

Times of Transition

All India Magazine

February 2016

The anniversary of the first Supramental descent comes every four years (the leap year).

CWM 15: 103 — The Mother

(*Message for the first anniversary of the Supramental Manifestation upon earth*)

The Golden Day: Henceforth the 29th February will be the day of the Lord.

*

The cover picture reproduces the design of the medal distributed on the 29th Feb 1960. The significance of the symbol used as design of the medal is given below:

The design on the medal signifies—

The twelve rays of the new creation issued from the manifestation of the Avatar:

Lotus—Avatar

Square—manifestation

12 rays—new creation

CWM 15: 99-100 — The Mother

ALL INDIA MAGAZINE

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Times of Transition

Matter shall reveal the Spirit's face. — Sri Aurobindo

Contents

The Hour of God	...	5
Seeds of New World	...	12
Winds of Change	...	20
Flowering of the New Creation	...	31
Harvesting the Future	...	41
A New Earth	...	44

Editorial Note: The Mother cautioned us in 1971 that ***'We are at one of these "Hours of God", when the old bases get shaken, and there is a great confusion; but it is a wonderful opportunity for those who want to leap forward, the possibility of progress is exceptional.'*** *Indeed these are turbulent times or times of transition so to say. Since the Supramental Manifestation in 1956 humanity is being increasingly moulded under the pressure of the New Consciousness. The pressure is increasing in an exponential manner and compelling humanity to change its ways into a diviner way of life. New aspirations are stirring the mind of the race and new hopes stealing through the human night. But the Night has not yet vanished. Like the mythical dragon it lashes its tail before passing away. The old world still resists and the New is yet in its infancy slipping slowly but surely through the unseen gaps in our consciousness. This issue focuses on some lines of change initiated and being carried to their fulfillment by the tapasya of Sri Aurobindo and the Mother.*



"Wherever thou seest a great end, be sure of a great beginning. Where a monstrous and painful destruction appals thy mind, console it with the certainty of a large and great creation. God is there not only in the still small voice, but in the fire and in the whirlwind.

"The greater the destruction, the freer the chances of creation; but the destruction is often long, slow and oppressive, the creation tardy in its coming or interrupted in its triumph. The night returns again and again and the day lingers or seems even to have been a false dawning. Despair not therefore but watch and work.

"Wherefore God hammers so fiercely at his world, tramples and kneads it like dough, casts it so often into the bloodbath and the red hell-heat of the furnace? Because humanity in the mass is still a hard, crude and vile ore which will not otherwise be smelted and shaped; as is his material, so is his method. Let it help to transmute itself into nobler and purer metal, his ways with it will be gentler and sweeter, much loftier and fairer its uses. CWSA 13: 209-10

The Hour of God

There are moments when the Spirit moves among men and the breath of the Lord is abroad upon the waters of our being; there are others when it retires and men are left to act in the strength or the weakness of their own egoism. The first are periods when even a little effort produces great results and changes destiny; the second are spaces of time when much labour goes to the making of a little result. It is true that the latter may prepare the former, may be the little smoke of sacrifice going up to heaven which calls down the rain of God's bounty. Unhappy is the man or the nation which, when the divine moment arrives, is found sleeping or unprepared to use it, because the lamp has not been kept trimmed for the welcome and the ears are sealed to the call. But thrice woe to them who are strong and ready, yet waste the force or misuse the moment; for them is irreparable loss or a great destruction.

In the hour of God cleanse thy soul of all self-deceit and hypocrisy and vain self-flattering that thou mayst look straight into thy spirit and hear that which summons it. All insincerity of nature, once thy defence against the eye of the Master and the light of the ideal, becomes now a gap in thy armour and invites the blow. Even if thou conquer for the moment, it is the worse for thee, for the blow shall come afterwards and cast thee down in the midst of thy triumph. But being pure cast aside all fear; for the hour is often terrible, a fire and a whirlwind and a tempest, a treading of the winepress of the wrath of God; but he who can stand up in it on the truth of his purpose is he who shall stand; even though he fall, he shall rise again, even though he seem to pass on the wings of the wind, he shall return. Nor let worldly prudence whisper too closely in thy ear; for it is the hour of the unexpected, the incalculable, the immeasurable. Mete not the power of the Breath by thy petty instruments, but trust and go forward.

But most keep thy soul clear, even if for a while, of the clamour of the ego. Then shall a fire march before thee in the night and the storm be thy helper and thy flag shall wave on the highest height of the greatness that was to be conquered.

CWSA 12: 146-47 **Sri Aurobindo**

Birth-pangs of a New World

So much depends on Time & God's immediate purpose that it is more important to seek out His purpose than to attach ourselves to our own nostrums. The Kala Purusha, Zeitgeist & Death Spirit, has risen to his dreadful work —l*okakshayakritpravriddhas*[1] —increasing to destroy a world, — and who shall stay the terror & mightiness & irresistibility of Him? But He is not only destroying the world that was, He is creating the world that shall be; it is therefore more profitable for us to discover & help what He is building than to lament & hug in our arms what He is destroying. But it is not easy to discover His drift, & we often admire too much temporary erections which are merely tents for the warriors in this Kurukshetra and take them for the permanent buildings of the future.

The Pandits are therefore right when they make a difference between the practice of the *Satya*[2] & the practice of the *Kali*[3]. But in their application of this knowledge, they do not seem to me to be always wise or learned. They forget or do not know that *Kali* is the age for a destruction & rebirth, not for a desperate clinging to the old that can no longer be saved. They entrench themselves in the system of *Kalivarjya,* but forget that it is not the weaknesses but the strengths of the old harmony that are being subjected to *varjanam,* abandonment. That which is saved is merely a temporary platform which we have erected on the banks of the sea of change awaiting a more stable habitation; and it too must one day break down under the crash of the waves, must disappear into the engulfing waters. Has the time arrived for that destruction? We think that it has. Listen to the crash of those wa-

1. *The Gita: Ch.11*

2 & 3: The first & the fourth Age (yuga) three which mankind passes in its collective evolution.

ters,—more formidable than the noise of assault, mark that slow, sullen, remorseless sapping,—watch pile after pile of our patched incoherent ramshackle structure corroding, creaking, shaking with the blows, breaking, sinking silently or with a splash, suddenly or little by little into the yeast of those billows. Has the time arrived for a new construction? We say it has. Mark the activity, eagerness and hurrying to and fro of mankind, the rapid prospecting, seeking, digging, founding see the Avatars & great vibhutis coming, arising thickly, treading each close behind the other. Are not these the signs and do they not tell us that the great Avatar of all arrives to establish the first Satya *Yuga* of the *Kali*?

CWSA 12: 56 - 57

The first outbreak of a New Dawn

Already ended are the first five thousand years of the *Kali* which were necessary to prepare for final destruction the relics of the ancient *Satya*. Weakness & violence, error and ignorance and oblivion rushing with an increasing speed & rhythm over the whole earth have done for us that work. The morning of the first *Kali-Satya* is ready to break, the first few streaks dimly visible. ...

Yes. A new harmony, but not the scrannel pipes of European materialism, not an Occidental foundation upon half truths & whole falsehoods. When there is destruction it is the form that perishes, not the spirit — for the world and its ways are forms of one Truth which appears in this material world in ever new bodies and constantly varied apparel — the inward Eternal taking the joy of outward Mutability. The truth of the old *Satya* that is dead was not different from the Truth of the new *Satya* that is to be born, for it is Truth that restores itself always and persists. In India, the chosen land, it is preserved; in the soul of India it sleeps,

expectant of that soul's awakening, the soul of India leonine, luminous, locked in the closed petals of the ancient lotus of strength and wisdom, not in her weak, sordid, transient & miserable externals. India alone can build the future of mankind; in India alone can the effective Avatar[1] appear to the nations. And until He appears, it is for India to gather herself up out of her dust & degradation,—symbol of the shattered *Satyayuga* — commune with her soul by Yoga and to know her past & her future.

CWSA 12: 57 **Sri Aurobindo**

The time for revolutionary changes

It's clearly the future which is awakening and trying to drive away the past. ... For instance, all the students and the whole working class have joined forces. Naturally, on the mental level there's a whole mixture of all kinds of ideas, but the Force behind ... For example, the students want to completely change the method of education: they violently demand the elimination of all examinations. And they themselves are unaware of it, but they are driven by a force that wants the manifestation of a truer truth.

It's the higher Power compelling people to do what they must do. ...

It's clearly (not in the detail of it, but in the direction of the movement), clearly a will to have done with the past and to open the door to the future.

It's like a sort of revulsion with stagnation. That's it. A thirst for something which is ahead and appears more luminous, better. And indeed there is something – it's not just imagination: there is something. That's the beauty of it, it's that there is something. There is a Response. There is a

1. It may be noted that this essay was written during 1910-1913 before Sri Aurobindo took up His Work as an Avatara.

Force that wants ... to express itself. ...

The Mother: Conversations with a disciple: May 22, 1968

The confusion is there to teach us

Finally, I am fully convinced that the confusion is there to teach us how to live from day to day, that is to say, not to be preoccupied with what may happen, what will happen, just to occupy oneself day by day with doing what one has to do. All thinkings, pre-plannings, arrangements and all that, are very favourable to much disorder. ...

When you are assailed by the vision of such disorder and confusion, you have to do only one thing, to enter into the consciousness where you see only *one* Being, *one* Consciousness, *one* Power — there is only a single Unity — and all this is taking place within this Unity. And all our insignificant visions and knowings and judgments and... all that is mere nothing, it is microscopic in comparison with the Consciousness presiding over All. Therefore, if one had the least sense of the reason why separate individualities existed, one would see that it was only for allowing aspiration, the existence of aspiration, of this movement of self-giving and surrender, trust and *faith.* And it is this that is the very reason why individuals were built up; and then, for you to become that in all sincerity and intensity... it is all that is needed.

It is all that is needed, it is the only thing, the only thing that stays; all the rest... phantasmagoria. ...

CWM 11:184-86

The extremes have become more extreme

I believe I already told you that there is as though a golden Force which is pressing down *(gesture of pressing)* that has no material consistence and yet seems to be tremendously

heavy... ... and which is pressing upon Matter, thus, to compel it to turn towards the Divine *inwardly*—not an outward escape *(gesture upward),* but inwardly to turn to the Divine. And so the apparent result is as though catastrophes were inevitable. And yet along with this perception of inevitable catastrophe, there are at the same time solutions to the situation, events which come about that are by themselves altogether miraculous. It is as though the two extremes were becoming more extreme, as though what is good was becoming better and what is bad becoming worse. It is like that. With the formidable Power that is *pressing* upon the world — that was my impression.

Yes, it is felt like that *(Mother fingers the air)*. And then in the circumstances, many things that happen generally in an indifferent way become acute; situations, differences become acute; bad wills become acute; *and*, at the same time, extraordinary miracles — extraordinary! People are saved who were about to die, things that were inextricable all of a sudden get sorted out.

And then, for individuals also, it is the same thing. They who know how to turn towards... (how to say it?) who sincerely call the Divine, who feel that it is the only salvation, the only way out, and who sincerely give themselves, then *(gesture of breaking through)* in a few minutes it becomes wonderful. For the smallest things—there is nothing small or big, important or unimportant—it is all the same.

The values change.

It is as though the vision of the world changes.

*

The values have intensified

It is, as it were, to give an idea of the change in the world by the descent of the Supramental. Truly things that were neutral become absolute: a little error becomes categorical in

its consequences, and a little sincerity, a little true aspiration becomes miraculous in its result. The values have intensified in people, and even from the material point of view the smallest fault, the very smallest, has big consequences, and the least sincerity in the aspiration has wonderful results. The values have intensified, become precise….

The perception of the whole is that everything is... everything is willed with a view to the conscious ascent of the world. The consciousness is preparing to become divine. And it is perfectly true: what we consider as faults are altogether part of the ordinary human conception, altogether, altogether…..

I have come to this conclusion. I have looked, I have observed and I have seen that what we call "supramental", lacking a better word, this Supramental makes the creation more sensitive to the higher Power. ...

All our common sense, all our logic, all our practical sense is dashed to the ground! Useless! It has no force any more, no reality any more; it no longer corresponds to what is. It is truly a new world.

CWM 11: 313-16 **The Mother**

Q: In 1919 Sri Aurobindo wrote that the chaos and the calamities were perhaps the pangs of the birth of a new creation. How long is this going to continue? In the Ashram, in India and eventually in the world?

It will continue until the world is ready and willing to receive the new creation; the consciousness of this new creation is already at work upon earth since the beginning of this year. If instead of resisting, people were collaborating, it would be quicker.

But stupidity and ignorance are very obstinate!

CWM 15:106 **The Mother**

Seeds of a New World

The aims and scope of a spiritualised society

A spiritualised society would live like its spiritual individuals, not in the ego, but in the spirit, not as the collective ego, but as the collective soul. This freedom from the egoistic standpoint would be its first and most prominent characteristic. But the elimination of egoism would not be brought about, as it is now proposed to bring it about, by persuading or forcing the individual to immolate his personal will and aspirations and his precious and hard-won individuality to the collective will, aims and egoism of the society, driving him like a victim of ancient sacrifice to slay his soul on the altar of that huge and shapeless idol. For that would be only the sacrifice of the smaller to the larger egoism, larger only in bulk, not necessarily greater in quality or wider or nobler, since a collective egoism, result of the united egoisms of all, is as little a god to be worshipped, as flawed and often an uglier and more barbarous fetish than the egoism of the individual. What the spiritual man seeks is to find by the loss of the ego the self which is one in all and perfect and complete in each and by living in that to grow into the image of its perfection,—individually, be it noted, though with an all-embracing universality of his nature and its conscious circumference.

*

It would embrace all knowledge in its scope, but would make the whole trend and aim and the permeating spirit not mere worldly efficiency, though that efficiency would not be neglected, but this selfdeveloping and self-finding and all else as its powers. It would pursue the physical and psychic sciences not in order merely to know the world and Nature in her processes and to use them for material hu-

man ends, but still more to know through and in and under and over all things the Divine in the world and the ways of the Spirit in its masks and behind them. It would make it the aim of ethics not to establish a rule of action whether supplementary to the social law or partially corrective of it, the social law that is after all only the rule, often clumsy and ignorant, of the biped pack, the human herd, but to develop the divine nature in the human being. It would make it the aim of Art not merely to present images of the subjective and objective world, but to see them with the significant and creative vision that goes behind their appearances and to reveal the Truth and Beauty of which things visible to us and invisible are the forms, the masks or the symbols and significant figures.

*

A New Sociology: The basis of Equality

A spiritualised society would treat in its sociology the individual, from the saint to the criminal, not as units of a social problem to be passed through some skilfully devised machinery and either flattened into the social mould or crushed out of it, but as souls suffering and entangled in a net and to be rescued, souls growing and to be encouraged to grow, souls grown and from whom help and power can be drawn by the lesser spirits who are not yet adult. The aim of its economics would be not to create a huge engine of production, whether of the competitive or the cooperative kind, but to give to men—not only to some but to all men each in his highest possible measure—the joy of work according to their own nature and free leisure to grow inwardly, as well as a simply rich and beautiful life for all. In its politics it would not regard the nations within the scope of their own internal life as enormous State machines regulated and armoured with man living for the sake of the machine and

worshipping it as his God and his larger self, content at the first call to kill others upon its altar and to bleed there himself so that the machine may remain intact and powerful and be made ever larger, more complex, more cumbrous, more mechanically efficient and entire. Neither would it be content to maintain these nations or States in their mutual relations as noxious engines meant to discharge poisonous gas upon each other in peace and to rush in times of clash upon each other's armed hosts and unarmed millions, full of belching shot and men missioned to murder like warplanes or hostile tanks in a modern battlefield. It would regard the peoples as group-souls, the Divinity concealed and to be self-discovered in its human collectivities, group-souls meant like the individual to grow according to their own nature and by that growth to help each other, to help the whole race in the one common work of humanity. And that work would be to find the divine Self in the individual and the collectivity and to realise spiritually, mentally, vitally, materially its greatest, largest, richest and deepest possibilities in the inner life of all and their outer action and nature.

*

The law of a growing inner Freedom

... Therefore the law of a growing inner freedom is that which will be most honoured in the spiritual age of mankind. True it is that so long as man has not come within measurable distance of self-knowledge and has not set his face towards it, he cannot escape from the law of external compulsion and all his efforts to do so must be vain. He is and always must be, so long as that lasts, the slave of others, the slave of his family, his caste, his clan, his Church, his society, his nation; and he cannot but be that and they too cannot help throwing their crude and mechanical compulsion on him, because he and they are the slaves of their own ego,

of their own lower nature. We must feel and obey the compulsion of the Spirit if we would establish our inner right to escape other compulsion: we must make our lower nature the willing slave, the conscious and illumined instrument or the ennobled but still self-subjected portion, consort or partner of the divine Being within us, for it is that subjection which is the condition of our freedom, since spiritual freedom is not the egoistic assertion of our separate mind and life but obedience to the Divine Truth in ourself and our members and in all around us. But we have, even so, to remark that God respects the freedom of the natural members of our being and that he gives them room to grow in their own nature so that by natural growth and not by self-extinction they may find the Divine in themselves. The subjection which they finally accept, complete and absolute, must be a willing subjection of recognition and aspiration to their own source of light and power and their highest being. Therefore even in the unregenerated state we find that the healthiest, the truest, the most living growth and action is that which arises in the largest possible freedom and that all excess of compulsion is either the law of a gradual atrophy or a tyranny varied or cured by outbreaks of rabid disorder. And as soon as man comes to know his spiritual self, he does by that discovery, often even by the very seeking for it, as ancient thought and religion saw, escape from the outer law and enter into the law of freedom.

A spiritual age of mankind will perceive this truth. It will not try to make man perfect by machinery or keep him straight by tying up all his limbs. It will not present to the member of the society his higher self in the person of the policeman, the official and the corporal, nor, let us say, in the form of a socialistic bureaucracy or a Labour Soviet. Its aim will be to diminish as soon and as far as possible the need of

the element of external compulsion in human life by awakening the inner divine compulsion of the spirit within and all the preliminary means it will use will have that for its aim. In the end it will employ chiefly if not solely the spiritual compulsion which even the spiritual individual can exercise on those around him,— and how much more should a spiritual society be able to do it, —that which awakens within us in spite of all inner resistance and outer denial the compulsion of the Light, the desire and the power to grow through one's own nature into the Divine. For the perfectly spiritualised society will be one in which, as is dreamed by the spiritual anarchist, all men will be deeply free, and it will be so because the preliminary condition will have been satisfied. In that state each man will be not a law to himself, but *the* law, the divine Law, because he will be a soul living in the Divine Reality and not an ego living mainly if not entirely for its own interest and purpose. His life will be led by the law of his own divine nature liberated from the ego.

*

The Law of Unity

The spiritual life is the flower not of a featureless but a conscious and diversified oneness. Each man has to grow into the Divine Reality within himself through his own individual being, therefore is a certain growing measure of freedom a necessity of the being as it develops and perfect freedom the sign and the condition of the perfect life. But also, the Divine whom he thus sees in himself, he sees equally in all others and as the same Spirit in all. Therefore too is a growing inner unity with others a necessity of his being and perfect unity the sign and condition of the perfect life. Not only to see and find the Divine in oneself, but to see and find the Divine in all, not only to seek one's own individual liberation or perfection, but to seek the liberation and per-

fection of others is the complete law of the spiritual being. If the divinity sought were a separate godhead within oneself and not the one Divine, or if one sought God for oneself alone, then indeed the result might be a grandiose egoism, the Olympian egoism of a Goethe or the Titanic egoism imagined by Nietzsche, or it might be the isolated self-knowledge or asceticism of the ivory tower or the Stylites pillar. But he who sees God in all, will serve freely God in all with the service of love. He will, that is to say, seek not only his own freedom, but the freedom of all, not only his own perfection, but the perfection of all. He will not feel his individuality perfect except in the largest universality, nor his own life to be full life except as it is one with the universal life. He will not live either for himself or for the State and society, for the individual ego or the collective ego, but for something much greater, for God in himself and for the Divine in the universe.

CWSA 25: 256-260 **Sri Aurobindo**

If only man could consent to be spiritualised

After all, the whole problem is to know whether humanity has reached the state of pure gold or whether it still needs to be tested in the crucible.

One thing is evident, humanity has not become pure gold; that is visible and certain. But something has happened in the world's history which allows us to hope that a selected few in humanity, a small number of beings, perhaps, are ready to be transformed into pure gold and that they will be able to manifest strength without violence, heroism without destruction and courage without catastrophe. ...

At the moment we are at a decisive turning-point in the history of the earth, once again. From every side I am asked, "What is going to happen?" Everywhere there is anguish,

expectation, fear. "What is going to happen?..." There is only one reply: "If only man could consent to be spiritualised." And perhaps it would be enough if some individuals became pure gold, for this would be enough to change the course of events.... We are faced with this necessity in a very urgent way. This courage, this heroism which the Divine wants of us, why not use it to fight against one's own difficulties, one's own imperfections, one's own obscurities? Why not heroically face the furnace of inner purification so that it does not become necessary to pass once more through one of those terrible, gigantic destructions which plunge an entire civilisation into darkness?

This is the problem before us. It is for each one to solve it in his own way.

This evening I am answering the questions I have been asked, and my reply is that of Sri Aurobindo: If man could once consent to be spiritualised....

And I add: Time presses... from the human point of view.

CWM 9: 74-75

One must take a leap forward

Q: One really feels that the world is in turmoil.

Yes, oh, yes!

Since the morning, it has been like that—strikes, quarrels, disorders.... And then the feeling that order must be re-established with the help of those who have created the disorder. That is the thing to be done. Instead of the basis of ordinary goodwill and all the moral and social rules—all that dashed to the ground—one must rise above, the divine Will and the divine Harmony must be there, it is that which we want; and then those who have revolted against the ordinary law of things and the ordinary social conventions:

prove that you are in relation with a higher consciousness and a truer truth.

It is time to do it *(gesture of a leap upward)*.

And from the point of view of organising power, it is a power... extremely powerful. It is a wonder. And then, if this power is placed at the disposal of the higher order, the truer consciousness, something can be done.

One must... must make a leap upward.

All the people who want to re-establish order pull backward into all the old ideas—that is why they never succeed. That is finished, finished for good. We go upward. Only they who rise can act.

CWM 11: 253 **The Mother**

"The world knows three kinds of revolution. The material has strong results, the moral and intellectual are infinitely larger in their scope and richer in their fruits, but the spiritual are the great sowings.

"The changes we see in the world today are intellectual, moral, physical in their ideal and intention: the spiritual revolution waits for its hour and throws up meanwhile its waves here and there. Until it comes the sense of the others cannot be understood and till then all interpretations of present happening and forecast of man's future are vain things. For its nature, power, event are that which will determine the next cycle of our humanity."

CWSA 13: 210-11 **Sri Aurobindo**

The Age of the gods and religions is over

In any case, to simplify things, it could be said that characteristically the old world, the creation of what Sri Aurobindo calls the Overmind, was an age of the gods, and consequently the age of religions. As I said, the flower of human effort towards what is above it gave rise to innumerable religious forms, to a religious relationship between the best souls and the invisible world. And at the very summit of all that, as an effort towards a higher realisation there has arisen the idea of the unity of religions, of this "one single thing" which is behind all these manifestations; and this idea has truly been, so to speak, the extreme limit of human aspiration. Well, that is at the frontier, it is something that still belongs *completely* to the Overmind world, the Overmind creation and which from there seems to be looking towards this "other thing" which is a new creation it cannot grasp — which it tries to reach, feels coming, but cannot grasp. To grasp it, a reversal is needed. It is necessary to leave the Overmind creation. It was necessary that the new creation, the supramental creation should take place.

And now, all these old things seem so old, so out-of-date, so arbitrary — such a travesty of the real truth.

In the supramental creation there will no longer be any religions. The whole life will be the expression, the flowering into forms of the divine Unity manifesting in the world. And there will *no longer be* what men now call gods.

These great divine beings themselves will be able to participate in the new creation; but to do so, they will have to put on what we could call the "supramental substance" on earth. And if some of them choose to remain in their world as they are, if they decide not to manifest physically, their

relation with the beings of a supramental earth will be a relation of friends, collaborators, equals, for the highest divine essence will be manifested in the beings of the new supramental world on earth.

When the physical substance is supramentalised, to incarnate on earth will no longer be a cause of inferiority, quite the contrary. It will give a plenitude which cannot be obtained otherwise.

CWM 9:150-51

Three things that have to be conquered for Earth

Sri Aurobindo told me that there are three difficulties, and they are the three things that have to be conquered for the earth to be ready (this is from the purely outward point of view, I am not speaking of psychological factors): government, money, health.

Of the three, health is the most directly connected to the inner transformation, but not completely so because it constantly depends on what comes in from outside: influences, vibrations – the contagion from the outside. You have to eat: everything you receive along with food – it's fantastic! There's so much that eating represents a considerable work – the physical digestion is nothing, but the work of assimilation and adaptation of all the rest is considerable. Consequently, of the three, health is the most directly under the influence of the inner progress, but, as I said, not completely so. Therefore, that too has to be conquered.

As for money, when Sri Aurobindo was here there was no problem: all that we needed came. Yet the last two years were beginning to be more difficult and he kept saying, I think I already told you, that it resulted from the wrong attitude of the people around; that this wrong attitude represented a considerable problem – it has gone from bad to

worse, it has become quite acute.

As for government, it has followed an opposite curve: in the beginning, it was frightfully hostile, I mean, simply to be able to stay here we had to struggle every minute. And Sri Aurobindo told me that probably both health and money would give way at once; maybe health first and money afterwards, but not with a big difference. And he added, "As for the government, there is but one solution, only one: it is to BE the government." If you are not the government, you will never be able to conquer it, except when the earth is transformed – but then there won't be any work left!...

... in the three domains – government, money and health – things always reach a point, a point of such tension and complication that if you didn't have the inner certitude, they would always seem to point simply to the catastrophe, the fall. And it's always at that point that ... (gesture of abrupt reversal) everything turns around – not before, not one minute before.

The Mother: Conversations with a disciple: October 19, 1963

Women in the New World

It is true that, as soon as great events and works are in question, the custom is to relegate women to a corner with a smile of patronising contempt which means: this is not your business, poor, feeble, futile creatures.... And women, submissive, childlike, lazy perhaps, have accepted, at least in many countries, this deplorable state of things. I dare to say that they are wrong. In the life of the future, there shall be no more room for such division, such disequilibrium between the masculine and the feminine. The true relation of the two sexes is an equal footing of mutual help and close collaboration. And from now, we must reassume our veritable position, take again our due place and assert our real

importance—that of spiritual former and educator. Indeed, some men, perhaps a little vainglorious of their so-called advantages, may despise the apparent weakness of women (although even this exterior weakness is not quite certain) but: "Do what he may, the superman will have to be born of woman all the same", someone said very rightly.

The superman shall be born of woman, this is a big unquestionable truth; but it is not enough to be proud of this truth, we must clearly understand what it means, become aware of the responsibility it creates, and learn to face earnestly the task which is put before us. This task is precisely our most important share in the present world-wide work.

CWM 2: 159

The problem of Feminism

….the problem of feminism, as all the problems of the world, comes back to a spiritual problem. For the spiritual reality is at the basis of all others; the divine world, the *Dhammata* of Buddhism, is the eternal foundation on which are built all the other worlds. In regard to this Supreme Reality all are equal, men and women, in rights and in duties; the only distinction which can exist in this domain being based on the sincerity and ardour of aspiration, on the constancy of the will. And it is in the recognition of this fundamental spiritual equality that can be found the only serious and lasting solution for this problem of the relation of the sexes. It is in this light that it must be placed, it is at this height that must be sought the focus of action and new life, around which will be constructed the future temple of Humanity.

CWM 2: 150

End of the institution of marriage

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

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

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

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

CWM 13: 236

A new and truer basis of relationship

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

To unite your physical lives, your material interests, to become partners in order to face together the difficulties and successes, the defeats and victories of life—that is the very foundation of marriage, but you already know that it is not enough.

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

To be one in your deeper feelings, to keep a mutual affection and tenderness that never vary in spite of all the blows of life and can withstand every weariness and irrita-

tion and disappointment, to be always and on every occasion happy, extremely happy, to be together, to find in every circumstance tranquillity, peace and joy in each other — that is good, that is very good, that is indispensable, but it is not enough.

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

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

CWM 13: 236-37

The new emergence

Every time a new element is introduced into the total set of possible combinations, it causes what may be called a tearing of its limits: the introduction of something which makes all past limits disappear and new possibilities come in and multiply infinitely the possibilities of old. So, you had a world which, according to the ancient knowledge, had twelve depths or twelve —how to put it?—successive dimensions; and into this world of twelve dimensions, suddenly new dimensions are precipitated; then all the old for-

mulas are instantly transformed and the whole possibility of the old unfolding becomes... one can't say increased but supplemented by an almost infinite number of new possibilities, and all this in such a way that all the previous logic becomes illogical in the presence of the new logic…..

From an altogether restricted, external and limited point of view, I shall now speak to you of certain things which don't belong to my own experience but which I have heard about; for instance, that there is a greater number of what are called "child prodigies"[1]. I haven't met any, so I can't tell you what is truly prodigious about these children, but still, according to the stories that are related, there are obviously some kind of new types which seem astonishing to the ordinary human consciousness. It is examples of this kind, I believe, that we would like to know in order to understand what is happening.... But it is possible, in fact, that things are happening now which we are not used to watching. But it is a question of interpretation. The only thing I am sure of is what I have just told you, that the quality, the number and the nature of the possible combinations in the universe are suddenly going to change so considerably that it will probably be quite bewildering for all those who do research.

CWM 8: 313 – 314

Children of a New Dawn

Recently, in one of the Wednesday classes, we talked about child prodigies. Some say that the number of child prodigies is increasing considerably, and some—even among Americans—say it is the influence and work of Sri Aurobindo, and others say it is a result of atom bombs! But the fact is that there is a fairly large number of child prodigies. I did not want to speak about it in much detail, for I did not have any

1. Exceptional qualities or abilities

proofs in hand, that is, I did not have any good examples to give. It happens that since then someone has brought me a French book written by a child of eight. Naturally there are people who dispute the possibility, but I shall explain to you later how such a thing is possible. The book is remarkable for a child of eight. This does not mean that if the age of the child were not known the book would be considered wonderful; but there are, here and there, some sentences in it which are quite astonishing. I have noted down these sentences and am going to read them out to you. *(Mother skims through her book.)*

A little phrase like this: "If we truly love one another, we can hide nothing from each other".... Obviously this is fine. And then something else written to a boy with freckles—you know what freckles are, don't you? She writes to him: "You are beautiful, yes indeed, your freckles are so pretty; one would say that an angel had sown grains of wheat all over your face so as to attract the birds of the sky there." Surely this is very poetic.

And finally, something really fine which opens the door to the explanation I am going to give you: "I am only an ear, a mouth; the ear hears a storm of words which I cannot explain to you, which an immense voice hurls within me, and my mouth repeats them and nothing of what I say can compare with the streaming of light which is within me."

Obviously this is very beautiful.

CWM 8: 316

Education to prepare for the future

For the children, precisely because they are children, it would be best to instil in them the will to conquer the future, the will to always look ahead and to want to move on as swiftly as they can towards... what will be—but they should

not drag with them the burden, the millstone of the whole oppressive weight of the past. ...

The children should be told: There are wonderful things to be manifested, prepare yourself to receive them. Then if they want something a little more concrete and easier to understand, you can tell them: Sri Aurobindo came to announce these things; when you are able to read him, you will understand. So this awakens the interest, the desire to learn……

But above all, what is most important is to eliminate these divisions. And every one of them, all of them have it in their minds: the division between leading a spiritual life and leading an ordinary life, having a spiritual consciousness and having an ordinary consciousness—there is only one consciousness.

In most people it is three-quarters asleep and distorted; in many it is still completely distorted. But what is needed, very simply, is not to leap from one consciousness into another, but to open one's consciousness *(upward gesture)* and to fill it with vibrations of Truth, to bring it in harmony with what must be here—there it exists from all eternity—but here, what must be here: the "tomorrow" of the earth. If you weigh yourself down with a whole burden that you have to drag behind you, if you drag behind you everything that you must abandon, you will not be able to advance very fast. ...

*

Teachers of the future

We need people—oh! we would need remarkable teachers — who have, first, an ample enough documentation of what is known so as to be able to answer every question, and at the same time, at least the knowledge, if not the experience — the experience would be better—of the true intuitive intellectual attitude, and—naturally the capacity would be still more preferable—at least the knowledge that the true

way of knowing is mental silence, an attentive silence turned towards the truer Consciousness, and the capacity to receive what comes from there. The best would be to have this capacity; at least, it should be explained that it is the true thing —a sort of demonstration—and that it works not only from the point of view of what must be learned, of the whole domain of knowledge, but also of the whole domain of what should be done: the capacity to receive the exact indication of *how* to do it; and as you go on, it changes into a very clear perception of what must be done, and a precise indication of when it must be done. At least the children, as soon as they have the capacity to think —it starts at the age of seven, but at about fourteen or fifteen it is very clear—the children should be given little indications at the age of seven, a complete explanation at fourteen, of how to do it, and that it is the only way to be in relation with the deeper truth of things, and that all the rest is a more or less clumsy mental approximation to something that can be known directly.

The conclusion is that the teachers themselves should at least have a sincere beginning of discipline and experience, that it is not a question of accumulating books and retelling them like this. One can't be a teacher in this way; let the outside world be like that if it likes. We are not propagandists, we simply want to show what can be done and try to prove that it *must* be done.

*

A few drops of truth

When you take the children very young, it is wonderful. There is so little to do: it is enough to *be*.

Never make a mistake.

Never lose your temper.

Always understand.

And to know and see clearly why there has been this

movement, why there has been this impulse, what is the inner constitution of the child, what is the thing to be strengthened and brought forward—this is the only thing to do; and to leave them, to leave them free to blossom; simply to give them the opportunity to see many things, to touch many things, to do as many things as possible. It is great fun. And above all, not to try to impose on them what you think you know.

Never scold them. Always understand, and if the child is ready, explain; if he is not ready for an explanation—if you are ready yourself—replace the false vibration by a true one. But this... this is to demand from the teachers a perfection which they rarely have. But it would be very interesting to make a programme for the teachers and the true programme of study, from the very bottom—which is so plastic and which receives impressions so deeply. If they were given a few drops of truth when they are very young, they would blossom quite naturally as the being grows. It would be beautiful work.

CWM 12: 402-05 **The Mother**

It is not the old one transforming itself, it is a new world which is born*. And we are right in the midst of this period of transition where the two are entangled — where the other still persists all-powerful and entirely dominating the ordinary consciousness, but where the new one is quietly slipping in, still very modest, unnoticed — unnoticed to the extent that outwardly it doesn't disturb anything very much, for the time being, and that in the consciousness of most people it is even altogether imperceptible. And yet it is working, growing — until it is strong enough to assert itself visibly.*

CWM 9: 150 **The Mother**

Flowering of the New Creation

True humanity under the supramental influence

It came after a vision of plants and the spontaneous beauty of plants (it is something so wonderful), then of the animal with so harmonious a life (so long as men do not intervene), and all that was in its right place; then of the true humanity as humanity, that is to say, the maximum of what a mental poise could create of beauty, harmony, charm, elegance of life, taste of living— a taste of living in beauty, and, naturally, suppressing all that is ugly and low and vulgar. It was a fine humanity—humanity at its maximum, but nice. And perfectly satisfied with its being humanity, because it lives harmoniously. And it is perhaps also like a promise of what almost the whole of humanity will become under the influence of the new creation. It appeared to me that it was what the supramental consciousness could make of humanity. There was even a comparison with what humanity has made of the animal species. It is extremely mixed, naturally, but things have been perfected, bettered, utilised more completely. Animality, under the mind's influence, has become another thing, which is, naturally, something mixed because the mind was incomplete. In the same way there are examples of a harmonious humanity among well-balanced people, and this seemed to be what humanity could become under the supramental influence.

Only, it is very far ahead. You must not expect that it will be immediately—it is very far ahead.

It is clearly, even now, a period of transition which may last quite long and which is rather painful. Only, the effort, sometimes painful (often painful) is compensated by a clear vision of the goal to attain, of the goal that *will be* attained: an assurance, yes, a certainty. But it would be something

that would have the power to eliminate all error, all deformation, all the ugliness of the mental life—and then a humanity very happy, very satisfied with being human, not at all feeling the need of being anything other than human, but with a human beauty, a human harmony.

CWM 11: 25-26

Roads of realisations into the Future

This opens up roads of realisation into the future, possibilities which are already foreseen, when an entire part of humanity, the one which has opened consciously or unconsciously to the new forces, is lifted up, as it were, into a higher, more harmonious, more perfect life.... Even if individual transformation is not always permissible or possible, there will be a kind of general uplifting, a harmonisation of the whole, which will make it possible for a new order, a new harmony to be established and for the anguish of the present disorder and struggle to disappear and be replaced by an order which will allow a harmonious functioning of the whole.

There will be other consequences which will tend to eliminate in an opposite way what the intervention of the mind in life has created, the perversions, the ugliness, the whole mass of distortions which have increased suffering, misery, moral poverty, an entire area of sordid and repulsive misery which makes a whole part of human life into something so frightful. That must disappear. This is what makes humanity in so many ways infinitely worse than animal life in its simplicity and the natural spontaneity and harmony that it has in spite of everything. Suffering in animals is never so miserable and sordid as it is in an entire section of humanity which has been perverted by the use of a mentality exclusively at the service of egoistic needs. We must rise above, spring up into

Light and Harmony or fall back, down into the simplicity of a healthy unperverted animal life…..

….But those who cannot be lifted up, those who refuse to progress, will automatically lose the use of the mental consciousness and will fall back to a sub-human level….

That part of humanity, of human consciousness, which is capable of uniting with the supermind and liberating itself, will be completely transformed—it is advancing towards a future reality which is not yet expressed in its outer form; the part which is closest to Nature, to animal simplicity, will be reabsorbed into Nature and thoroughly assimilated. But the corrupted part of human consciousness which allows perversion through its misuse of the mind will be abolished. This type of humanity is part of an unfruitful attempt — which must be eliminated—just as there have been other abortive species which have disappeared in the course of universal history.

CWM 9: 298-01

A prototype city

Earth needs:

a place where men can live away from all national rivalries, social conventions, self-contradictory moralities and contending religions;

a place where human beings, freed from all slavery to the past, can devote themselves wholly to the discovery and practice of the Divine Consciousness that is seeking to manifest.

Auroville wants to be this place and offers itself to all who aspire to live the Truth of tomorrow.

CWM 13: 202

Q: How can people having different values live and work together in harmony?

The solution is to go deep within oneself and find the place where all the differences combine to constitute the essential and eternal Unity.

CWM 13: 201

A step towards abolishing poverty and suffering

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

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

It is with the intention of creating a place where this can come about that we want to establish Auroville.

But for this realisation to be possible, each one of us must make an effort to transform himself, for most of the sufferings of men are the result of their own mistakes, both physical and moral.

> *Q: How can you believe that in Auroville there will be no more suffering so long as people who come to live there are men of the same world, born with the same weaknesses and faults?*

I have never thought that there would no more be suffering in Auroville, because men, as they are, love suffering and call it to them even while they curse it.

But we shall try to teach them to truly love peace and to try to practise equality.

What I meant was involuntary poverty and begging.

Life in Auroville will be organised in such a way that this does not exist—and if beggars come from outside, either they will have to go away or they will be given shelter and taught the joy of work.

CWM 10: 268

Q: In Auroville "all is collective property." Does this mean that everything can be used by everyone? Or should things be given only to those who treat them well?

All this implies a consciousness which is not very widespread on earth.

This does not mean that things should be given to people who do not know how to use them.

What is needed to administer Auroville is a consciousness free from all conventions and conscious of the supramental Truth….

CWM 13: 208-09

Q: What political organisation do you want for Auroville?

An amusing definition occurs to me: a divine anarchy. But the world will not understand. Men must become conscious of their psychic being and organise themselves spontaneously, without fixed rules and laws — that is the ideal.

For this, one must be in contact with one's psychic being, one must be guided by it and the ego's authority and influence must disappear.

CWM 13: 219

No Begging, no police, no prisons

Begging is not permitted in Auroville. Persons found begging on the road will be distributed as follows: children to school, the old to a home, the sick to the hospital, the healthy to work.

A school, a home, a hospital and special work areas will be arranged for this. They will not be mixed with the others, because some people may come from outside and begin to beg in the street.

There are no police. We have... we haven't found the word... a band of guards, a battalion of guards, something like the firemen in Japan, who are gymnasts and who do everything when there are accidents — anything, earthquakes — they do everything. They climb up into houses. Instead of police, there will be a kind of battalion of guards, who will go out regularly into the various parts of the town to see if they are needed. And if they come across people begging, they will be distributed as I said.

There will be a school for the children, a home for the old, a hospital for the sick and disabled, and a place where work will be provided for all those who... There will be every possible kind of work, from sweeping to... anything, and work that is needed, they will do it, according to their abilities. This has to be organised.

A special school for the children to teach them to work, to teach them the things that are indispensable for them to be able to work. No prison, no police.

CWM 13: 261-62

No doctors, no 'hospitals'

Doctors would not exist without diseases, you understand. I am not saying that they consciously encourage them, but they are on quite ... friendly terms.

It's very subtle, but absolutely true.

I see a given vibratory phenomenon of the cells with the Consciousness (let's call it universal Consciousness), and then the very same thing seen in a medical consciousness – if you knew how changed it is! It takes on a very concrete character, to begin with (which it otherwise doesn't have), and then very ... it's between "fatal" and "inescapable," I don't know how to explain. It's like a sort of rigid Fate. When they say, "Oh, it's an illness" – finished. And it's not true, there is

no such thing as "an illness," there aren't two identical cases. So their atmosphere is a problem.

*

Yes. It's in the hospital here that what you had (a slight inner disorder, in fact) became a disease….

That's how it is….

And this isn't against any doctor in particular (they themselves suffer from the atmosphere without knowing it): it's the medical atmosphere.

Disease is their raison d'être: without diseases there would be no doctors. There would be no need for them, they would be something else: they could become something else, but not doctors; something else very useful, I don't know – scientists of the human constitution, scientists of food utilization, scientists of all sorts of things it's good to know, but not "doctors" – a doctor is for curing diseases, so there have to be diseases in order to have doctors.

And I am not quite sure that before doctors existed there were diseases – there were disorders, there were accidents, there were all sorts of things because all that exists, but there wasn't the label "disease." And the more learned doctors become (that is, the better they know their trade), the more *(Mother clenches her fist)* solid and fixed diseases become. So the doctors' usefulness is to cure them – without diseases, they wouldn't be useful.

They should be scientists of life.... The Chinese had that idea to some extent. I don't know how it is nowadays, but in the past each family had a doctor (a doctor could have a lot of families under his care), and the doctor was paid only when everyone was in good health – if someone was ill, they stopped paying him!

The Mother: Conversations with a disciple: November 13, 1965

Voluntary contribution: No taxes

So that is clear: there will be no taxes, but each one will have to contribute to the collective welfare by his work, in kind or in money. Those who have nothing but money will give money. But to tell the truth, "work" can be inner work—but one cannot say that, because people are not honest enough. The work can be an occult, completely inner work; but for that, it must be absolutely sincere and true, and with the capacity for it: no pretension. But not necessarily a physical work.

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It is a sort of adaptation of the communist system, but not in a spirit of levelling; according to the capacity, the position—not the psychological or intellectual, but the inner position of each one.

What is true is that materially every human being has the right—but it is not a "right".... The organisation should be such, should be so arranged, that the material needs of everyone are assured, not according to ideas of rights and equality, but on the basis of the minimum needs. And once that is established, each one should be free to organise his life according to—not according to his financial means, but his inner capacities.

CWM 13: 266 **The Mother**

Solution of the economic problem:

Arriving at the synthesis of two problems:

(1) adjusting the production to the needs;

(2) adjusting the needs to the production.

CWM 15: 53 The Mother



It is neither sacrifice nor renunciation nor weakness which can bring the victory. It is only Delight, a delight which is strength, endurance, supreme courage. The delight brought by the supramental force. It is much more difficult than giving everything up and running away, it demands an infinitely greater heroism — but that is the only way to conquer.

CWM 9: 5

The Mother



A Change-over of Authority

....it is the same thing for countries and states: it is the same change-over of authority. Instead of personal authorities, there is going to be a divine authority, and this very change of authority is creating the unspeakable chaos in which men live now— because of the resistance.

The more a part of the being (whatever it is) approaches the time for transition, that is to say, the more it is ready for this transition, the more it grows in sensitivity. And so, at the time when one is able to go beyond the stage of problems and see with the universal vision, the problems acquire for the personal sensitivity a very sharp acuteness. This I had noticed before; now it is reproduced in the case of the body. It gains a sensitivity that is... well, terrifying. People who do not know why it is so are truly frightened.... The possibility of illness, of... And it is the same thing for problems. Only, for those who know and have understood, it is the occasion for making the final progress, to do this (Mother opens her hands upward). In essence, that which still has the illusion of being something separate must dissolve. That must tell itself: "It does not concern me, I do not exist." This is the best attitude that one can take. Then... it is taken up in the Great Universal Rhythm.

CWM 11: 221–23 — *The Mother*

Harvesting the Future

Money is not meant for making money

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

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

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

CWM 13: 149

The conflict about money

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

The true attitude is this: money is a force intended for the work on earth, the work required to prepare the earth to receive and manifest the divine forces, and it—that is, the

power of utilising it—must come into the hands of those who have the clearest, most comprehensive and truest vision.

To start with, the first thing (but this is elementary) is not to have the sense of possession—what does it mean, "it is mine"?... Now, I don't quite understand. Why do people want it to belong to them?—so that they can use it as they like and do what they want with it and handle it according to their own conceptions? That's how it is. On the other hand, yes, there are people who like to store it up somewhere... but that is a disease. To be sure of always having some, they hoard it. But if people understood that one should be like a receiving and transmitting station and that the wider the range (just the opposite of personal), the more impersonal, comprehensive and wide it is, the most force it can hold ("force" that is translated materially: notes and coins). This power to hold is proportional to the capacity to use the money in the best way—"best" in terms of the general progress: the widest vision, the greatest understanding and the most enlightened, exact and true usage, not according to the warped needs of the ego but according to the general need of the earth for its evolution and development. That is to say, the widest vision will have the largest capacity.

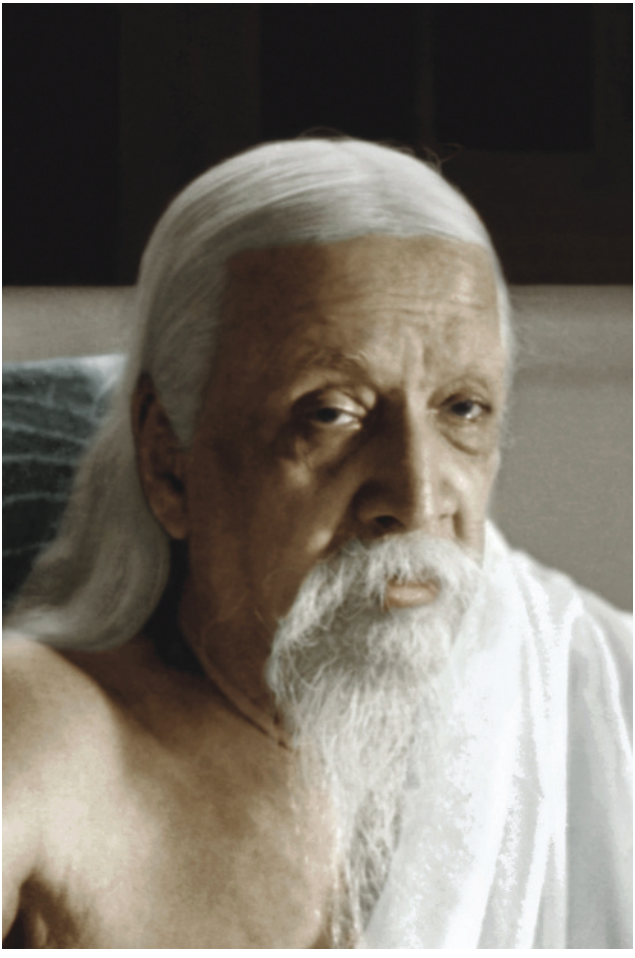
CWM 13: 269-70 **The Mother**

To those whose work is to govern or to lead.

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

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

CWM 15: 55-56 **The Mother**



All would change if man could once consent to be spiritualised; but his nature, mental and vital and physical, is rebellious to the higher law. He loves his imperfection.

CWSA 13: 210

Sri Aurobindo

The great error of Governments

What I mean is that usually—always so far, and now more and more—men lay down mental rules according to their conceptions and ideals, and then they apply them (Mother brings down her fist to show the world in the grip of mind), and that is absolutely false, it is arbitrary, unreal—and the result is that things revolt or wither and disappear.... It is the experience of life itself that should slowly elaborate rules which are as flexible and wide as possible, to be always progressive. Nothing should be fixed. That is the great error of governments; they make a framework and say, "There you are, we have set this up and now we must live by it", and so of course they crush life and prevent it from progressing. Life itself must develop more and more in a progression towards Light, Knowledge, Power, little by little establishing rules that are as general as possible, so that they can be extremely flexible and change with the need—and change as quickly as the needs and habits do.

(Silence)

The problem finally comes down to this: to replace the mental government of the intelligence by the government of a spiritualized consciousness. CWM 13: 267

Diplomatic relations should be based on sincerity

The world lives in falsehood, all relations between men have until now been based on falsehood and deceit. Diplomatic relations between nations are based on falsehood. They claim to want peace, and meanwhile they are arming themselves. Only a transparent sincerity in man and among nations can usher in a transformed world.

CWM 13:268

Double nationality

It is only by the growth and establishment of the consciousness of human unity, that a true and lasting peace can be achieved upon earth. All means leading towards this goal are welcome, although the external ones have a very limited effect; however, the most important, urgent and indispensable of all, is a transformation of the human consciousness itself, an enlightenment of and conversion in its working.

Meanwhile some exterior steps may be taken usefully, and the acceptance of the principle of double nationality is one of them. The main objection to it has always been the awkward position in which those who have adopted a double nationality would be in case the two countries were at war. But all those who sincerely want peace must understand that to think of war, to speak of war, to foresee war is to open the door to it.

On the contrary, the larger the number of people who have a vital interest in the abolition of war, the more effective the chances towards a stable peace, until the advent of a new consciousness in man makes of war an impossibility.

CWM 15: 59

A new type of government

Everything in between has proved to be incompetent: theocracy, aristocracy, democracy and plutocracy, all those have been a complete failure. The other one, the socialist or communist government is proving itself a failure as well.

Basically socialism and communism correspond to a kind of absence of government, because they do not have the power to govern others; they are obliged to transfer their power to someone who exercises it, like a Lenin for example, because he was a brain. All this has been tried and proved to be incompetent. The only thing that could be

competent is the Truth-Consciousness, which would choose instruments and express itself through a certain number of instruments in the absence of one —"one" is not enough either, "one" would necessarily have to choose a group.

Those who have this consciousness may belong to any social class: it is not a privilege of birth, but the outcome of personal effort and development. In fact, that is an outward sign, the obvious sign of a change from the political point of view —it is no longer a matter of classes and categories nor of birth — all that is obsolete. It is the individuals who have attained a certain higher consciousness who have the right to govern — not others, regardless of their social class.

This would be the true vision.

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

With that, a new type of government could be tried.

CWM 13: 274

Government without parties

We are entering into an age where things must be organized differently. It is a difficult time because of that. Because we know what will come, we can help to make it come sooner and with less turmoil. There is no hope in going backwards; it would make things last endlessly. We must go forward, absolutely, and go beyond, beyond party.

And nobody can explain that better than Sri Aurobindo, because he was so much, so much beyond party; he saw the advantages and disadvantages of all parties and he stated them exactly. If you read carefully what he has written — so much — you will find the answer to all these questions. And at the same time you will know that you will have the full support of the Divine Power. The Power that was behind him is behind this transformation. It is time for transformation. We can't cling to the past.

The best way to go beyond politics is to spread the message of Sri Aurobindo. Because he is no more a political element wanting to take power; there are only his ideas and ideals. And, of course, if people could understand and realise his programme, the country could be very strong, very strong. Those who understand the teaching can take up the work of organising and spreading it.

> *Q: But Mother, unless Mother's children come into the government...*

(Mother laughs) They will break. And they themselves will feel so restricted.

If there is a man who feels like going in for politics, that is different; but I think the others will be stronger without being inside.

CWM 15: 407

The age of Capitalism & Communism will pass away

The age of Capitalism and business is drawing to a close. But the age of Communism, too, will pass. For Communism as it is preached is not constructive, it is a weapon to combat plutocracy. But when the battle is over and the armies are disbanded for want of employment, then Communism, having no more utility, will be transformed into something

else that will express a higher truth.

We know this truth, and we are working for it so that it may reign upon earth.

The Mother: Conversations with a disciple: March 21, 1956

Leaders of the Future

You know, I do not believe in external decisions. I simply believe in one thing only: the force of the Consciousness which is making a pressure like that (crushing gesture). And the pressure goes on increasing... which means that it will sift out the people. I believe only in that — the pressure of the Consciousness. All the rest are things that men do. They do them more or less well, and then it lives, and then it dies, and then it changes, and then it gets distorted, and then... everything they have done. It is not worth the trouble. The power of execution must come from above, like that, imperative *(gesture of descent)*! And for that, this (Mother points to her forehead), this must keep quiet. Not to say, "Oh, that must not be, oh! this must be, oh! we ought to do..." Peace, peace, peace. He knows better than you do what is needed.

CWM 13: 307-08

The first thing to do is not to act for yourself but to act in obedience to the Divine, to express the divine Will. For your part, you have no orders to give. As long as it is a personal will, a personal desire, it is not the true thing, and you cannot... Not only is it not the true thing, but you cannot know the true thing! That must be *(gesture of rejecting something forcefully)*... that must be expelled!

That is why alone, we are nothing at all. This is life. We do not act for ourselves. We do not act from our personal will and for a personal result. We act only by the divine Will and for the divine Will. So much so, that effortlessly, sponta-

neously, we can feel the greatest tenderness for our physical enemy. When you have felt that, you will understand. That is the whole limitation, the whole limitation.

When conflicts arise, and they arise all the time, for all of us — immediately it is as if one were drawing back into one's own skin. For that is what happens: each one draws back inside himself. But the difficulty is that even when one has relatively little personal will, if the person next to you expresses a personal will, it is exactly... First of all it creates a reaction and then too, if you are more or less in agreement with it, you take this will, you see, and you begin to reflect it all around. So you can see what happens.

And that is going on all the time. First one person has a will, and then another, and so on, endlessly. That is happening everywhere; the strongest will prevails. It is worthless, worthless. When we say, "We are at the service of the Divine", it is not just words. It is He who should act through us, not we ourselves.

CWM 13: 332-33 **The Mother**

The Ego's Authority is Disappearing

The Action is evident.... And it is the ego's authority which is disappearing – increasingly disappearing. With total acceptance, you know, one that doesn't even need to understand. We always want to understand in the old mental way – there's no need to understand. An acceptance like this (gesture, hands open).

Under that Pressure, the old remnants of authority, the remnants of the ego's authority should disappear and be replaced by this *(same gesture, hands open)*: a receptivity and obedience (not "obedience," because there is no need to understand): to be impelled exclusively by the Divine. ...

The Mother: Conversations with a disciple: June 24, 1972

Announcements

The foundation stone installation ceremony of the new capital 'Amaravati' of the State of Andhra Pradesh was performed on 22nd October 2015. Soil and water of many states were placed. On this solemn occasion two representatives of Sri Aurobindo Society, Pondicherry carried the soil, sea water, sand and flower petals of the Samadhi of Sri Aurobindo and the Mother, placed in a tray were handed over to the Hon'ble Chief Minister of the state. He was very moved and held the tray on his head and then kept it in the pandal for other ministers and devotees to come and pay their respect.

*

Women's Council Seminar — 'Integral Protection'

The Women's Council of Sri Aurobindo Society organised its annual seminar, titled 'Integral Protection', on November 21-23, 2015. A total of 30 delegates, both women and men, participated actively in the seminar. The Programme presented a multi-dimensional approach to Integral protection in various fields of life. For details of the seminar and photos, see January 2016 issue of **'Awakening to the Beauty of Future',** our monthly magazine.

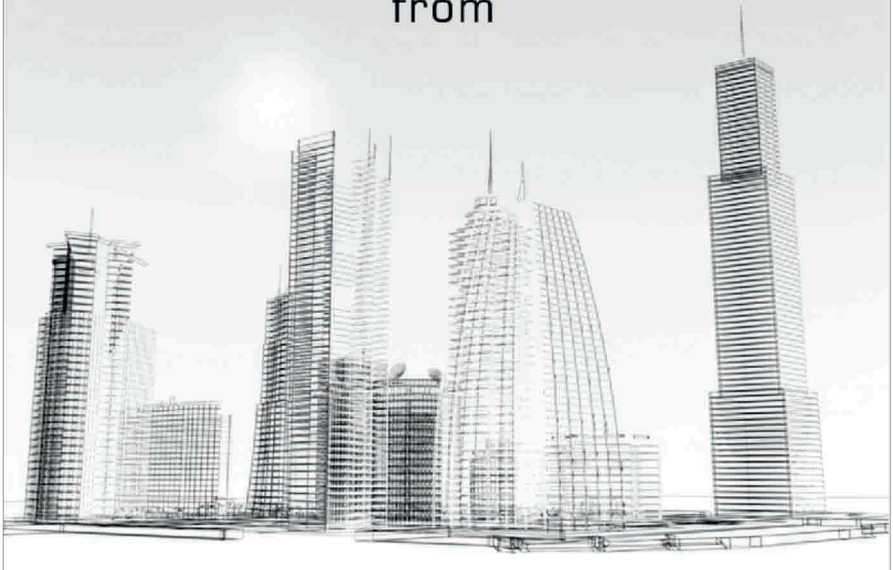
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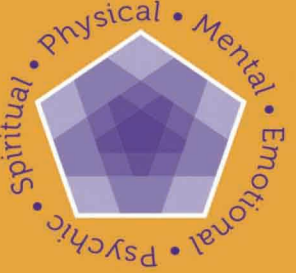
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