 2233642

e-mail: motherindia@sriurobindoashram.org.in

Publishers: Sri Aurobindo Ashram Trust

Founding Editor: K. D. SETHNA (AMAL KIRAN)

Editors: RAVI, HEMANT KAPOOR, RANGANATH RAGHAVAN

Published by: MANOJ DAS GUPTA

SRI AUROBINDO ASHRAM TRUST

PUBLICATION DEPARTMENT, PONDICHERRY 605 002

Printed by: SWADHIN CHATTERJEE

at Sri Aurobindo Ashram Press, Pondicherry 605 002

PRINTED IN INDIA

Registered with the Registrar of Newspapers under No. R.N. 8667/63

MOTHER INDIA

MONTHLY REVIEW OF CULTURE

Vol. LXVIII

No. 2

“Great is Truth and it shall prevail”

CONTENTS

SRI AUROBINDO’S TRANSLATIONS OF SOME OF THE MOTHER’S PRAYERS	...	113
ON <i>PRIÈRES ET MÉDITATIONS DE LA MÈRE</i>	...	140
ON <i>CONVERSATIONS WITH THE MOTHER</i>	...	156
ON <i>ENTRETIENS AVEC LA MÈRE</i>	...	168
RADHA’S PRAYER	...	170

SRI AUROBINDO'S TRANSLATIONS OF SOME OF THE MOTHER'S PRAYERS

November 28, 1913

Mother Divine, grant that today may bring to us a completer consecration to Thy Will, a more integral gift of ourselves to Thy work, a more total forgetfulness of self, a greater illumination, a purer love. Grant that in a communion growing ever deeper, more constant and entire, we may be united always more and more closely to Thee and become Thy servitors worthy of Thee. Remove from us all egoism, root out all petty vanity, greed and obscurity. May we be all ablaze with Thy divine Love; make us Thy torches in the world.

February 15, 1914

O Thou, sole Reality, Light of our light and Life of our life, Love supreme, Saviour of the world, grant that more and more I may be perfectly awakened to the awareness of Thy constant presence. Let all my acts conform to Thy law; let there be no difference between my will and Thine. Extricate me from the illusory consciousness of my mind, from its world of fantasies; let me identify my consciousness with the Absolute Consciousness, for that art Thou.

Give me constancy in the will to attain the end, give me firmness and energy and the courage which shakes off all torpor and lassitude.

Give me the peace of perfect disinterestedness, the peace that makes Thy presence felt and Thy intervention effective, the peace that is ever victorious over all bad will and every obscurity.

Grant, I implore Thee, that all in my being may be identified with Thee. May I be nothing else any more than a flame of love utterly awakened to a supreme realisation of Thee.

August 27, 1914

To be the divine love, love powerful, infinite, unfathomable, in every activity, in all the worlds of being — it is for this I cry to Thee, O Lord. Let me be consumed by this love divine, love powerful, infinite, unfathomable, in every activity, in all the worlds of being! Transmute me into that burning brazier so that all the atmosphere of earth may be purified with its flame.

O, to be Thy Love infinitely. . . .

August 31, 1914

In this formidable disorder and terrible destruction can be seen a great working, a necessary toil preparing the earth for a new sowing which will rise in marvellous spikes of grain and give to the world the shining harvest of a new race. . . . The vision is clear and precise, the plan of Thy divine law so plainly traced that peace has come back and installed itself in the hearts of the workers. There are no more doubts and hesitations, no longer any anguish or impatience. There is only the grand straight line of the work eternally accomplishing itself in spite of all, against all, despite all contrary appearances and illusory detours. These physical personalities, moments unseizable in the infinite Becoming, know that they will have made humanity take one farther step, infallibly and without care for the inevitable results, whatever be the apparent momentary consequences: they unite themselves with Thee, O Master eternal, they unite themselves with Thee, O Mother universal, and in this double identity with That which is beyond and That which is all the manifestation they taste the infinite joy of the perfect certitude.

Peace, peace in all the world. . . .

War is an appearance,

Turmoil is an illusion,

Peace is there, immutable peace.

Mother, sweet Mother who I am, Thou art at once the destroyer and the builder.

The whole universe lives in Thy breast with all its life innumerable and Thou livest in Thy immensity in the least of its atoms.

And the aspiration of Thy infinitude turns towards That which is not manifested to cry to it for a manifestation ever more complete and more perfect.

All is, in one time, in a triple and clairvoyant total consciousness, the Individual, the Universal, the Infinite.

August 31. 1914

In this formidable disorder and terrible destruction can be seen a great working, the necessary toil preparing the earth for a new sowing, which will rise in marvellous spikes ^{of grain} and give to the world the sheening harvest of a new race.... The vision is clear and precise, the plan of the divine law so plainly traced that peace has come back and settled itself in the hearts of the workers. There are no more doubts and hesitations, no longer any anguish or impatience. There is only the grand straight line of the work eternally accomplishing itself, in spite of all, against all, despite all contrary appearances and illusory detours. These physical personalities, ^{momentarily} ~~momentarily~~ ^{unseizable} ~~unseizable~~ ⁱⁿ the ~~at~~ infinite Becoming, know that they will ^{have} made humanity take ^{forward} one step, infallible and without care for the inevitable results, whatever be the apparent momentary consequences: they unite themselves with Thee, O Mother eternal, they unite themselves with Thee, O Mother universal, and in this double identity with that which is beyond and that which is all

the manifestation they taste the infinite joy of the perfect
certitude.

Peace, peace in all the world

War is ~~an~~ an affliction,

Turmoil is ~~an~~ an illusion,

Peace is true, immutable peace.

Mother, sweet Mother who I am, thou art at once the
destroyer and the builder.

The whole universe lives in Thy breast with all its
life innumerable and Thou livest in Thy community in the
least of its atoms.

And the aspiration of Thy infinitude turns towards
That which is not manifested to cry for a manifestation
ever more complete and more perfect.

At last, in one time, in a trifle and clairvoyant
total consciousness, the Individual, the Universal, the Infinite,

September 1, 1914

O Mother Divine, with what fervour, what ardent love I came to Thee in Thy deepest consciousness, in Thy high status of sublime love and perfect felicity, and I nestled so close into Thy arms and loved Thee with so intense a love that I became altogether Thyself. Then in the silence of our mute ecstasy a voice from yet profounder depths arose and the voice said, "Turn towards those who have need of thy love." All the grades of consciousness appeared, all the successive worlds. Some were splendid and luminous, well ordered and clear; there knowledge was resplendent, expression was harmonious and vast, will was potent and invincible. Then the worlds darkened in a multiplicity more and more chaotic, the Energy became violent and the material world obscure and sorrowful. And when in our infinite love we perceived in its entirety the hideous suffering of the world of misery and ignorance, when we saw our children locked in a sombre struggle, flung upon each other by energies that had deviated from their true aim, we willed ardently that the light of Divine Love should be made manifest, a transfiguring force at the centre of these distracted elements. Then, that the will might be yet more powerful and effective, we turned towards Thee, O unthinkable Supreme, and we implored Thy aid. And from the unsounded depths of the Unknown a reply came sublime and formidable and we knew that the earth was saved.

September 25, 1914

A new light shall break upon the earth,
A new world shall be born,
And the things that were promised shall be fulfilled.

September 28, 1914

My pen is mute to chant Thy presence, O Lord; yet art Thou like a king who has taken entire possession of his kingdom. Thou art there, organising, putting all in place, developing and increasing every province. Thou awakenest those that were asleep. Thou makest active those that were sinking towards inertia; Thou art building a harmony out of the whole. A day will come when the harmony shall be achieved and all the country shall be by its very life the bearer of Thy word and Thy manifestation.

But meanwhile my pen is mute to chant Thy praises.

September 30, 1914

O Thou, Sublime Love, to whom I gave never any other name, but who art so wholly the very substance of my being, Thou whom I feel vibrant and alive in the least of my atoms even as in the infinite universe and beyond, Thou who breathest in every breath, movest in the heart of all activities, art radiant through all that is of good will and hidden behind all sufferings, Thou for whom I cherish a cult without limit which grows ever more intense, permit that I may with more and more reason feel that I am Thyself wholly.

And Thou, O Lord, who art all this made one and much more, O sovereign Master, extreme limit of our thought, who standest for us at the threshold of the Unknown, make rise from that Unthinkable some new splendour, some possibility of a loftier and more integral realisation, that Thy work may be accomplished and the universe take one step farther towards the sublime Identity, the supreme Manifestation.

And now my pen falls mute and I adore Thee in silence.

October 5, 1914

In the calm silence of Thy contemplation, O Divine Master, Nature is fortified and tempered anew. All principle of individuality is overpassed, she is plunged in Thy infinity that allows oneness to be realised in all domains without confusion, without disorder. The combined harmony of that which persists, that which progresses and that which eternally is, is little by little accomplished in an always more complex, more extended and more lofty equilibrium. And this interchange of the three modes of life allows the plenitude of the manifestation.

Many seek Thee at this hour in anguish and incertitude. May I be their mediator with Thee that Thy Light may illumine them, that Thy Peace may appease. My being is now only a point of support for Thy action and a centre for Thy consciousness. Where now are the limits, whither have fled the obstacles? Thou art the sovereign Lord of Thy kingdom.

October 7, 1914

Oh, let Light be poured on all the earth and Peace inhabit every heart. . . . Almost all know only the material life heavy, inert, conservative, obscure; their vital forces are so tied to this physical form of existence that, even when left to themselves and outside the body, they are still solely occupied with these material contingencies that are yet so harassing and painful. . . . Those in whom the mental life is awakened are restless, tormented, agitated, arbitrary, despotic. Caught altogether in the whirl of the renewals and transformations of which they dream, they are ready to destroy everything without knowledge of any foundation on which to construct and with their light made only of blinding flashes they increase yet more the confusion rather than help it to cease.

In all there lacks the unchanging peace of Thy sovereign contemplation and the calm vision of Thy immutable Eternity.

And with the infinite gratitude of the individual being to whom Thou hast accorded this surpassing grace, I implore Thee, O Lord, that under cover of the present turmoil, in the very heart of this extreme confusion the miracle may be accomplished and Thy Law of supreme serenity and pure unchanging Light become visible to the perception of all and govern the earth in a humanity at last awakened to Thy divine consciousness.

O sweet Master, Thou hast heard my prayer, Thou wilt reply to my call.

October 14, 1914

Mother Divine, Thou art with us; every day Thou givest me the assurance, and closely united in an identity which grows more and more total, more and more constant, we turn to the Lord of the universe and to That which is beyond in a great aspiration towards the new Light. All the earth is in our arms like a sick child who must be cured and for whom one has a special affection because of his very weakness. Cradled on the immensity of the eternal becomings, ourselves those becomings, we contemplate hushed and glad the eternity of the immobile Silence where all is realised in the perfect Consciousness and immutable Existence, miraculous gate of all the unknown that is beyond.

Then is the veil torn, the inexpressible Glory uncovered and, suffused with the ineffable Splendour, we turn back towards the world to bring it the glad tidings.

Lord, Thou hast given me the happiness infinite. What being, what circumstances can have the power to take it away from me?

October 25, 1914

My aspiration to Thee, O Lord, has taken the form of a beautiful rose, harmonious, full in bloom, rich in fragrance. I stretch it out to Thee with both arms in a gesture of offering and I ask of Thee: "If my understanding is limited, widen it; if my knowledge is obscure, enlighten it; if my heart is empty of ardour, set it aflame; if my love is insignificant, make it intense; if my feelings are ignorant and egoistic, give them the full consciousness in the Truth." And the "I" which demands this of Thee, O Lord, is not a little personality lost amidst thousands of others; it is the whole earth that aspires to Thee in a movement full of fervour.

In the perfect silence of my contemplation all widens to infinity, and in the perfect peace of that silence Thou appearest in the resplendent glory of Thy Light.

November 8, 1914

For the plenitude of Thy Light we invoke Thee, O Lord! Awaken in us the power to express Thee.

All is mute in the being as in a desert crypt; but in the heart of the shadow, in the bosom of the silence burns the lamp that can never be extinguished, the fire of an ardent aspiration to know Thee and totally to live Thee.

The nights follow the days, new dawns unweariedly succeed to past dawns, but always there mounts the scented flame that no stormwind can force to vacillate. Higher it climbs and higher and one day attains the vault still closed, the last obstacle opposing our union. And so pure, so erect, so proud is the flame that suddenly the obstacle is dissolved.

Then Thou appearest in all Thy splendour, in the dazzling force of Thy infinite glory; at Thy contact the flame changes into a column of light that chases the shadows away for ever.

And the Word leaps forth, a supreme revelation!

February 15, 1915

O Lord of Truth, thrice have I implored Thy manifestation invoking Thee with deep fervour.

Then, as always, the whole being made its total submission. At that moment the consciousness perceived the individual being mental, vital and physical, covered all over with dust and this being lay prostrate before Thee, its forehead touching the earth, dust in the dust, and it cried to Thee, "O Lord, this being made of dust prostrates itself before Thee praying to be consumed with the fire of the Truth that it may henceforth manifest only Thee." Then Thou saidst to it, "Arise, thou art pure of all that is dust." And suddenly, in a stroke, all the dust sank from it like a cloak that falls on the earth, and the being appeared erect, always as substantial but resplendent with a dazzling light.

March 3, 1915

Solitude, a harsh intense solitude, and always this strong impression of having been flung down headlong into a hell of darkness! Never at any moment of my life, in any circumstances have I felt myself living in surroundings so entirely opposite to all that I am conscious of as true, so contrary to all that is the essence of my life. Sometimes when the impression and the contrast grow very intense, I cannot prevent my total submission from taking on a hue of melancholy, and the calm and mute converse with the Master within is transformed for a moment into an invocation that almost supplicates, "O Lord, what have I done that Thou hast thrown me thus into the sombre Night?" But immediately the aspiration rises, still more ardent, "Spare this being all weakness; suffer it to be the docile and clear-eyed instrument of Thy work, whatever that work may be."

March 7, 1915

I am exiled from every spiritual happiness, and of all ordeals this, O Lord, is surely the most painful that Thou canst impose: but most of all the withdrawal of Thy Will which seems to be a sign of total disapprobation. Strong is the growing sense of rejection and it needs all the ardour of an untiring faith to keep the external consciousness thus abandoned to itself from being invaded by an irremediable sorrow. . . .

But it refuses to despair, it refuses to believe that the misfortune is irreparable; it waits with humility in an obscure and hidden effort and struggle for the breath of Thy perfect joy to penetrate it again. And perhaps each of its modest and secret victories is a true help brought to the earth. . . .

If it were possible to come definitively out of this external consciousness, to take refuge in the divine consciousness! But that Thou hast forbidden and still and always Thou forbidst it. No flight out of the world! The burden of its darkness and ugliness must be borne to the end even if all divine succour seems to be withdrawn. I must remain in the bosom of the Night and walk on without compass, without beacon-light, without inner guide. . . .

I will not even implore Thy mercy; for what Thou wilt for me, I too will. All my energy is in tension solely to advance, always to advance, step after step, despite the depth of the darkness, despite the obstacles of the way, and whatever comes, O Lord, it is with a fervent and unchanging love that Thy decision will be welcomed. Even if Thou findest the instrument unfit to serve Thee, the instrument belongs to itself no more, it is Thine; Thou canst destroy or magnify it, it exists not in itself, it wills nothing, it can do nothing without Thee.

March 8, 1915

For the most part the condition is one of calm and profound indifference; the being feels neither desire nor repulsion, neither enthusiasm nor depression, neither joy nor sorrow. It regards life as a spectacle in which it takes only a very small part; it perceives its actions and reactions, conflicts and forces as things that at once belong to its own existence which overflows the small personality on every side and yet to that personality are altogether foreign and remote.

But from time to time a great Breath passes, a great Breath of sorrow, of anguished isolation, of spiritual destitution, — one might almost say, the despairing appeal of Earth abandoned by the Divine. It is a pang as silent as it is cruel, a sorrow submissive, without revolt, without any desire to avoid or pass out of it and full of an infinite sweetness in which suffering and felicity are closely wedded, something infinitely vast, great and deep, too great, too deep perhaps to be understood by men — something that holds in it the seed of Tomorrow.

December 26, 1916

Always the word Thou makest me hear in the silence is sweet and encouraging, O Lord. But I see not in what this instrument is worthy of the grace Thou accorded to it or how it will have the capacity to realise what Thou attendest from it. All in it appears so small, weak and ordinary, so lacking in intensity and force and amplitude in comparison with what it should be to undertake this overwhelming role. But I know that what the mind thinks is of little importance. The mind itself knows it and, passive, it awaits the working out of Thy decree.

Thou bidst me strive without cease, and I could wish to have the indomitable ardour that prevails over every difficulty. But Thou hast put in my heart a peace so smiling that I fear I no longer know even how to strive. Things develop in me, faculties and activities, as flowers bloom, spontaneously and without effort, in a joy to be and a joy to grow, a joy to manifest Thee, whatever the mode of Thy manifestation. If struggle there is, it is so gentle and easy that it can hardly be given the name. But how small is this heart to contain so great a love! and how weak this vital and physical being to carry the power to distribute it! Thus Thou hast placed me on the threshold of the marvellous Way, but will my feet have the strength to advance upon it? . . . But Thou repliest to me that my movement is to soar and it would be an error to wish to walk. . . . O Lord, how infinite is Thy compassion! Once more Thou hast taken me in Thy omnipotent arms and cradled me on Thy unfathomable heart, and Thy heart said to me, "Torment not thyself at all, be confident like a child: art thou not myself crystallised for my work?"

December 27, 1916

O my beloved Lord, my heart is bowed before Thee, my arms are stretched towards Thee imploring Thee to set all this being on fire with Thy sublime love that it may radiate from there on the world. My heart is wide open in my breast; my heart is open and turned towards Thee, it is open and empty that Thou mayst fill it with Thy divine Love; it is empty of all but Thee and Thy presence fills it through and through and yet leaves it empty, for it can contain also all the infinite variety of the manifested world. . . .

O Lord, my arms are outstretched in supplication towards Thee, my heart is wide open before Thee, that Thou mayst make of it a reservoir of Thy infinite love.

"Love me in all things, everywhere and in all beings" was Thy reply. I prostrate myself before Thee and ask of Thee to give me that power.

December 29, 1916

O my sweet Lord, teach me to be the instrument of Thy Love.

March 31, 1917

Each time that a heart leaps at the touch of Thy divine Breath, a little more beauty seems to be born upon the earth, the air is embalmed with a sweet perfume and all becomes more friendly.

How great is Thy power, O Lord of all existences, that an atom of Thy joy is sufficient to efface so much darkness, so many sorrows and a single ray of Thy glory can light up thus the dulllest pebble, illumine the blackest consciousness!

Thou hast heaped Thy favours upon me, Thou hast unveiled to me many secrets, Thou hast made me taste many unexpected and un hoped-for joys, but no grace of Thine can be equal to this Thou grantest to me when a heart leaps at the touch of Thy divine Breath.

At these blessed hours all earth sings a hymn of gladness, the grasses shudder with pleasure, the air is vibrant with light, the trees lift towards heaven their most ardent prayer, the chant of the birds becomes a canticle, the waves of the sea billow with love, the smile of children tells of the infinite and the souls of men appear in their eyes.

Tell me, wilt Thou grant me the marvellous power to give birth to this dawn in expectant hearts, to awaken the consciousness of men to Thy sublime presence and in this bare and sorrowful world awaken a little of Thy true Paradise? What happiness, what riches, what terrestrial powers can equal this wonderful gift?

O Lord, never have I implored Thee in vain, for that which speaks to Thee is Thyself in me.

Drop by drop Thou allowest to fall in a fertilising rain the living and redeeming flame of Thy almighty love. When these drops of eternal light descend softly on our world of obscure ignorance, one would say a rain upon earth of golden stars one by one from a sombre firmament.

All kneels in mute devotion before this ever-renewed miracle.

April 28, 1917

“Lo! here are flowers and benedictions! here is the smile of divine Love! It is without preferences and without repulsions. It streams out towards all in a generous flow and never takes back its marvellous gifts.”

Her arms outstretched in a gesture of ecstasy, the eternal Mother pours upon the world the unceasing dew of her purest love.

July 12, 1918

Suddenly, before Thee, all my pride fell. I understood how futile it was in Thy Presence to wish to surmount oneself, and I wept, wept abundantly and without constraint the sweetest tears of my life. Tears sweet and beneficent, tears that opened my heart without constraint before Thee and melted in one miraculous moment all the remaining obstacles that could separate me from Thee!

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

Let me stammer out my homage:

I have cried too with the joy of a child, "O supreme and only Confidant, Thou who knowest beforehand all we can say to Thee because Thou art its source!

"O supreme and only Friend, Thou who acceptest, Thou who lovest, Thou who understandest us just as we are, because it is Thyself who hast so made us!

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

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

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

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

December 28, 1928

There is a Power that no ruler can command; there is a Happiness that no earthly success can bring; there is a Light that no wisdom can possess; there is a Knowledge that no philosophy and no science can master; there is a Bliss of which no satisfaction of desire can give the enjoyment; there is a thirst for Love that no human relation can appease; there is a Peace that one finds nowhere here, not even in death.

It is the Power, the Happiness, the Light, the Knowledge, the Bliss, the Love, the Peace that flow from the Divine Grace.

(The Mother with Letters on the Mother, CWSA, Vol. 32, pp. 630-44)

There is a Power that no ruler can command; there is a Happiness that no earthly success can bring; there is a Light that no wisdom can possess; there is a Knowledge that no philosophy and no science can master; there is a Bliss of which no satisfaction of desire can give the enjoyment; there is a thirst for Love that no human relation can appease; there is a Peace that one finds nowhere here, not even in death.

It is the Power, the Happiness, the Light, the Knowledge, the Bliss, the Love, the Peace that flow from the Divine Grace.

ON PRIÈRES ET MÉDITATIONS DE LA MÈRE

General Comments on the Mother's Prières

There are some prayers of the Mother written before she came here in 1914 in which there are ideas of transformation and manifestation. Did she have these ideas long before she came here?

The Mother had been spiritually conscious from her youth, even from her childhood, upward and she had done sadhana and developed this knowledge very long before she came to India.

23 December 1933

*

In some of the Mother's prayers which are addressed to "divin Maître" I find the words: "avec notre divine Mère". How can the Mother and "divin Maître" have a "divine Mère"? It is as if the Mother was not the "divine Mère" and there was some other Mother, and the "divin Maître" was not the Transcendent and had also a "divine Mère"! Or is it that all these are addressed to something impersonal?¹

The Prayers are mostly written in an identification with the earth-consciousness. It is the Mother in the lower nature addressing the Mother in the higher nature, the Mother herself carrying on the sadhana of the earth-consciousness for the transformation praying to herself above from whom the forces of transformation come. This continues till the identification of the earth-consciousness and the higher consciousness is effected. The word "*notre*" is general, I believe, referring to all born into the earth-consciousness — it does not mean "the Mother of the '*Divin Maître*' and myself". It is the Divine who is always referred to as *Divin Maître* and *Seigneur*.² There is the Mother who is carrying on the sadhana and the Divine Mother, both being one but in different poises, and both turn to the *Seigneur* or Divine Master. This kind of prayer from the Divine to the Divine you will find also in the Ramayan and the Mahabharat.

21 August 1936

*

1. *divin Maître* — divine Master

avec notre divine Mère — with our divine Mother

2. *Seigneur* — Lord

Mother, I have started reading your prayers in the French original with X. May I get one copy for myself?

The rule is that Mother never gives a copy unless she gets a letter in French written by the person without help asking for it. He must know enough French to do that.

14 September 1936

Comments on Specific Prières

[The Mother's prayer of 17 May 1914:

O Lord, deliver me from the mental influences which weigh upon me, so that, completely free, I may soar towards Thee.

O Thou, Universal Being, Supreme Unity in perceptible form, through an irresistible aspiration I nestled within Thy heart, then I was Thy heart itself, and I knew then that Thy heart is no other than the Child who plays and creates the worlds. Thou didst tell me, "One day thou wilt be my head but for the moment turn thy gaze towards the earth." And on the earth now I am the joyful child who plays.

These were the two sentences I wrote yesterday by a kind of absolute necessity. The first, as though the power of the prayer would not be complete unless it were traced on paper. The second, as though the stability of the experience could not be had unless I unburdened my mind of it by noting it down in writing.]

In her prayer of 17 May 1914, the Mother says, "Telles furent les deux phrases que j'écrivis hier par une sorte de nécessité absolue. La première, comme si la puissance de la prière ne serait complète que si elle était tracée sur le papier."³

Is it true that a prayer is less powerful when it is kept within oneself and not expressed in speech or writing? Is its expression necessary to make it completely powerful?

It was not meant as a general rule — it was only a necessity felt with regard to that particular prayer and that experience. It all depends on the person, the condition, the need of the moment or of that stage or phase of the consciousness. These things in spiritual experience are always plastic and variable. In some conditions or in one phase or at one moment expression may be needed to bring out the effectuating

3. These were two sentences I wrote yesterday by a kind of absolute necessity. The first, as though the power of the prayer would not be complete unless it were traced on paper.

force of the prayer or the stability of the experience; in another condition or phase or at another moment it may be the opposite, expression would rather disperse the force or break the stability.

21 June 1936

*

[The Mother's prayer of 16 June 1914:

Like a sun Thy splendour descends upon the earth and Thy rays will illumine the world. All those elements which are pure enough, plastic enough, sufficiently receptive to manifest the very splendour of the central fire-nucleus are grouping themselves together. This grouping is not arbitrary and does not depend on the will or aspiration of one element or another, it depends on what it is, it is independent of any individual decision. Thy splendour wants to radiate; what is capable of manifesting it manifests it, and these elements gather together to reconstitute as perfectly as possible in this world of division the divine Centre which has to be manifested.

In the wonder of this contemplation all the cells of the being exult; and, seeing That which Is, the integral substance passes into an ecstasy. How can this substance be now distinguished from Thyself? It is Thou — completely, entirely, intensely — in a perfect identification, Thou.]

Nothing seems more important to me than that “Ta splendeur veut rayonner”⁴, as the Mother says in her prayer of 16 June 1914. Ideas of sadhana or of perfection for oneself or of being an instrument seem flat and insipid. After all, the individual does not really exist when considered from the standpoint of the vast universal movement of consciousness.

It is correct. Perfection for oneself is not the true ideal; sadhana and instrumentation are only useful as a means for the “rayonnement”.

22 April 1936

*

[The Mother's prayer of 24 June 1914:

From the point of view of the manifestation, the work to be carried forward upon earth, a hierarchy is needed — but in this world which is still in disorder, can it

4. Thy splendour wants to radiate

be established unarbitrarily, that is, in perfect conformity with Thy law? . . . The witness being, calm, indifferent, smiling, looks upon the play, the comedy which is unfolding itself, and awaits circumstances with serenity, knowing that they are nothing but a very imperfect translation of what should be.

But the religious being turns to Thee, O Lord, in a great aspiration of love, and implores Thy help so that it may be *the best* that shall be realised, so that as many obstacles as possible may be overcome, all possible obscurities dispelled, all possible egoistic ill-will vanquished. It is not *the best* possible in circumstances of the present disorder which must happen — for that always happens — it is these circumstances themselves which, through a greater effort than ever yet was made, must be transfigured, so that a “best”, new in quality, new in quantity, an altogether exceptional “best” may be manifested.

So let it be.

*

It is always wrong to want to evaluate the future or even to foresee it by the thought we have about it, for this thought is the present, it is in its very impersonality the translation of present relations which are necessarily not the future relations between all the elements of the terrestrial problem. Deducing future circumstances from present ones is a mental activity of the nature of reasoning, even if the deduction takes place in the subconscious and is translated in the being into the form of intuition; but reasoning is a human faculty, that is, it is individual; its inspirations do not come from the infinite, the unlimited, the Divine. It is only in the Omniscience, only when one is at once What knows, what is to be known and the power of knowing that one can become conscious of all relations, past, present and future; but in this state there is no longer a past, present or future, *all is* eternally. The order of manifestation of all these relations does not solely depend upon the supreme impulsion, the divine Law, it depends also upon the resistance put up against this law by the most external world; from the combination of the two there comes forth the manifestation and so far as it is at present possible for me to know, this combination is in a way undetermined. This is what makes the play, the unexpectedness of the play.]

The passage in the Prières that came up tonight is this: “et le raisonnement est une faculté humaine, c’est-à-dire individuelle”⁵. I am not able to see what it points to.

5. and reasoning is a human faculty, that is, it is individual

When the divine consciousness is veiled, one has to fall back on the reason, but the human reason is an individual action quite unreliable. That is the sense.

18 June 1932

*

[The Mother's prayer of 31 July 1914:

It seems to me that Thou wouldst make me taste successively all the experiences which are ordinarily put at the summit of a Yoga as its culmination and the proof of its perfect accomplishment. The experience is striking, intense, complete; it carries within it the knowledge of all its effects, all its consequences; it is conscious, willed, the result of methodical effort and not of unexpected chance; and yet it is *always single of its kind*, like milestones set along a route which are separated from each other by a long ribbon of road; and, moreover, these milestones which mark the infinite ascent are never alike; they are always new and seem to have no connection one with the other. . . . Will a time come when Thou wilt make this being capable of synthetising all these countless experiences so as to draw from them a new realisation, more complete and more beautiful than all achieved so far? I do not know. But Thou hast taught me not to regret an exceptional state when it disappears any more than I desire it before it comes. I see in the disappearance no longer the sign of an instability in the progress made, but the evidence of a march which goes deliberately forward without stopping any longer than is indispensable for the various stages of the road.

Each time Thou teachest me yet a little better that the means of manifestation is limited only because we think it so, and that it can effectively partake of Thy infinitude; each time something of Thy immensity makes itself kin to the instrument which is its dwelling-place, flinging wide the doors which open on boundless horizons.]

The Mother says in her prayer of 31 July 1914 that spiritual experience is willed ("elle est consciente, voulue"⁶) by the Divine. Am I then to suppose that the dearth or abundance of experiences in any given case is willed by the Divine?

To say so has no value unless you realise all things as coming from the Divine. One who has realised as the Mother had realised in the midst of terrible sufferings and difficulties that even these came from the Divine and were preparing her for her

6. it is conscious, willed

work can make spiritual use of such an attitude. For others it may lead to wrong conclusions.

10 May 1934

*

[The Mother's prayer of 4 August 1914:

O Lord, O eternal Master!

Men, driven by the conflict of forces, are performing a sublime sacrifice, they are offering their lives in a bloodstained holocaust. . . .

O Lord, O eternal Master, grant that all this may not be in vain, grant that the inexhaustible torrents of Thy divine Force may spread over the earth and penetrate its troubled atmosphere, the struggling energies, the violent chaos of battling elements; grant that the pure light of Thy Knowledge and the inexhaustible love of Thy Benediction may fill men's hearts, penetrate their souls, illumine their consciousness and, out of this obscurity, out of this sombre, terrible and potent darkness, bring forth the splendour of Thy majestic Presence!

My being is laid before Thee in a holocaust conscious and complete, that their unconscious holocaust may by it be made effective.

Accept the offering, answer our call: *Come!*]

The Mother, in her prayer of 4 August 1914, says: "Les hommes, poussés par le conflit des forces, accomplissent un sublime sacrifice"⁷. Apparently she refers to the great war; but as a result of that war, has any "pure lumière"⁸ filled the hearts of men or the "Force Divine"⁹ spread on earth as she says later in the same prayer; has anything beneficial come out of that chaos? Since the nations are once more preparing for war and are in a state of constant conflict, there seems to be no indication of any change in the inner condition of men. People want war. Even people in a country like India seem to secretly wish for another great war. Hardly anyone seems to require Peace, Light or Love.

There has been a change for the worse — the descent of the vital world into the human. On the other hand except in the "possessed" nations there is a greater longing for peace and feeling that such things ought not to happen. India did not get any real touch of the war. However what the Mother was thinking of was an opening to the spiritual truth. That has at least tried to come. There is a widespread dissatisfaction

7. Men, driven by the conflict of forces, are performing a sublime sacrifice.

8. pure light

9. divine Force

with the old material civilisation, a seeking for some deeper light and truth — only unfortunately it is being taken advantage of by the old religions and only a very small minority is consciously searching for the new Light.

9 June 1936

*

You say that after the great war there was “the descent of the vital world into the human”. But did not the vital world already descend on earth — in Matter — even before human beings came? What other vital world remained yet to descend into the human? And how is it that it decided to come down just at present — to prevent the higher Light from coming down or finding room in the human world?

When there is a pressure on the vital world due to the preparing Descent from above, that world usually precipitates something of itself into the human. The vital world is very large and far exceeds the human in extent. But usually it dominates by influence not by descent. Of course the effort of this part of the vital world is always to maintain humanity under its sway and prevent the higher Light.

9 June 1936

*

If, as you say, there has been a “change for the worse” due to the descent of the vital world, would it not make the supramental descent in the earth-consciousness impossible or postpone its coming to some distant future instead of here and now? Moreover, the “possessed” nations are endowed with all the possible material power, making it difficult for any movement of peace to be successful. Except for their egoistic plans, nothing will be allowed to succeed.

The vital descent cannot prevent the supramental — still less can the possessed nations do it by their material power, since the supramental descent is primarily a spiritual fact which will bear its necessary outward consequences. What previous vital descents have done is to falsify the Light that came down as in the history of Christianity where it took possession of the teaching and distorted it and deprived it of any widespread fulfilment. But the supermind is by definition a Light that cannot be distorted if it acts in its own right and by its own presence. It is only when it holds itself back and allows inferior Powers of consciousness to use a diminished and already deflected Truth that the knowledge can be seized by the vital Forces and made to serve their own purpose.

12 June 1936

*

[*The Mother's prayer of 16 August 1914:*

For three days I waited in an ardent prayer, hoping to see the new things . . . and all the obstacles surged up to veil, retard, deform Thy manifestation. And now we do not seem any nearer the goal than before.

O my sweet Master, why hast Thou told me to leave the blessed place in Thy heart and return to earth to attempt a realisation which everything seems to prove impossible? . . . What dost Thou expect of me that Thou hast torn me away from my divine and wonderful contemplation and plunged me again into this dark, struggling universe? When Thy force descends towards the earth in order to manifest, each one of the great Asuric beings who have resolved to be Thy servitors but preserved their nature's characteristic of domination and self-will, wants to pull it down for itself alone and distribute it to others afterwards; it always thinks it should be the sole or at least the supreme intermediary, and that the contact of all others with Thy Power cannot and should not be made except through its mediation. This unfortunate meanness is more or less conscious, but it is always there, delaying things indefinitely. If even for the greatest it is impossible in the integral manifestation to escape these lamentable limitations, why, O Lord, impose upon me the calvary of this constraint? . . . If Thou wilt that it be thus, Thou shouldst rend the last veil and Thy splendour come in all its purity and transfigure the world!

Accomplish this miracle or else let me withdraw into Thee.]

In her prayer of 16 August 1914, the Mother refers to “chacun des grands êtres Asouriques qui ont résolu d’être Tes serviteurs”¹⁰. How is it that the Asuras have determined to be the servants of the Divine? Is it exploitation or a “coup de diplomatie”¹¹?

It was in reference to Asuras who had taken birth in human bodies — a thing they usually avoid if they can, for they prefer to possess human beings without taking birth — with the claim that they wanted to regenerate themselves by serving the Divine and doing his work. It did not succeed very well.

15 June 1936

*

Who are the “grands êtres Asouriques” mentioned by the Mother who had taken birth in human bodies claiming to serve the Divine? Since they are

10. each one of the great Asuric beings who have resolved to be Thy servitors

11. diplomatic coup

“grands” they must have been well-known persons. I can see only one — Rasputin. Hitler, Stalin and Co. do not claim to serve the Divine.

Mother was not speaking of these but of others met by herself. But “grands” here does not mean great in the worldly sense, that is incarnating in famous people, but powerful in the vital world.

20 June 1936

*

[The Mother’s prayer of 8 October 1914:

The joy that is contained in activity is compensated and balanced by the perhaps still greater joy contained in withdrawal from all activity; when the two states alternate in the being or are even simultaneously conscious, the felicity is complete, for then, O Lord, Thy plenitude is realised.

O divine Master, Thou hast granted to me the infinitude of divine contemplation, the perfect calm of Thy Eternity, and through an identification with our divine Mother, the All-Realiser, Thou hast permitted me to participate in her sovereign power to be conscious and active . . .

In the omnipotent bliss of Thy infinitude, I bow to Thee!]

In her prayer of 8 October 1914, the Mother says: “La joie contenue dans l’activité est compensée et équilibrée par la joie plus grande peut-être encore contenue dans le retrait de toute activité”¹². This state of “greater joy” (“la joie plus grande”), Mother explains, is that of Sachchidananda. Does this not suggest that there is a joy in non-activity superseding that of activity? If such be the case, one would naturally aspire for this greater joy, since an ever greater joy is the aim of our sadhana. Is it not so?

Do you think the Mother has a rigid mind like you people and was laying down a hard and fast rule for all time and all people and all conditions? It refers to a certain stage when the consciousness is sometimes in activity and when not in activity is withdrawn in itself. Afterwards comes a stage when the Sachchidananda condition is there in work also. There is a still farther stage when both are as it were one, but that is the supramental. The two states are the silent Brahman and the active Brahman and they can alternate (1st stage), coexist (2d stage), fuse (3d stage). If you reach even the first stage then you can think of applying Mother’s dictum, but why misapply it now?

12. The joy that is contained in activity is compensated and balanced by the perhaps still greater joy contained in withdrawal from all activity

My question is this: can this state of greater joy, Sachchidananda, be realised while one is actually doing work?

Certainly it is realisable in work. Good Lord! how could the integral Yoga exist if it were not?

22 December 1934

*

[The Mother's prayer of 3 November 1914:

For quite a long time, Lord, my pen had fallen silent. . . . Yet hast Thou given me hours of unforgettable illumination, hours in which the union between the most divine Consciousness and the most material grew perfect, hours when the identification of the individual being with the universal Mother and of the universal Mother with Thee was so complete that the individual consciousness could perceive simultaneously its own existence, the life of the entire universe and Thy eternity beyond all change. Beatitude was at its height in an ineffable and infinite peace, the consciousness luminous and immeasurable, complex and yet one, existence all-powerful, master of death. And this is no longer a fleeting state, attained after a long concentration, vanishing as soon as it is born; it is a state that can last long hours full of eternity, hours at once instantaneous and interminable, a state brought about at will, that is to say, one which is permanent, one with which the most external consciousness comes into contact as soon as any occasion allows it, as soon as it is no longer occupied with a definite intellectual or physical task. In all work, constantly, there is the perception of Thy invariable presence in Thy dual form of Non-Being and Being, but as though behind a fine veil woven by the indispensable concentration upon the work that is done; while in the hours of solitude the being is immediately enveloped by a marvellously powerful atmosphere, limpid, calm, divine; it lies merged within it, and then the life of splendour begins again in all its amplitude, all its complexity, all its sublimity; the physical body is glorified, supple, vigorous, energetic; the mind is superbly active in its calm lucidity, guiding and transmitting the forces of Thy divine Will; and all the being exults in an endless beatitude, a boundless love, a sovereign power, a perfect knowledge, an infinite consciousness. . . . It is Thyself and Thou alone who livest, even in the least atom of the body-substance itself.

Thus the solid foundations of Thy terrestrial work are prepared, the substructure of the immense edifice built; in every corner of the world one of Thy divine stones is laid by the power of conscious and formative thought; and in the hour of realisations the earth, thus prepared, will be ready to receive the sublime temple of Thy new and more complete manifestation.]

In her prayer of 3 November 1914, the Mother says that “dans tous les coins du monde une de Tes divines pierres est posée par la puissance de la pensée consciente et formatrice”¹³. Is this not similar to the fact that when Rama came he had with him some Devas and other higher beings to assist him in his work on the earth? I believe there are various such “divine stones” (“divines pierres”) now in various countries who will be gradually called to assist in the work of manifestation. Perhaps just now they are not awakened and called.

It is very probable. But at present it is only in France that anyone is awake, with some movement towards it in America. People from other parts have sometimes come and gone, but they were evidently not the stones chosen.

5 September 1936

*

[The Mother’s prayer of 12 December 1914:

We must know at each moment how to lose everything that we may gain everything; we must be able to shed the past like a dead body that we may be reborn into a greater plenitude. . . . It is so that the constant aspiration of the inner being expresses itself; turned to Thee, it wants to reflect Thee in an ever purer mirror; and Thy unchanging Beatitude is translated in it into a propelling force of progress of an incomparable intensity; and this force is transformed in the most external being into a calm and assured will which no obstacle can vanquish.

O divine Master, with what an ardent love I serve Thee! With what a pure, still and infinite joy I am Thyself in all that is and beyond all existence in form.

And the two consciousnesses unite in an unequalled plenitude.]

The Mother’s prayer of 12 December 1914 begins: “Il faut à chaque instant savoir tout perdre pour tout gagner”¹⁴. The Isha Upanishad says: “tena tyaktena bhuñjīthāḥ”. To gain all by losing all comes to the same thing as to enjoy by renouncing. Both ideas seem to have the same source in the depths.

Yes, certainly. It is essentially the same truth put in different ways. It might be put in a negative form — “if we cling to things as they are in their imperfection in the Ignorance, we cannot have them in their truth and perfection in the Divine Light, Harmony and Ananda.”

16 August 1935

*

13. in every corner of the world one of Thy divine stones is laid by the power of conscious and formative thought

14. We must know at each moment how to lose everything that we may gain everything

[*The Mother's prayer of 20 December 1916:*

The days have gone by, stormy and troubled to all appearance but calm and strong in their reality reflecting Thy divine will; they have gone by, deploying, disclosing, developing once more all the unexpected and varied splendour of Thy untiring divine play. And how marvellous it is to watch this when one perceives the infinite criss-crossing of the movements Thy eternal will creates, when one knows that all this is from all eternity and that it is only in our imperfect faculties that it becomes an uninterrupted succession of facts, in which we are gratuitous and ignorant actors. We act with the apparent unconsciousness and blindness of those who do not know, and yet, I do know and, even while being an actor, I am a spectator too. But I am still not pure enough for Thee to unveil before my eyes the totality of the effects and results; it is only partially and imperfectly that I know them before the act and am permitted to act with the knowledge of the "why", with a full illumination as to what Thou expectest from me. When, O Lord, shall I have this purity? But for that too I am no longer impatient and no longer implore. I see how much Thy splendours are obscured and veiled in this miserable and poor instrument; but Thou, Thou knowest why it is thus; and these its shadows and weaknesses Thou dost also use for Thy eternal ends.

My soul is in prayer and bows down in love before what it can understand and know of Thee. My soul is in prayer and gives itself unreservedly to Thee in one of those sublime fervours which culminate in identification. My soul is in prayer . . . and my body too; and my thought is silent in a mute ecstasy.

(Communication received at 5.30 in the evening after meditation.)

"As thou art contemplating me, I shall speak to thee this evening. I see in thy heart a diamond surrounded by a golden light. It is at once pure and warm, something which may manifest impersonal love; but why dost thou keep this treasure enclosed in that dark casket lined with deep purple? The outermost covering is of a deep lustreless blue, a real mantle of darkness. It would seem that thou art afraid of showing thy splendour. Learn to radiate and do not fear the storm: the wind carries us far from the shore but shows us over the world. Wouldst thou be thrifty of thy tenderness? But the source of love is infinite. Dost thou fear to be misunderstood? But where hast thou seen man capable of understanding the Divine? And if the eternal truth finds in thee a means of manifesting itself, what dost thou care for all the rest? Thou art like a pilgrim coming out of the sanctuary; standing on the threshold in front of the crowd, he hesitates before revealing his precious secret, that of his supreme discovery. Listen, I too hesitated for days, for I could foresee both my preaching and its

results: the imperfection of expression and the still greater imperfection of understanding. And yet I turned to the earth and men and brought them my message. Turn to the earth and men — isn't this the command thou always hearest in thy heart? — in thy heart, for it is that which carries a blessed message for those who are athirst for compassion. Henceforth nothing can attack the diamond. It is unassailable in its perfect constitution and the soft radiance that flashes from it can change many things in the hearts of men. Thou doubtest thy power and fearest thy ignorance? It is precisely this that wraps up thy strength in that dark mantle of starless night. Thou hesitatest and tremblest as on the threshold of a mystery, for now the mystery of the manifestation seems to thee more terrible and unfathomable than that of the Eternal Cause. But thou must take courage again and obey the injunction from the depths. It is I who am telling thee this, for I know thee and love thee as thou didst know and love me once. I have appeared clearly before thy sight so that thou mayst in no way doubt my word. And also to thy eyes I have shown thy heart so that thou canst thus see what the supreme Truth has willed for it, so that thou mayst discover in it the law of thy being. The thing still seems to thee quite difficult: a day will come when thou wilt wonder how for so long it could have been otherwise."

Sākyamuni]

[In her prayer of 20 December 1916, the Mother wrote out a long "communication" she received in her evening meditation from Çakya-Mouni. A disciple asked who this was.]

Çakya-Mouni is a name of Buddha — "the sage of the Çakyas" — the clan to which Buddha belonged by birth and of which his father was the "king".

*

[The Mother's prayer of 21 December 1916:

Lord, Thou didst speak to me through the lips of one of those who have known Thee best — most probably to make me understand Thy lesson better (was I then deaf to Thy direct suggestion?). And still I do not understand at the moment what to do. Thou knowest what happiness would be mine if by Thy grace I could be integrally transformed into a hearth of divine love — that love which is the first and highest manifestation of Thy eternal Truth, that love which is at once the completest expression in this world of Thy Truth and the most direct road to lead to it the human consciousness that has gone astray. In the days when I used to aspire, desire and ask, how many times have I asked of Thee the grace of this state as the one most in conformity with my present ideal of

action! And at that time it seemed to me that the day I should be purified of all egoistic preference, Thou wouldst choose this individual terrestrial being as an instrument of Thy manifestation of love upon earth. And now that Thou askest it of me, more than ever before do I feel my helplessness. For such a long time I thought I knew what love was, and now that I no longer see anything that cannot be called love, I also no longer see anything that may specially be called love. And how can I be that which I can no longer define, that state which I can no longer distinguish? And yet Thou didst show me yesterday that I was holding enclosed in a dark sheath one of Thy most precious and powerful gifts. . . . Lord, all my being aspires to obey Thy voice, to conform to Thy Law; but it does not know in its outer consciousness, does not understand what Thou expectest of it. It feels indeed that at present its love is a passive state and that Thou wouldst awaken it to an active state; but how to pass from one to the other is what escapes it. It knows that this active state of love should be constant and impersonal, that is, absolutely independent of circumstances and persons, since it cannot and must not be concentrated upon any one thing in particular; and in this it will resemble the present passive state of love which is pure, unchanging and impersonal. But what it still does not know is how, even while retaining its purity, unchangeability and impersonality, qualities now inherent in its being, it can resume its activity.

That is why this evening I implored Lord Mitra who so perfectly symbolises Thy truth of love, asking him to come to my help and enlighten my ignorance, dissolve my doubts, vanquish my hesitations, break down the last obstacles and take possession of this physical instrument so that it may become what Thou expectest it to be.

But my speech is timid and my voice faltering and I do not know if Lord Mitra heard my prayer.]

Last night I was reading the Mother's prayer of 21 December 1916 and I was struck by this: "Il [mon être] sait que cet état d'amour actif doit être constant et impersonnel, c'est-à-dire tout à fait indépendant des circonstances et des personnes, puisqu'il ne peut et ne doit être concentré sur aucune en particulier"¹⁵. This gave me a sort of key to the ever-stormy trouble in my own nature. I always expect some sort of return when I do anything for anybody. That should go. I should neither have a clinging for such returns nor any attachment to human contacts, however soothing. Without a repudiation of the human way of approach, I can never establish any harmony within which is "independent

15. It [my being] knows that this active state of love should be constant and impersonal, that is, absolutely independent of circumstances and persons, since it cannot and must not be concentrated upon any one thing in particular.

of circumstances or persons". The difficulty, of course, is that Divine Love appears to me too impersonal and cold, that is, lacking in warmth though not a cold harmony. But perhaps Divine Love is not like that.

Love cannot be cold — for there is no such thing as cold love, but the love of which the Mother speaks in that passage is something very pure, fixed and constant; it does not leap like fire and sink for want of fuel, but is steady and all-embracing and self-existent like the light of the sun. There is also a divine love that is personal, but it is not like the ordinary personal human love dependent on any return from the person — it is personal but not egoistic, — it goes from the real being in the one to the real being in the other. But to find that, liberation from the ordinary human way of approach is necessary.

21 November 1936

*

X has given me a book, Eveillez-vous, in which there are some ideas similar to our own. For example, there are some lines about "someone coming down", put in a Theosophical way. And there is the idea that when the Awakening comes, there will be strong resistance from those who are opposed to evolution; in other words the idea of hostile beings is there. Also the sentence, "La Paix régnera sur terre"¹⁶ — has the author not copied these words from the Mother's prayers?

Not necessarily, as the phrase can easily come to one who has read the Bible and the English are very biblical. The idea of the hostile beings also is not new, in fact it is as old as the Veda. The expectation of the Advent is also pretty widespread, as according to the old prophecies it must be when the Advent is due.

16 September 1935

Hearing the Mother Read Her Prières

Today as I sat on the staircase hearing the Mother read from Prières et Méditations, I felt a thrilling sensation, as if all the parts of my being — body, mental, vital and psychic — were aspiring. How did this thrilling sensation come?

When an intense Power is put out, it will naturally give a thrill to those who receive it.

16. Peace will reign upon earth

Reading the Mother's Prières

While reading Mother's Prières I feel as if I am not reading the words or thoughts but contacting something quiet, pleasant and formless behind them.

Yes, it is so. The words are only a vehicle. When the consciousness opens one feels all that is behind the words.

11 March 1933

(The questions and Sri Aurobindo's replies are from *The Mother with Letters on the Mother*, CWSA, Vol. 32, pp. 601-09; the Mother's prayers have been taken from Vol. 1 of the Mother's Collected Works, and have been placed here before the questions.)

ON CONVERSATIONS WITH THE MOTHER

Comments on Specific Conversations

The Mother asks: “What do you want the Yoga for? To get power?” Does “power” here mean the power to communicate one’s own experience to others?

Power is a general term — it is not confined to a power to communicate. The most usual form of power is control over things, persons, events, forces.

“What is required is concentration — concentration upon the Divine with a view to an integral and absolute consecration to its Will and Purpose”. Is the Divine’s Will different from its Purpose?

The two words have not the same meaning. Purpose means the intention, the object in view towards which the Divine is working. Will is a wider term than that.

“Concentrate in the heart”. What is concentration? What is meditation?

Concentration here means gathering of the consciousness into one centre and fixing it on one object or on one idea or in one condition. Meditation is a general term which can include many kinds of inner activity.

1 January 1937

*

In Conversations the Mother says: “A fire is burning there, in the deep quietude of the heart”. Is this the psychic fire or the psychic being?

A fire is not a being — it is the psychic fire, an intense condition of aspiration.

*

“A fire is burning there. . . . It is the divinity in you — your true being. Hear its voice, follow its dictates”. I have never seen this fire in me. Yet I feel I know the divinity in me. I feel I hear its voice and I try my utmost to follow its dictates. Should I doubt my feeling?

No, what you feel is probably the intimation from the psychic being through the mind. To be directly conscious of the psychic fire, one must have the subtle vision and subtle sense active or else the direct action of the psychic acting as a manifest power in the consciousness.

“We have all met in previous lives”. Who precisely are “we”? Do both of you remember me? Did I often serve you for this work in the past?

It is a general principle announced which covers all who are called to the work. At the time the Mother was seeing the past (or part of it) of those to whom she spoke and that is why she said this. At present we are too much occupied with the crucial work in the physical consciousness to go into these things. Moreover we find that it encouraged a sort of vital romanticism in the sadhaks which made them attach more importance to these things than to the hard work of sadhana, so we have stopped speaking of past lives and personalities.

2 January 1937

*

In Conversations the Mother says: “We have all met in previous lives. . . . We are of one family and have worked through ages for the victory of the Divine”. Is this true of all people who come and stay here? But there have been many who came and went away.

Those who went away were also of these and still are of that circle. Temporary checks do not make any difference to the essential truth of the soul’s seeking.

In what way have we “worked through ages for the victory of the Divine”? How much has been achieved till now?

By the victory is meant the final emergence of the embodied consciousness on earth from the bondage of the Ignorance. That had to be prepared through the ages by a spiritual evolution. Naturally the work up till now has been a preparation of which the long spiritual effort and experience of the past has been the outcome. It has reached a point at which the decisive effort has become possible.

18 June 1933

*

“There are two paths of Yoga, one of tapasyā (discipline) and the other of surrender”. Once you interpreted a vision I had as Agni, the fire of purification and tapasya, producing the Sun of Truth. What path do I follow? What place has tapasya in the path of surrender? Can one do absolutely without tapasya in the path of surrender?

There is a tapasya that takes place automatically as the result of surrender and there is a discipline that one carries out by one’s own unaided effort — it is the latter that is meant in the “two paths of Yoga”. But Agni as the fire of tapasya can burn in either case.

4 January 1937

*

The Mother, in her Conversations, says that “the first effect of Yoga . . . is to take away the mental control” so that the ideas and desires which were so long checked become surprisingly prominent and create difficulties. Would you not call these forces the consequence of yogic pressure?

They were not prominent because they were getting some satisfaction or at least the vital generally was getting indulged in one way or another. When they are no longer indulged then they become obstreperous. But they are not new forces created by the Yoga — they were there all the time.

What is meant by the mental control being removed, is that the mental simply kept them in check but could not remove them. So in Yoga the mental has to be replaced by the psychic or spiritual self-control which could do what the mental cannot. Only many sadhaks do not make this exchange in time and withdraw the mental control merely.

12 May 1933

*

“The strength of such impulses as those of sex lies usually in the fact that people take too much notice of them”. What are the other impulses referred to?

It refers to strong vital impulses.

“The whole world is full of the poison. You take it in with every breath. If you exchange a few words with an undesirable man or even if such a man merely passes by you, you may catch the contagion from him”. How long is a sadhak subject to this fear of catching contagion? I feel I won’t catch such a contagion now. Is my feeling trustworthy?

I don’t know that it is. One has to go very far on the path before one is so secure as that.

4 January 1937

*

In Conversations the Mother says that if the central being has surrendered, then the chief difficulty is gone. What is this central being? Is it the psychic?

The central being is the Purusha. If it is surrendered, then all the other beings can be offered to the Divine and the psychic being brought in front.

18 April 1933

*

In Conversations the Mother says: “One who dances and jumps and screams has the feeling that he is somehow very unusual in his excitement; and his vital nature takes great pleasure in that”. Does she mean that one should be usual instead of unusual in one’s excitement during spiritual experience?

The Mother did not mean that one must be usual in one’s excitement at all — she meant that the man is not only excited but also wants to be unusual (extraordinary) in his excitement. The excitement itself is bad and the desire to seem extraordinary is worse.

7 June 1933

*

“But to those who possess the necessary basis and foundation we say, on the contrary, ‘Aspire and draw’”. Does this capacity to aspire and draw indicate a great advance already made towards perfection?

No. It is a comparatively elementary stage.

5 January 1937

*

In the chapter on dream in the Conversations, I came across the following passage: "In sleep you fell into the grip of these subconscious regions and they opened and swallowed all that you had laboriously built up in your conscious hours". If these regions swallow all one has achieved during the day, is it not necessary to be conscious at night as well as in the day?

At night, when one sinks into the subconscious after being in a good state of consciousness, we find that state gone and we have to labour to get it back again. On the other hand, if the sleep is of the better kind, one may wake up in a good condition. Of course, it is better to be conscious in sleep, if one can.

25 June 1933

*

"Spiritual experience means the contact with the Divine in oneself (or without, which comes to the same thing in that domain)". What is meant by the Divine "without"? Does it mean the cosmic Divine or the transcendental Divine or both?

It means the Divine seen outside in things, beings, events etc. etc.

Was Jeanne d'Arc's nature transformed even a little because of her relation with the two archangels, the two beings of the Overmind?

I don't see how the question of transformation comes in. Jeanne d'Arc was not practising Yoga or seeking transformation.

5 January 1937

*

"You have no longer anything that you can call your own; you feel everything as coming from the Divine, and you have to offer it back to its source. When you can realise that, then even the smallest thing to which you do not usually pay much attention or care, ceases to be trivial and insignificant; it becomes full of meaning and it opens up a vast horizon beyond". Is this as elementary a stage as the stage of "aspire and draw"?

Not so elementary.

“But if we want the Divine to reign here we must give all we have and are and do here to the Divine”. If one does this completely, has he anything more to do?

No. But it is not easy to do it completely.

How can we recognise someone who gives all he has and is and does to the Divine?

You can't, unless you have the inner vision.

14 January 1937

*

What does Mother mean by this sentence in Conversations: “When you eat, you must feel that it is the Divine who is eating through you”?

It means an offering of the food not to the ego or desire but to the Divine, who is behind all action.

11 January 1935

*

In Chapter 7 of Conversations, there is a paragraph which I quote below: “The condition to be aimed at, the real achievement of Yoga, the final perfection and attainment, for which all else is only a preparation, is a consciousness in which it is impossible to do anything without the Divine; for then if you are without the Divine, the very source of your action disappears; knowledge, power, all are gone. But so long as you feel that the powers you use are your own, you will not miss the Divine support”. I am unable to follow the last line. Will my lord explain it to me?

It means that in the full spiritual consciousness the sense of separate existence and my and mine disappear. All depends on the Divine and exists only by the Divine. The ordinary consciousness does not feel or miss this Divine support because it takes as its own the knowledge and power that are given to it; it is quite satisfied with that and is not aware of the Divine Existence behind it, or the Divine Force and Knowledge.

19 April 1937

*

“For there is nothing in the world which has not its ultimate truth and support in the Divine”. To know this perfectly by experience is to have a very great attainment, perhaps the final attainment, I think. Am I right?

Yes.

“Obviously, what has happened had to happen; it would not have been, if it had not been intended”. Then what is the place of repentance in man’s life? Has it any place in the life of a sadhak?

The place of repentance is in its effect for the future — if it induces the nature to turn from the state of things that brought about the happening. For the sadhak however it is not repentance but recognition of a wrong movement and the necessity of its not recurring that is needed.

“ . . . you are tied to the chain of Karma, and there, in that chain, whatever happens is rigorously the consequence of what has been done before”. Does “before” mean all the past lives, beginning from the very first up to this one?

That is taking things in the mass. In a metaphysical sense whatever happens is the consequence of all that has gone before up to the moment of the action. Practically, particular consequences have particular antecedents in the past and it is these that are said to determine it.

From where are these quotations? In the exact intention of a sentence much sometimes depends on the context.

19 January 1937

*

“The intellect that believes too much in its own importance and wants satisfaction for its own sake, is an obstacle to the higher realisation.

But this is true not in any special sense or for the intellect alone, but generally and of other faculties as well. For example, people do not regard an all-engrossing satisfaction of the vital desires or the animal appetites as a virtue; the moral sense is accepted as a mentor to tell one the bounds that one may not transgress. It is only in his intellectual activities that man thinks he can do without any such mentor or censor!”

The subject is too large for any special instances to be usefully given, as an instance can only illustrate one side or field of a very various action. The point is that people take no trouble to see whether their intellect is giving them right thoughts, right

conclusions, right views on things and persons, right indications about their conduct or course of action. They have their idea and accept it as truth or follow it simply because it is *their* idea. Even when they recognise that they have made mistakes of the mind, they do not consider it of any importance nor do they try to be more careful mentally than before. In the vital field people know that they must not follow their desires or impulses without check or control, they know that they ought to have a conscience or a moral sense which discriminates what they can or should do and what they cannot or should not do; in the field of intellect no such care is taken. Men are supposed to follow their intellect, to have and assert their own ideas right or wrong without any control; the intellect, it is said, is man's highest instrument and he must think and act according to its ideas. But this is not true; the intellect needs an inner light to guide, check and control it quite as much as the vital. There is something above the intellect which one has to discover and the intellect should be only an intermediary for the action of that source of true Knowledge.

23 March 1937

*

“Many people would tell you wonderful tales of how the world was built and how it will proceed in the future, how and where you were born in the past and what you will be hereafter, the lives you have lived and the lives you will still live. All this has nothing to do with spiritual life”. Is what such people say complete humbug? Is there a process other than the spiritual by which one can know all these things?

Often it is, but even if it is correct, it has nothing spiritual in it. Many mediums, clairvoyants or people with a special faculty, tell you these things. That faculty is no more spiritual than the capacity to build a bridge or to cook a nice dish or to solve a mathematical problem. There are intellectual capacities, there are occult capacities, — that is all.

20 January 1937

*

“They [human beings who are like vampires] are not human; there is only a human form or appearance. . . . Their method is to try first to cast their influence upon a man; then they enter slowly into his atmosphere and in the end may get complete possession of him, driving out entirely the real human soul and personality”. My younger brother has married a girl who, the Mother has said, is vampirelike to some extent. Is he then under all these risks? What precautions should he take? Shall I warn him?

First of all what is meant is not that the vampire or vital being even in possession of a human body tries to possess yet another human being. All that is the description of how a disembodied (vampire) vital being takes possession of a human body without being born into it in the ordinary way — for that is their desire, to possess a human body but not by the way of birth. Once thus humanised, the danger they are for others is that they feed on the vitality of those who are in contact with them — that is all.

Secondly in this case, Mother only said vampirelike to some extent. That does not mean that she is one of these beings, but has to some extent the habit of feeding on the vitality of others. There is no need to say anything to your brother — it would only disturb him and not help in the least.

27 January 1937

*

In Conversations the Mother speaks of the power of thought: “Let us say, for instance, that you have a keen desire for a certain person to come and that, along with this vital impulse of desire, a strong imagination accompanies the mental form you have made. . . . And if there is a sufficient power of will in your thought-form, if it is a well-built formation, it will arrive at its own realisation”. In the example given, suppose one has no strong desire that a person should come, but still thoughts or imaginations loosely form in the mind. Would that loose formation go and induce that person to come?

It might; especially if that person were himself desirous of coming, it could give the decisive push. But in most cases desire or will behind the thought-force would be necessary.

26 August 1936

*

In Conversations the Mother says about the hostile forces: “If you have overlooked in your own being even a single detail, they will come and put their touch upon that neglected spot and make it so painfully evident that you will be forced to change”. When sadhaks overlook even a single detail on the path of transformation, is it not possible that the Divine will make them conscious of it rather than becoming conscious through a painful wound by the hostile forces?

If they are sufficiently open to the Divine it can be done — but most sadhaks have too much egoism and lack of faith and obscurity and self-will and vital desires, — it is that that shuts them to the Mother and calls in the action of the hostile forces.

Those who cannot reject their lower nature fully are made to suffer at the hands of the hostile forces and get wounded by them. What is the best means for them to go forward?

Faith in the Mother and complete surrender.

“This illusion of action is one of the greatest illusions of human nature. It hurts progress because it brings on you the necessity of rushing always into some excited movement”. What is meant by “illusion of action”?

Illusion means that they think their action is all-important and its egoistic objects are the truth that must be followed.

17 June 1933

*

In Conversations the Mother says about the nervous envelope: “Depression and discouragement have a very adverse effect; they cut out holes in it, as it were, in its very stuff, render it weak and unresisting and open to hostile attacks an easy passage”. In one sense this means that a man with goodwill should not discourage anyone from his wrong ideas, impulses or movements. There is also the way of keeping silent when dealing with such a person — but even that sometimes hurts him more than a point-blank discouragement.

The knowledge about the bad effect of depression is meant for the sadhak to learn to avoid these things. He cannot expect people to flatter his failures or mistakes or indulge his foibles merely because he has the silly habit of indulging in depression and hurting his nervous envelope if that is done. To keep himself free from depression is his business, not that of others. For instance some people have the habit of getting into depression if the Mother does not comply with their desires — it does not follow that the Mother must comply with their desires in order to keep them jolly — they must learn to get rid of this habit of mind. So with people’s want of encouragement or praise for all they do. One can be silent or non-intervening, but if even that depresses them, it is their own fault and nobody else’s.

Would the bad effects of depression and discouragement indicated by the Mother happen in ordinary life also?

Of course, it is the same in ordinary life — depression is always hurtful. But in sadhana it is more serious because it becomes a strong obstacle to the smooth and rapid progress towards the goal.

18 July 1936

*

In Conversations the Mother writes: “Surrender will not diminish, but increase; it will not lessen or weaken or destroy your personality, it will fortify and aggrandise it”. Is this meant in an external sense or in an internal sense only?

It is meant in the inner sense only — no outer greatness is meant. All submission is regarded by the ego as lowering and lessening itself, but really submission to the Divine increases and greatens the being, that is what is meant.

25 August 1937

*

It seems difficult to understand when the Mother says that spiritual sacrifice is joyful.

She was speaking of the true spiritual sacrifice of self-giving, not the bringing of an unwilling heart to the altar.

17 October 1935

A Translation of *Conversations*

About the Gujarati translation of the *Conversations* the Mother had told you she did not want it published or sent outside. In the original or in translation, the book is not one meant to be given or shown to everybody. If X wants to make copies for himself and Y he can do so; but, as it comes from the Asram, it might be taken for an authoritative issue from the Asram. It should be understood that it is *your* translation, only made for your personal use; we have not seen it and cannot therefore guarantee its correctness.

29 March 1932

Reading the Mother’s *Conversations* and *Prières*

*I have a friend in Dacca to whom I want to send the Mother’s *Conversations* and her *Prières*. This lady knows French, though she knows nothing about the Yoga or about you. If you think I may send the books — after seeing her photo — I shall send them.*

The Prayers ought not to be given to anyone who is not practising Yoga. The “Conversations” are for those who are interested in Yoga.

8 December 1933

*

When I read the Mother's Conversations or her Prières, I often feel as if I come in contact with her consciousness. If one read these two books constantly and thought about them alone, could one not make one's consciousness more and more intense till it becomes like Mother's? Of course, it might be only the mental that would be intensified and elevated, but perhaps by that intensity the vital and other parts of the being could pass beyond their usual condition.

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

21 August 1935

(The Mother with Letters on the Mother, CWSA, Vol. 32, pp. 610-22)

ON ENTRETIENS AVEC LA MÈRE

Comments on Specific *Entretiens*

In Entretiens the Mother says: “Même ceux qui ont la volonté de s’enfuir [du monde], quand ils arrivent de l’autre côté, peuvent trouver que la fuite ne sert pas à grand-chose après tout”¹. What does “arrivent de l’autre côté” mean? Does it mean “when they come into this world” or “when they go into the world of silence which they realised”?

No — “*arrivent de l’autre côté*” simply means “when they die”. What Mother intended was that when they actually arrive at their Nirvana they find it is not the ultimate solution or largest realisation of the Supreme and they must eventually come back and have their share of the world action to reach that largest realisation.

2 May 1935

*

The Mother says in Entretiens: “En fait, la mort a été attachée à toute vie sur terre”². The words “En fait” and “attachée” tend to give the impression that after all death is inevitable. But the preceding sentence (“Si cette croyance pouvait être rejetée, d’abord de la mentalité consciente, . . . la mort ne serait plus inévitable”³) brings in an ambiguity because it does not make death so inevitable; it introduces a condition, an “if” by which death could be avoided. But the categoricity of the sentence with “En fait” rather decreases one’s expectation of a material immortality. Moreover, the “if” in the other sentence is too formidable to be satisfied.

There is no ambiguity that I can see. “*En fait*” and “*attachée*” do not convey any sense of inevitability. “*En fait*” means simply that in fact, actually, as things are at present all life (on earth) has death attached to it as its end; but it does not in the least convey the idea that it can never be otherwise or that this is the unalterable law of all existence. It is at present a fact for certain reasons which are stated, — due to certain mental and physical circumstances — if these are changed, death is not inevitable any longer. Obviously the alteration can only come “if” certain conditions are satisfied — all progress and change by evolution depends upon an “if” which gets satisfied.

1. And as for those who have the will of running away [from the world], even they, when they go over to the other side, may find that the flight was not of much use after all

2. Death as a fact has been attached to all life upon earth

3. If this belief could be cast out first from the conscious mind, . . . death would no longer be inevitable

If the animal mind had not been pushed to develop speech and reason, mental man would never have come into existence, — but the “if”, a stupendous and formidable one, was satisfied. So with the ifs that condition a farther progress.

31 July 1936

*

There are some lines in Entretiens which I do not find in the English Conversations. For example, in the conversation about hostile forces, the Mother speaks about some “êtres pervers et hostiles de plus grande envergure et d’une plus haute origine que tous ceux dont j’ai parlé jusqu’à présent”⁴. These new hostiles are not of the lower cosmic plane. If they are of a “plus haute origine”, they must belong to the higher worlds. Does this mean that the hostiles exist in the higher worlds up to the Supramental?

I believe the Mother was referring to the mental Asuras as opposed to the vital hostiles. There are no hostiles above the mind and cannot be, for it is with the mind that the opposition begins.

When the *Conversations* were translated, Mother made certain corrections so as to express the thought better than in the original report.

19 October 1935

*

In Entretiens the Mother speaks of “la marche interne de l’univers”⁵. Is there really an internal progress in the universe? Except in a few individuals there is hardly any change or progress in countries. It seems to me that, internally and externally, the universe is moving in a circle and always crosses the same points on the circle, but essentially the quality of the points is the same.

“Univers” in French usually means not the whole universe but the “world” — the earth. There must be a progress in the earth-consciousness, otherwise there could have been no evolution. The evolution of mankind may go by circles or spirals, but there is all the same an opening of more and more complete possibilities till the possibility of the evolution of a higher race becomes valid.

1 September 1936

(*The Mother with Letters on the Mother*, CWSA, Vol. 32, pp. 623-25)

4. perverse or hostile beings of a greater make and higher origin than those of whom I have till now spoken

5. the inner march of the universe

RADHA'S PRAYER

Radha's Prayer

O THOU whom at first sight I knew for the Lord of my being and my God, receive my offering.

Thine are all my thoughts, all my emotions, all the sentiments of my heart, all my sensations, all the movements of my life, each cell of my body, each drop of my blood. I am absolutely and altogether Thine, Thine without reserve. What Thou wilt of me, that I shall be. Whether Thou chooseth for me life or death, happiness or sorrow, pleasure or suffering, all that comes to me from Thee will be welcome. Each one of Thy gifts will be always for me a gift divine bringing with it the supreme Felicity.

13 January 1932

[The Mother originally wrote “Radha’s Prayer” in English on 12 January 1932 and rendered it into French the following day. Sri Aurobindo then translated the French version into English.

The Mother wrote this prayer for a disciple who was preparing to perform a dance about Radha. In a letter to the disciple the Mother wrote:

To complete what I told you yesterday about Radha’s dance I have noted this down as an indication of the thought and feeling Radha must have within her when she stands at the end in front of Krishna:

“Every thought of my mind, every emotion of my heart, every movement of my being, every feeling and every sensation, each cell of my body, each drop of my blood, all, all is yours, yours absolutely, yours without reserve. You can decide my life or my death, my happiness or my sorrow, my pleasure or my pain; whatever you do with me, whatever comes to me from you will lead me to the Divine Rapture.”]

(The Mother with Letters on the Mother, CWSA, Vol. 32, p. 647; p. 662)



an honest business for honest people

With Best Compliments from:

S. N. Sunderson & Co.

1, Deshbandhu Gupta Road
Post Box No. 5713
New Delhi - 110 055

Telephone: 23612728, 23612776 Fax: 011-23620632
e-mail: snsdl@vsnl.net snsunderson@gmail.com

Our Lines of Business:

- ***Limestone and Dolomite***
- ***Coal Handling Agents***

Branches at:

**Kolkata, Dhanbad, Katni, Jukehi, Niwar, Varanasi, Asansol, Ranchi,
Bilaspur, Nagpur, Ramgarh, Khelari, Manindergarh,
Mumbai, Guwahati and Puducherry**

Completed 89 years on Basant 2015



Karnataka Plascom

engineers private limited

**Injection Moulding of Industrial Components
from Engineering Plastics**

Works: #235 T, Bommasandra Indl. Area
3rd Phase, Hosur Road
Bangalore - 560 099

Phone: 91-80-7831289, 7832567



WITH

BEST

COMPLIMENTS

FROM

SARIA CHARITABLE TRUST

301 Harsha House,
Karampura Commercial Complex,
New Delhi - 110 015

*“Generosity is to find one’s own satisfaction
in the satisfaction of others.”*

THE MOTHER

Blue Star Diamonds Pvt. Ltd.

Tower “C” 9010,
Bharat Diamonds Bourse,
Bandra-Kurla Complex,
Bandra (East)
Bombay - 400 051 (India)
