

Learn French/Apprendre Le Français

“So I have said that if people want to read what I have written...**but those who want to read me, well, let them learn French, it won't do them any harm!...**

French gives a precision to thought like no other language.

Because it's something else altogether. Untranslatable, not the same mentality! Like French humour and English humour—so far apart that they are usually impervious to each other!”¹

The Mother

“*Sri Aurobindo* used to say that **Frenchifying** the English form improved it, while on the contrary, anglicizing the **French** language diminished it. The French language is clearer. But it (French) is bit rigid, it needs little suppleness.”²

The Mother

“But *Sri Aurobindo* always told me that *French* once translated makes good *English*, while *English* once translated makes poor *French*. Because there is a precision in the language that comes from the translation, but that does not exist in natural *English*.”³

The Mother

“*Sri Aurobindo* had a great liking for *France*. I was born there – certainly for a reason. In my case, I know it very well: it was the need of culture, of a clear and precise mind, of refined thought, taste and clarity of mind – there is no other country in the world for that. None. And *Sri Aurobindo* had a liking for *France* for that same reason, a great liking. He used to say that throughout his (fourteen years) life in *England*, he had a much greater liking for *France* than for *England*!”²¹

The Mother

“*Sri Aurobindo* told me he had been French in a previous life and that French flowed back to him like a spontaneous memory - he understood all the subtleties of French.”²²

The Mother

“It leads me to think that something will be worked out that way, and that any too strict, too narrow attachment to the old rules is a hindrance to the evolution of expression. From that point of view, French is a long way behind English –English is much more supple. But the languages in countries like China and Japan that use ideograms seem to be infinitely more supple than our own.”²⁶

The Mother

The Mother's principal method of *Sadhana* was identified as 'annul oneself'⁴ or 'I deliberately keep the mind absolutely still.'⁵ Her subordinate or dispensable method of *Sadhana* was *Japa*, the word she was repeating in French was '*Gloire à toi Seigneur*' which She later translated into Sanskrit Mantra, '*Om Namō Bhagavate*.'⁶ About which She said, "...that is the *Japa* I do now—I do it all the time, while sleeping, while walking, while eating, while working, all the time.'³ There is some similarity of above *Japa*, which the *Vedantist* repeat as triple definition of *Brahman* in sacred occasion- '*Om Tat Sat*'⁹ as indicated in *the Gita*. We observe from the epic *Savitri*, that her main method of *Sadhana* was 'Annul thyself that only God may be.'⁷ *The Mother* translated it into French as, <<*Annule-toi pour que seul le Divine soit.*>>⁸ *Savitri's* subordinate or dispensable method of *Sadhana* was, "And fixed her thought upon the saviour Name."¹⁹ This can be translated as <<Et fixa sa pensée sur le Sauveur Nom.>>

The Divine is having seven-fold personality. They are:

The Divine Mother: La Divine Mère

The Divine Father: Le Père Divin

The Divine Teacher: Le Maître Divin

The Divine Master: Le Maître Divin

The Divine Friend: L'ami Divin

The Divine Playmate: Le compagnon de jeu divin

The Child God: *Le dieu de l'enfant*

The first message with which we begin our relation with the Divine is: 'I love you.' Or <<Je t'aime.>> or <<Je vous aime.>>

This message can be restated as "I love Thee without any motive or without expecting any favour from Thee."

<<Je T'aime sans aucun motif ou sans attendre une faveur de Toi.>>

A Spiritual man is equal Souled to all things and he lives with the sense of oneness with all creatures. "He (Teacher of integral Yoga) is a man helping his brothers, a child leading children, a light kindling other lights, an awakened Soul awakening souls,..."²³

He must enter equal relation and subsequently develop all the above seven-fold Divine personality. This is observed from Sri Aurobindo's following four writings:

“(The Divine is) the perfect Personality capable of all relations even to the most human, concrete and intimate; for he is friend, comrade, lover, playmate, guide, teacher, master, ministrant of knowledge or ministrant of joy, yet in all relations unbound, free and absolute. This too **the divinised man** becomes in the measure of his attainment...” CWSA/19/Essays on the Gita-141.

“But behind all these and in them he (*a Sadhaka*) has felt a Divinity who is all these things, a Bringer of Light, a Guide and All-Knower, a Master of Force, a Giver of Bliss, Friend, Helper, Father, Mother, Playmate in the world-game, an absolute Master of his being, his soul’s Beloved and Lover. All (the seven-fold personal) relations known to human personality are there in the soul’s contact with the Divine; but they rise towards super human levels and compel him towards a divine nature.” CWSA/23/The Synthesis of Yoga-129,

“Discipleship to God the Teacher, sonship to God the Father, tenderness of God the Mother, clasp of the hand of the divine Friend, laughter and sport with our comrade and boy-Play-fellow, blissful servitude to God the Master, rapturous love of our divine Paramour, these are seven beatitudes of life in the human body. Canst thou unite all these in a single supreme and rainbow-hued relation? Then hast thou no need of any heaven and thou exceedest the emancipation of the *Adwaitin*.” SABCL/17/The Hour of God-137. (Above Aphorism hints that seven-fold personal relation with the Divine in Supramental plane of an integral Yogi is more precious than the realisation of impersonal Divine in Spiritual plane of the *Adwaitin*.)

“In this aspect the transcendent and universal person of the Divine conforms itself to our individualised personality and accepts a personal relation with us, at once identified with us as our supreme Self and yet close and different as our Master, Friend, Lover, Teacher, our Father and our Mother, our Playmate in the great world-game who has disguised himself throughout as friend and enemy, helper and opponent and, in all relations and in all workings that affect us, has led our steps towards our perfection and our release.” CWSA/23/The Synthesis of Yoga-256-257,

Without this seven-fold Divine Love collective living ends in ‘ineffective mental ideal of brotherhood.’¹⁸ With this seven-fold personal love the brotherhood of collective living attains completeness. *Savitri became the Mother of Satyavan’s natural brothers²⁴ in the forest land and the Creator asked Savitri to become one with creation, her brother Souls.²⁵* Thus, creation attains oneness with the Creator. The objective of a Spiritual man is not to become a Preacher or Teacher but to attain Oneness with Him, with the aid of all the seven-fold attributes. Thus, he becomes one with his self, collectivity, Divine, humanity and the universe.

The Divine is at once the Creator Father, Creatrix Mother, all attraction of the Lover, hidden Master of all works, evolving as child God, the inner Guide and Friend of all creatures. These increasing seven-fold personal contact with the Divine and becoming of one of the above seven-fold personalities is the priority of exclusive concentration and traditional schools of Yoga. All the above seven-fold personality can be developed by unfolding of essential, multiple and integral Concentration and repeat itself in numberless conscious evolving brother Souls. To recoil from the development of this integral seven-fold Personality of the Divine, draws a liberated Soul *Sadhaka* towards the lure of becoming exclusive instrumental Teacher or exclusive leader of a group, which seems to be the violation and breach of his integral faith. Integral Yoga convicts the tendency of mind to become exclusive Teacher or any clinging to the above exclusive Divine Personalities as insufficiency and limits the inflow of other relations with the Divine. Again, these integration of self-expansive seven-fold personality of integral Yoga must be subordinate of seven-fold indispensable self-concentration that of follower, seeker of truth, disciple, servant, slave, instrument and child of Their limitless Divine Consciousness. If this balance is reversed then that is ‘the first cause, the essential cause of all the disorder in the universe.’²⁰

Supreme Word of Savitri:

The *Mahabakya* or supreme word of Savitri is identified as:

“If there is a yet happier and greater god,
Let him first wear the face of Satyavan
And let his soul be one with him (Satyavan) I love;
So let him seek me (Para Prakriti) that I (Savitri) may desire.” Savitri-614

This indicates that a *Sadhaka* must realise his oneness of Soul with *Satyavan*, the representative symbol of *Paramatma* and must realise his oneness of untransformed Nature, *Apara Prakriti* with *Savitri*, representative symbol of *Para Prakriti*. Then he can ‘wear the face of *Satyavan*’ and his equally divinised and transformed Soul and Nature is fit to hold the dual Godhead in the Psychic heart centre (Psychic being is identified as greater than God and Guru) and receives *Savitri’s* Divine Love. This powerful verse is translated into French by The Mother in following words:

<<S’il y a dieu encore plus grand et plus heureux,
qu’il revête d’abord la figure de Satyavan
et que son âme soit une avec celui que j’ame;
ainsi, qu’il me recherche pour que je le désire.>> Savitri, Livre X, Cant II

Some French alphabets not used in English language: Â, À, É, Ê, Œ, Ô, â, ä, à, ç, é, è, ê, ë, ï, î, œ, û, ô, ö, ù,

The Relation between French and Indian Language: “Tu” is a singular and informal form of ‘vous’ (you) in French. In both Odia/Hindi and French language

‘tu’ (you) (in Odia script ‘ତୁ’) is used to younger friends, family members and children. If it is used to any stranger and elderly person then it signals disrespect towards them. In the ‘Prayers and Meditations’ book *The Mother* has often used this word ‘Tu’ (Thou) while relating Her relation with the Supreme. This indicates that Her relation with the Divine is too personal and intimate rather than respectable. *Sri Aurobindo* defines¹² that for a *Sadhaka* of integral Yoga Divine is both intimate and respectable. We can enter intimate relation with the Divine as Mother, Friend, Lover, Child (God), Playmate and respect Him as *Guru*, Father and Master.

The Relation between French and Sanskrit Language: In both Sanskrit and French ‘sa’ means ‘Him.’

Some French alphabets not used in English language: Â, À, É, Ê, Œ, Ô, â, à, ä, ç, é, è, ê, ë, ì, î, œ, û, ô, ö, ù,

Hundred most common words of integral Yoga:

- 1: Surrender: don de soi, soumission,
- 2: Consecration: Consécration
- 3: Self-giving: donner
- 4: Sacrifice: le sacrifice. “The word “sacrifice” in French has slightly too narrow a sense, which it doesn’t have in the original Sanskrit; for in French sacrifice implies a sort of suffering, almost a regret. While in Sanskrit this sense is not there at all; it corresponds to “self-giving.” **The Mother/The Mother’s Centenary Works (second edition)/8/75**

“The promise of the Divine Being in the Gita will be the anchor of its resolution, “Abandon all *dharmas* and take refuge in Me alone; I will deliver thee from all sin and evil; do not grieve.”” The Synthesis of Yoga-706

“La promesse de l’Être Divin dans la Gîtâ sera l’ancre de sa résolution: <<Abandonne toute les *dharmas* et prends refuge en Moi seul; je te déleverai de tout péché et de tout mal, ne t’afflige point.>> (Ref: La Synthèse des Yoga-II-196)

- 5: Mind: les esprit
- 6: Life: La vie
- 7: Body: Le corps, Le body,
- 8: Physical: Physique
- 9: Soul: Âme, âme
- 10: Self: les soi
- 11: Love: Amour
- 12: Spirit: les esprit
- 13: Intellect: le intellect
- 14: Intuition: Intuition
- 15: Divine: Divin
- 16: God: le Dieu,

- 17: Supreme: le suprême
 18: Supreme Lord: Seigneur suprême
 19: Existence: Existence
 20: Consciousness: Conscience
 21: Bliss: las félicité, la béatitude
 22: Work: las œuvre, le travail
 23: Heart: cœur
 24: Knowledge: la connaissance
 25: Wisdom: la sagesse
 26: Devotion: la devotion, le dévouement, les priers
 27: Faith: la foi
 28: Sincerity: la sincérité
 29: Renunciation: la renonciation
 30: Aspiration: Aspiration
 31: Truth: La Vérité
 32: Falsehood and lie both: le Mensonge (Refer The Mother's Agenda-4/p-218)
 "And then, from a purely external and practical standpoint, I said, 'Illnesses are the falsehoods of the body' (there is no question of *lie* here, it is a matter of *falsehood*; in French we have only the one word "mensonge") 'and each doctor...' (here, of course, one would have to insert a little qualification: each sincere, honest doctor who truly wants to cure), '... each true doctor is a soldier in the great army of those who fight for Truth.' The Mother/October 2/1961
- 33: Power: la puissance, pouvoir,
 34: Harmony: las harmonie
 35: Light: La Lumière
 36: Perfection: La perfection, le perfectionnement, le achèvement
 37: Peace: la paix
 38: Descend: Descendra,
 39: Hate: Haïssent
 40: Hatred: haine
 41: Equality: l'égalité
 42: Happiness: bonheur
 43: O my sweet Master: Ô mon doux Maître
 44: the best: le mieux
 45: darkness: amber
 46: tool: outil
 47: being: être
 48: play: jeu
 49: mercy: miséricorde
 50: arms: bras
 51: prayer: prière
 52: call: appel
 53: trust: confiance
 54: wait: attendre
 55: voice: voix

- 56: path: l' voie, les chemin, l'trajet
 57: offering: offrande
 58: sea: la mer
 59: sand: le sable
 60: bless: bénir
 61: blessing: benediction
 62: war: guerre

Important Sanskrit Terminology used in integral Yoga:

- 1: Divine Shakti: Le Pouvoir Divin, la force créatrice, La Mère universelle
 2: Yoga Mâyâ: The Power of Godhead's Spiritual Consciousness: "In both cases Maya is the means of the creation or manifestation, but in the divine birth it is by self-Maya, *atmamayaya*, not the involution in the lower Maya of the ignorance, but the conscious action of the self-existent Godhead in its phenomenal self-representation, well aware of its operation and its purpose, — that which the Gita calls elsewhere Yogamaya. In the ordinary birth Yogamaya is used by the Divine to envelop and conceal itself from the lower consciousness, so it becomes for us the means of the ignorance, *avidya-maya*; but it is by this same Yogamaya that self-knowledge also is made manifest in the return of our consciousness to the Divine, it is the means of the knowledge, *vidya-maya*; and in the divine birth it so operates —as the knowledge controlling and enlightening the works which are ordinarily done in the Ignorance." CWSA/19/Essays on the Gita-156
 3: Jiva: L'âme individuelle
 4: Sâdhak: Celui qui pratique le yoga
 5: Sâdhana: La pratique du yoga
 6: Ânanda: La béatitude
 7: Âdhâra: L' instrument humain
 8: Tamas: Inerte
 9: Rajasic: Vital, passionné
 10: Tapasya: Effort ascétique, austérité
 11: Sat: Existence
 12: Chit: Conscience
 13: Ananda: Béatitude
 14: Ishwara-Shakti: LeSeigneur et la Créatrice
 15: Purusha-Prakriti: Âme-Nature
 16: Manahkosha: enveloppe mentale, ou véhicule mental
 17: Vibhuti: Les êtres humains supérieurs qui incarnent un pouvoir divin
 18: Antahkarana: l'instrument intérieur
 19: Prajna prasrita purani (Ref: La Synthèse des Yoga-I-14):
 20: Avalambana: supports
 21: Bahyasparsa: monde extérieur (Ref: La Synthèse des Yoga-I-378)
 22: Shastra: Les Écritures sacrées

- 23: Jnanayoga: Le Yoga de la Connaissance
- 24: Asuras, Rakshasas and Pishachas: Êtres invisibles, titans ou demons (278)
- 25: Dharma: l'Ordre cosmique; la loi éternelle, la loi juste, essentielle de tout être

“*Dharma* in the Indian conception is not merely the good, the right, morality and justice, ethics; it is the whole government of all the relations of man with other beings, with Nature, with God, considered from the point of view of a divine principle working itself out in forms and laws of action, forms of the inner and the outer life, orderings of relations of every kind in the world. Dharma¹ is both that which we hold to and that which holds together our inner and outer activities. In its primary sense it means a fundamental law of our nature which secretly conditions all our activities, and in this sense each being, type, species, individual, group has its own dharma. Secondly, there is the divine nature which has to develop and manifest in us, and in this sense dharma is the law of the inner workings by which that grows in our being. Thirdly, there is the law by which we govern our outgoing thought and action and our relations with each other so as to help best both our own growth and that of the human race towards the divine ideal.” CWSA/19/Essays on the Gita-171-172

- 26: karana (24): des instruments
- 27: Sadharmya mukti: la nature divines (Ref: La Synthèse des Yoga-I-332)
- 28: Adhyâropa: la superposition (Ref: La Synthèse des Yoga-I-478)
- 29: Jada: mécanique (Ref: La Synthèse des Yoga-I-478)
- 30: Ananta Guna: le jeu spirituel de l'infinitude d'attributs (Ref: La Synthèse des Yoga-II-237)
- 31: Brahmin: L'home de connaissance ou le prêtre
- 32: Kshatriya: le guerrier,
- 33: Vaîshya: le commerçant
- 34: Shûdra: puis le serviteur ou l'ouvrier (Ref: La Synthèse des Yoga-II-238)
- 35: Hridaye Guhâyâm: la cavern secrète du cœur (Ref: La Synthèse des Yoga-I-179)
- 36: Vijânatah (Isha Upanishad): Vijnâna is the knowledge of the One and the Many, by which many are seen in the terms of the One, in the infinite unifying Truth, Right, Vast of the divine existence. (Ref: The Synthesis of Yoga-414) Vijânatah (Isha Upanishad): Vijnâna la connaissance simultanée de l'Un et de la Multiplicité, connaissance qui fait voir la Multiplicité en fonction de l'Un, dans le Vrai, le Juste, le Vaste de l'existence divine infinie qui unifie tout. (Ref: La Synthèse des Yoga-I-491)
- 37: shravana: entendre
- 38: manana: penser ou mentaliser

- 39: nididhyâsana: fixer par la concentration (Ref: La Synthèse des Yoga-I-363)
- 40: satyam, ritam, brihat: le vrai, le juste, le vaste (Ref: La Synthèse des Yoga-II-356)
- 41: *prajnana*: The movement of this supramental intelligence (**in mind**), (The Synthesis of Yoga-863), Le mouvement de cette intelligence supramentale dans le mental. (Ref: La Synthèse des Yoga-II-379)
- 42: samjnana: (Supramental) Sense is fundamentally not the action of certain physical organs, but the contact of consciousness with its objects. (The Synthesis of Yoga-862) Fondamentalement, la faculté de sentir (supramental) n'est pas l'opération de certains organes physiques, mais le contact de la conscience avec son objets. (Ref: La Synthèse des Yoga-II-377)

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French lines used by *The Mother* in Her English ‘The Mother’s Agenda’ book:

“Question: Is it right to say that those who know French will be able to serve the Mother better in the years to come?

Answer: It is mostly that it brings **a certain closeness to one side of the Mother.**”¹⁷

Sri Aurobindo
03.05.1945

(The above letter confirms that those who want to serve the Divine or do *the Mother’s* work can learn French.)

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“This wonderful world of delight,
at our gates,
waiting for our call
to come down upon earth.”

Translated by a disciple:

<<Ce monde merveilleux de félicité,
à nos portes,
qui attend notre appel
pour descendre sur la terre.>>

The Mother translated following line in to French:

“waiting at our gates for our call...”

<<qui, à nos portes, attend notre appel...>>

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“There are moments while reading the *Synthesis of Yoga* when I feel so clearly why he put this particular word in that particular place, and why it could not have been otherwise – that’s what makes the translation difficult.

For the placement of words is not the same in English and in French. In English, for example, the place an adverb occupies is of major importance for the precise meaning. In French also, but generally it’s not the same! If at least it were exactly the opposite of English it would be easier, but it’s not exactly the opposite. It’s the same thing for the word order in a series of modifiers or any string of words; usually in English, for example, the most important word comes first and the least important last. In French, it’s usually the opposite – but it doesn’t always work!

The spirit of the two languages is not the same. Something always escapes. This must surely be why ‘revelations’ (as Sri Aurobindo calls them) sometimes come to me in one language and sometimes in the other. And it does not depend on the state of consciousness I’m in, it depends on what has to be said.” The Mother’s Agenda/ **October 8, 1960**

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<<Gloire à Toi, Seigneur, Triomphateur suprême!>> The Mother’s Agenda/3/P-132

“Glory to You, Lord, Triumphant One supreme.”

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“I don't have far to go on my translation of *The Synthesis of Yoga* (it's going very quickly), and I have found what I'll do next.... It will be something like those notebooks [*Prayers and Meditations*]. I am going to take the whole section of *Savitri* (to start with, I'll see later) from "The Debate of Love and Death" to the point where the Supreme Lord makes his prophecy about the earth's future; it's long – several pages long. This is for my own satisfaction.

I am going to translate it line by line (not word by word – line by line), leaving a space between each line; and when I've finished I will try to recapture it in French (*gesture of pulling down from above*).

I am not doing it to show it to people or to have anyone read it, but to remain in *Savitri's* atmosphere, for I love that atmosphere. It will give me an hour of concentration, and I'll see if by chance.... I have no gift for poetry, but I'll see if it comes! (It surely won't come from a mentality developed in this present existence – there's no poetic gift!) So it's interesting, I'll see if anything comes. I am going to give it a try.

I know that light. I am immediately plunged into it each time I read *Savitri*. It is a very, very beautiful light.

So I am going to see.

First of all, I'll concentrate on it just as Sri Aurobindo said it in English, using French words. Then I'll see if something comes WITHOUT changing anything – that is, if the same inspiration he had comes in French. It will be an interesting thing to do. If I can do one, two, three lines a day, that's all I need; I will spend one hour every day like that.

I don't have anything in mind. All I know is that being in that light above gives me great joy. For it is a supramental light – a supramental light of aesthetic beauty, and very, very harmonious.

So now I don't mind finishing *The Synthesis*. I was a little bothered because I have no other books by Sri Aurobindo to translate that can help me in my sadhana: there was only *The Synthesis*. As I said, it always came right on time, just when it was needed for a particular experience.

When this new translation is finished (because I know *Savitri*, I know what it is), I know that when it's finished ... either I'll be there or else things will take a very long time.¹⁸⁴

All his other books that could help me are already translated. And with *Savitri*, the idea isn't to make a translation, but to SEE. To try something. To give me the daily experience of that contact.

I had some magnificent experiences when I read it the first time (two years ago, I believe). Wonderful, wonderful experiences! And since then, each time I read those lines, the same thing happens – not the same experience, but I come in contact with the same realm.

It will be an interesting thing to do.

It's more interesting than listening to everybody's stories! Oh .. (*Mother raps her head*). That's all.” The Mother’s Agenda-3/**September 18, 1962**

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The Mother’s translation of last lines of *Savitri* on 1st July-1970: The Mother’s Agenda/3/P-349

“But how shall I seek rest in endless peace
Who house the mighty Mother’s violent force,
Her vision turned to read the enigmaed world,
Her will tempered in the blaze of Wisdom’s sun
And the flaming silence of her heart of love?
The world is a spiritual paradox
Invented by a need in the Unseen,
A poor translation to the creature’s sense
Of That which for ever exceeds idea and speech,
A symbol of what can never be symbolised,
A language mispronounced, misspelt, yet true.” *Savitri*-647

<<Mais comment puis-je chercher le repos dans une paix sans fin
Moi qui abrite la force violente de la formidable Mère,
Sa vision attentive à lire le monde énigmatique,
Sa volenté trempée par le brasier du soleil de la Sagesse
Et le silence flamboyant de son cœur d'amour?
Le monde est une paradoxe spiritual
Inventé par un besoin dans l'Invisible,
Une pauvre traduction pour les sens de creatures
De Cela qui à jamais dépasse l'idée et la parole,
Un symbole de ce qui ne peut jamais être symbiolisé
Un langage mal prononce, mal épelé, pourtant vrai.>>
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“These heed not the deceiving outward play,

They turn not to the moment's busy tramp,

But listen with the still patience of the Unborn

For the slow footsteps of far Destiny

Approaching through huge distances of Time,

Unmarked by the eye that sees effect and cause,

Unheard mid **the clamour of the human plane.**” Savitri-54

“Yesterday, after my translation, I was surprised at that sense... a sense of absolute: “THAT’S HOW IT IS.” Then I tried to enter into the literary mind and wondered, “What would be its various suggestions?” And suddenly, I saw somehow (somehow and somewhere there) a host of suggestions for every line!...Ohh! “No doubt,” I thought, “It IS an absolute!” The words came like that, without any room for discussion or anything. To give you an example: when he (Sri Aurobindo) says “the clamour of the human plane,” *clameur* exists in French, it is very nice word—he didn’t want it, he said “No,” without any discussion. It was not an answer to a discussion, he just said, “Not *clameur: vacarme*,” (The Mother’s translation is: *Le vacarme du plan humain.*” It is not as though he was weighing one word against another, it was not a matter of words but the THOUGHT of the word, the SENSE of the word: No, not *clameur*, it is *vacarme*,”

The Mother

The Mother’s Agenda/4/41

Vacarme means noise, agitation

Clameur means shouting, hue and cry

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“It came in English. We should put it in French, too.

‘Love is not sexual intercourse.

Love is not vital attraction and interchange.

Love is not heart’s hunger for affection.

Love is a mighty vibration coming straight from the One. And only the very pure and very strong are capable of receiving and manifesting it.’

<<L’Amour n’est pas les relations sexuelles.

L’Amour n’est pas les attractions et les échanges vitaux.

L’Amour n’est pas le besoin d’affection du cœur

L’Amour est une vibration toute-puissante émanée directement de l’Un. Et seul, le très pur et le très fort est capable de la recevoir et de la manifester.>>

Then an explanation on what I mean by “pure,” the very pure and very strong.

‘To be pure is to be open only to the Supreme’s influence, and to no other.’

Far more difficult than what people consider purity to be! Which is something quite artificial and false.

The last sentence I wrote in French, too:

<<Être pur, c’est être ouvert seulement à

l’influence du Suprême et à nulle autre.>>

It is simple and definite.”

The Mother

25th September-1963

The Mother’s Agenda/4/319-20

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“If you approach me in the hope of obtaining favours, you will be frustrated, because I have no powers at my disposal.”

<<Ceux qui s’approchent de moi avec l’intention d’obtenir des faveurs seront déçus, parce que je ne dispose pas pouvoirs.>>

The Mother’s Agenda-5/250.

“Those who approach me with the intention of obtaining favours will be disappointed, because I have no powers at my disposal.”

<<Ceux qui viennent à moi avec l’intention d’obtenir des faveurs sont déçus, parce que je ne détiens pas de pouvoirs.>>

The Mother’s Agenda-5/250.

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“On the 15th (of August-1966), that boy, the Communist architect who was here (at Auroville), left because he found that “moral laws are not sufficiently respected” !... His thought keeps coming all the time... It was on the afternoon of 15th, it kept coming and it was tormented and it asked: “How can one know the Truth? What is Truth? How can one know?...” Sri Aurobindo was there (in subtle physical), he said to me IN FRENCH (!):

<<La Vérité ne peut se formuler en mots, mais elle peut être vécue, so l’on assez pur et plastique.>>

“Truth cannot be formulated in words, but it can be lived, provided one is pure and plastic enough.”

“Pure” means pure of ego, pure of all desire, all preference, all idea: all that must be gone—one must be supple, like that, and let oneself be driven along.”

And he (Sri Aurobindo) gave me the experience at the same time.

I translated it into English—so Sri Aurobindo speaks to me in French and I translated into English! It is amusing.”

The Mother
17th August-1966
The Mother’s Agenda/7/175

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“It was Sri Aurobindo speaking to me, but he said it like that!

“The Divinity mentioned by Sri Aurobindo is NOT A PERSON...”

He insisted a lot on this.

“...is not a person, but a condition to be shared and lived by all those who prepare themselves for it.”

So I was walking (I always walk a half-hour in the morning, saying the Mantra), and he (Sri Aurobindo) went on and on and on repeating it, like that, until this expression came. Then, when I noted it on the paper, it was over.

Afterwards, he told me to put it in French like this:

<<La Divinité don’t parle Sri Aurobindo n’est pas une personne, mais un état auquel participeront tous ceux qui se sont préparés à le recevoir.>>

The Mother
6th May-1967
The Mother’s Agenda/8/136-137

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“What Sri Aurobindo has written, the words [“caught a glimpse”] which have been translated as *entrevoyaient*, means to see something in its totality, but for a very brief moment. It is obvious that a constant vision of all these wonders would automatically compel you to set out on the path. It is also certain that a little fragmentary glimpse is not enough—it would not have enough weight to compel you to follow the path.”

The Mother/The Mother's Centenary Works (second edition)/10/11

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Lord, God of kindness and mercy
Signeur, Dieu de bonté et de miséricorde
Lord, God of sovereign oneness
Signeur, Dieu d'unité souveraine
Lord, God of beauty and harmony
Signeur, Dieu de beauté et d'harmonie
Lord, God of power and realisation
Signeur, Dieu de puissance et de réalisation
Lord, God of love and compassion
Signeur, Dieu d'amour et de compassion
Lord, God of silence and contemplation
Signeur, Dieu du silence et de la contemplation
Lord, God of light and knowledge
Signeur, Dieu de lumière et de connaissance
Lord, God of life and immortality
Signeur, Dieu de vie et d'immortalité
Lord, God of youth and progress
Signeur, Dieu de jeunesse et de progrès
Lord, God of abundance and plenitude
Signeur, Dieu d'abondance et de plénitude
Lord, God of strength and health
Signeur, Dieu de force et de santé
Lord, God of victorious Truth
Signeur, Dieu de la Vérité victorieuse

The Mother
16th September 1958
The Mother's Agenda-1/193

-----X-----

Some French alphabets not used in English language: Â, À, É, Ê, Œ, Ô, â, à, ä, ç, é, è, ê, ë, ì, î, œ, û, ô, ö, ù,

The Message of the Darshan Day, 24th November-2020

Le message du Darshan Day, 24 novembre-2020

“There is behind all this life the look of an eternal Being upon its multitudinous becomings... But this knowledge is valueless for Yoga if it is only an intellectual and metaphysical notion void of life and barren of consequence; a mental realisation alone cannot be sufficient for the seeker. For what Yoga searches after

is not truth of thought alone or truth of mind alone, but the dynamic truth of living and revealing spiritual experience.” Sri Aurobindo

«Il y a derrière toute cette vie, le regard d'un Etre éternel sur ses innombrables devenirs ... Mais cette connaissance est sans valeur pour le Yoga si elle n'est qu'une notion intellectuelle et métaphysique, sans vie et sans le moindre effet; une réalisation purement mentale n'est pas suffisante pour le chercheur. Car ce que cherche le Yoga, ce n'est pas la vérité de la pensée seule, ni la vérité du mental seul, mais la vérité dynamique d'une expérience spirituelle vivante et révélatrice.» Sri Aurobindo

The Message of the Darshan Day, 21st February-2020

Le message du Darshan Day, 21 février-2020

“When you have nothing to do, you become restless, you run about, you meet friends, you take a walk, to speak only of the best; I am not referring to things that are obviously not to be done. Instead of that, sit down quietly before the sky, before the sea or under trees, whatever is possible...and try to realise one of these things—to understand why you live, to learn how you must live, to ponder over what you want to do and what should be done, what is the best way of escaping from the ignorance and falsehood and pain in which you live.” The Mother

«Quand vous n'avez rien à faire, vous vous agitez, vous courez, vous allez rencontrer des amis, vous allez vous promener-- pour ne parler que du mieux, je ne veux pas parler des choses qui sont ouvertement à ne pas faire--, au lieu de cela, asseyez-vous donc tranquillement devant le ciel, devant la mer ou sous les arbres, suivant les possibilités ... et essayez de réaliser une de ces choses: de comprendre pourquoi l'on vit et d'apprendre comment il faut vivre, de songer à ce que l'on veut faire et ce qui doit être fait, quel est le meilleur moyen d'échapper à l'ignorance, au mensonge et à la douleur dans laquelle on vit.» La Mère

The Message of the Golden Day, 29th February-2020

Le message du jour d'or, 29 février-2020

“My soul and his indissolubly linked
In the one task for which our lives were born,
To raise the world to God in deathless Light,
To bring God down to the world on earth we came,
To change the earthly life to life divine.” Savitri-692

**«Mon âme et sienne indissolublement liées
Dans l'unique tâche pour laquelle nos vies ont pris naissance,
Pour élever le monde vers Dieu dans la Lumière immortelle,
Pour faire descendre Dieu dans le monde sur terre nous sommes venus,
Pour changer la vie terrestre en une vie divine. » Savitri, Book-11,Chant-1**

**The Message of Darshan Day, 24th November-2019
Le Message du jour du Darshan, 24 Novembre-2019**

The 24th November is called the day of Victory in remembrance of a very important spiritual event which took place in 1926.

The Mother

Le 24 novembre est appelé le jour de la Victoire en souvenir d'un événement spirituel très important qui a eu lieu en 1926.

La Mère

It was the descent of Krishna into the physical.

Sri Aurobindo

C'était la descente de Krishna dans le physique.

Sri Aurobindo

The descent of Krishna would mean the descent of the Overmind Godhead preparing, though not itself actually bringing, the descent of Supermind and Ananda.

Sri Aurobindo

La descente de Krishna signifierait la descente de la Divinité surmentale qui prépare, sans l'effectuer véritablement, la descente du Supramental et de l'Ânanda.

Sri Aurobindo

...the Ashram was founded or rather founded itself in 1926.

Sri Aurobindo

... l'ashram a été fondé ou plutôt s'est fondé lui-même en 1926.

Sri Aurobindo

[In 1926] Sri Aurobindo had given me charge of the outer work because he wanted to withdraw into concentration in order to hasten the manifestation of the Supramental consciousness and he had announced to the few people who were there that he was entrusting to me the work of helping and guiding them, that I would remain in contact with him, naturally and that through me he would do the work.

The Mother

[En 1926] Sri Aurobindo m'avait donné la charge du travail extérieur, parce qu'il voulait se retirer en concentration pour hâter la manifestation de la Conscience supramentale et il avait annoncé aux quelques-uns qui étaient là qu'il me chargeait de les aider et de les guider; que je resterais en rapport avec lui naturellement, et qu'à travers moi il ferait le travail.

La Mère

There was no Ashram at first, only a few people came to live near Sri Aurobindo and practice Yoga. It was only sometime after the Mother came from Japan that it took the form of the Ashram, more from the wish of the sadhaks who desired to entrust their whole inner and outer life to the Mother than from any intention or plan of hers or of Sri Aurobindo.

Sri Aurobindo

Il n'y avait pas d'Ashram au début, seulement quelques personnes venues vivre auprès de Sri Aurobindo et pratiquer le Yoga. L'Ashram n'a pris forme que quelque temps après que (la) Mère est revenue du Japon, davantage en réponse au vœu des sâdhaks qui désiraient confier entièrement leur vie intérieure et extérieure à la Mère, que suivant une intention ou plan quelconques de sa part ou de celle de Sri Aurobindo.

Sri Aurobindo

The Message of Darshan Day, 15th August-2019

“If you have faith and confidence, it is not the human form of the guru that you worship, but the Supreme Lord who manifests through him.

Be not troubled and give yourself unreservedly to the Supreme Lord through whatever channel helps you.”

With my love and blessings

The Mother

Le Message du jour du Darshan, 15 Août-2019

<<Si vous avez la foi et la confiance, ce n'est pas la forme humaine du gourou que vous adorez, mais le Seigneur Suprême qui se manifeste à travers lui.

Ne soyez pas troublé et donnez-vous sans réserve au Seigneur Suprême, quel que soit l'intermédiaire qui vous aide.>>

Avec mon amour et bénédictions

La Mère

The Message of Darshan Day, 24th April-2019

“In the physical world, of all things it is beauty that expresses best the Divine. The physical world is the world of form and the perfection of form is beauty. She (Beauty) interprets, expresses, manifests the Eternal. Its role is to put all

manifested nature in contact with the Eternal through the perfection of form, through harmony and a sense of the ideal which uplifts and leads towards something higher.”

The Mother

Le Message du jour du Darshan, 24 Avril-2019

<<Dans le monde physique, c’est de toutes choses la beauté qui exprime le mieux Divin; le monde physique is le monde de la forme et la perfection de la forme, c’est la beauté. Elle interprète, exprime, manifeste l’Éternel. Son rôle est de mettre toute la nature manifestée en contact avec Lui par a perfection de la forme, l,harmonie, et un sens d’idéal qui élève et qui porter vers quelque chose de supérieur.>>

La Mère

The Message of Darshan Day, 21st February-2019

“If the aspiration is there in you, if the will is there in you, it is absolutely certain that sooner or later you will succeed. And I am saying this for people who live in very ordinary circumstances, less favourable perhaps than yours, but who can, even so, learn to know themselves and conquer themselves, master themselves, control themselves. Therefore, if the conditions are favourable you have a much greater chance of succeeding. One thing is always necessary, not to give up the game—for it is a great game and the result is worth the trouble of playing it through.”

The Mother

Le Message du jour du Darshan, 21 février-2019

<<Si l'aspiration est en vous, si la volonté est là en vous, il est absolument certain que, tôt ou tard, vous réussirez. Et je dis cela pour les êtres qui vivent dans des conditions tout à fait ordinaires, moins favorables peut-être que les vôtres, mais qui peuvent quand même apprendre à se connaître et à se conquérir, à se maîtriser, à se contrôler. Donc, si les conditions sont favorables, on a beaucoup plus de chances de réussir. Une chose est toujours nécessaire, de ne pas abandonner la partie—c'est un grand partie, et le résultat vaut la peine qu'on la joue jusqu'au bout.>>

La Mère

The Message of New Year-2019

2019 Bonne Année

“Day and Night constantly the Presence is there.
It is enough to turn silently inward and we detect it.

Let this experience be yours this year.
Love and blessings to my dear child.”

The Mother

<<Jour et nuit constamment la Présence est là.
Il suffit de se tourner silencieusement vers le dedans pour la percevoir.
Que ce soit ton expérience cette année.
Amour et bénédictions à mon cher enfant.>>

La Mère

The Message of Darshan Day, 24th November-2018

“Where you are? In the Mother’s presence here and close to me. Where you are going? Towards union with the Divine through dedication and service. What you are doing here? Service and self-giving to the Divine. The rest depends...on the simplicity and fullness with which you give yourself and serve.”

Sri Aurobindo

<<Où vous êtes? Dans la présence de la Mère ici et proche de moi. Où vous allez? Vers l’union avec le Divin par le dévouement et le service. Ce que vous faites ici? Service et don de soi au Divin. Le reste dépend... de la simplicité et de la plénitude avec laquelle vous vous donnez et servez.>>

Sri Aurobindo

The Message of 17th November-2018

“(Question): Sweet Mother,

Are you with us during the collective meditation at the Playground?

(Answer): Certainly, I am always there.

(Question) To benefit from it, what should we meditate on? And how?

(Answer): The method is always the same. Gather together the energies in you that are usually dispersed outside; concentrate your consciousness within, beneath the surface agitation, and establish, as far as possible a perfect quietness in your heart and head; then formulate your aspiration, if you have one, and open yourself to receive the divine force from above.”

The Mother

<<(Question): *Douce Mère,*

Es-Tu présente parmi nous pendant la méditation collective au Terrain de jeu?

(La réponse): Certainement, je suis toujours là.

(Question): *Pour en profiter, sur quoi devons-nous méditer? Et comment le faire?*

(La réponse): C'est toujours le même procédé. Rassembler les énergies qui sont généralement dispersées au-dehors. Concentrer la conscience au-dedans, en arrière de l'agitation de la surface, établir autant que possible le calme parfait dans le cœur et dans la tête, puis formuler son aspiration si l'on en a une, et s'ouvrir pour recevoir la force divine qui vient d'en haut.>>

La Mère

The Message of 24th April-2018

“Always to know her and live always in her presence.”

Sri Aurobindo

“Toujours la connaître et vivre toujours en sa présence.”

Sri Aurobindo

The Main formula of Integral Yoga:

The first formula of integral Yoga: All Life is Yoga. <<La vie tout entière est un yoga.>> or **Toute la vie est le Yoga.**

The second formula of integral Yoga: **All Yoga is compression of one's Evolution (by all possible ways of union with the Divine). Tout le yoga est la compression de l'évolution de soi.**

The third formula of integral Yoga: **All Evolution is the heightening of force of Consciousness. Toute l'évolution est l'augmentation de la force de la Conscience.**

The fourth formula of integral Yoga: **All Consciousness is (one but in action it involves in) manifold concentrated Effort (and movement of Nature to realise every possible line of Spiritual experience.)** Toute conscience est un effort concentré multiple.

The fifth formula of integral Yoga: **All Effort is the synthesis of all the wide and supple Methods. Tout effort est la synthèse de toutes les Méthodes larges et souples.**

The sixth formula of integral Yoga: **All the method is the synthesis of (central truth of all) self-discipline**

The seventh formula of integral Yoga: **The practice of all self-discipline leads to continuous union with the Self. La pratique de toute discipline personnelle conduit à une union continue avec le Soi**

The eighth formula of integral Yoga: **All Dispensable self-disciplines are (termed as Psycho-physical methods, which mean) to pursue inner development with the help of outer aid, support. Toute autodisciplinaire**

consiste à poursuivre le développement intérieur avec l'aide extérieure, le soutien.

The ninth formula of integral Yoga: All Indispensable self-disciplines are (termed as Psychic, Spiritual and Supramental methods which mean) to pursue inner development without the support of any outer aid. Toutes les autodisciplines indispensables sont de poursuivre un développement intérieur sans l'aide d'une aide extérieure

The tenth formula of integral Yoga: All Dispensable self-disciplines are used to subordinate the all Indispensable self-discipline. Toutes les autorisations disciplinaires sont utilisées pour subordonner l'autodiscipline indispensable à tous.

The First Lesson:

Bonjour maman.	Good morning Mother.
Bonjour ma.	Good morning Maa.
Bonjour Monsieur.	Good morning Sir.
Bonjour frère.	Good morning brother.
Bonjour ma soeur.	Good morning my sister.
Mon petit.	My little one.
De rein.	You are welcome.
Non	no
Suis	am
Oui	yes
Et	and
Je	I
Vous,	you
Votre,	your
Mercy beau coup.	Thank you very much.
Comment ca va?	How are you doing?
Bonne nuit.	good night.
Desole	sorry
Au revoir	good-bye
À demain	see you tomorrow
D'accord	agreed
Bonjour	good morning
Bienvenue	Welcome
Ca va bien	It is going well
A' bien tot	see you soon
A' plus tard	See you later
Pardon	excuse me
Il y a / il y a	ago/there are
Un (musculine)	a

S'il vous plait	please
Merci	Thank you
Garson	boy
Salut	bye, hello
S'il te plait	if you please
Si	if
Ca va	I am doing well
Livre	book
Menu	menu
Ils	they
Lit	bed
Le (masculine)	the
Y, Là	There
Ici	here
Ecris	write
Ecrivent	write
Lisons	read
Journal	News paper
Riches	rich
où	Where
Noël	Christmas
Main	Hand
Pieds	feet
Œil	eye
Oreille	ear
Nez	nose

The Mother translated following line of Savitri, “And never lose the **white** spiritual touch”¹⁰ as “Sans jamais perdre **le blanc** contact de l’Esprit.”¹¹

la couleur	The colour
blanc	white
jaune	yellow
vert	green
le violet	purple
le rouge	the red
le noir	the black
le marron	the brown
la rose	the pink

“A huge chameleon **gold** and **blue** and **red**
Turning to **black** and **grey** and lurid **brown**,”

<<Un énorme caméléon **d'or**, de **bleu** et de **rouge**
 Se tournant vers **le noir** et **le gris** et lugubre **brun**,>>
 Savitri- book-2, canto-10

“The *pancha bhutas*, mind (with its ten sense organs), reason, ego, this is My **eight fold** divided Nature, *Apara-prakriti*.” The Gita-7.4

“The indiscriminate unmanifest Energy; the five elemental state of matter; the ten senses and the one (mind), intelligence and ego; the five objects of senses; these 24 elements are the constitution of *Kshetra*, Field, *Para* and *Apara-prakriti*. *Apara-prakriti*'s **seven deformations**, *vicaras*, are liking and disliking, pleasure and pain, lower consciousness, collocation and persistence.” The Gita-13.6, 7

Five objects of Sense, *Pancha tanmatras*:

le son	sound
le contact, le toucher	touch
le goût	taste
la vue	sight
la odeur	smell

Five states of Matter, *Pancha bhuta*

la terre	Earth
las eau	Water
les air	Air
la lumière	Light
Éther	Ether

“I am taste in the waters, sound in ether, scent in earth, energy of light in fire,” and, it may be added for more completeness, touch or contact in the air.”

CWSA/19/Essays on the Gita-272

Five actionable sense organ, *Pancha Karmendriyas*:

le discours	speech,
la locomotion	locomotion,
la saisie des choses	the seizing of things,
la éjection	ejection
la generation	generation

Five Knowledge based sense organs, *Pancha Jnanedriyas*:

la oreille	ear, <i>srotram</i> ,
œil	eye, <i>chakhuh</i> ,
la langue	tongue, <i>rasanam</i> ,
le toucher	sense of touch, <i>sparsanam</i>

Some French alphabets not used in English language: Â, É, Ê, Æ, Ô, â, à, ç, é, è, ê, ë, î, ï, œ, û, ô, ö, ù,

Important Guidelines from The Mother's *'Prayers and Meditations'*:

“In my case it was from the age of twenty to thirty that I was concerned with French (before twenty I was more involved in vision: painting; and sound: music), but as regards language, literature, language sounds (written or spoken), it was approximately from twenty to thirty. The *Prayers and Meditations* were written with that rhythm. If I stayed in an ordinary consciousness I would get the knack of that rhythm—but now it does not work in that way, it won't do!”¹⁴

The Mother

“People are getting restless, they want to publish a complete collection of my talks—in English. “Calm down!” I told them. “I don't want any of this; we will publish a French edition later, when it's ready.”

I don't want English. I don't want English! And more and more, I don't want English. For instance, the English translation of *Prayers and Meditations* is out of print and they wanted to reprint it. I said no: “If you want, you can reprint what Sri Aurobindo HIMSELF translated (there is not much, just a thin volume.). That, yes, because Sri Aurobindo translated it.” But even at that, it is not the same thing as my text—it's Sri Aurobindo's, not mine.

Prayers and Meditations came to me, you know—it was dictated each time. I would write at the end of my concentration, and it didn't pass through the mind, it just came—and it obviously came from someone interested in beautiful form. I used to keep it under lock and key so nobody would see it. But when I came here Sri Aurobindo asked about it, so I showed him a few pages and then he wanted to see the rest. Otherwise I would have always kept it locked away. I destroyed whatever was left—there were five thick volumes in which I had written every single day: the outcome of my concentrations. So I chose which parts would be published (Sri Aurobindo helped in the choice), copied them out, and then I cut the pages up and had the rest burned.

That's a shame!

There are a few original fragments left from what was published – I distributed almost all of them; the ink has faded, it's practically white. I burned everything.

It's really a shame.

It wasn't written for anyone and wasn't meant to be read. I showed it to Sri Aurobindo because he was speaking of certain things and I said, “Ah, yes, that's the experience I had in....” Then I showed him my notebook for that date (there was something written for each day).

Five thick notebooks, year after year.... Even here I kept on writing for a while. I wrote a lot in Japan.

Anyway, everything of general interest was kept. But that's why there are gaps in the dates, otherwise it would be continuous – it was monumental, you know!

It's only here that people started wanting to keep and keep and keep. (*Mother makes a gesture of throwing everything over her shoulder.*) The world is moving fast, the world is moving fast, fast, fast – why keep anything?

(silence)

So I've said that if people want to read what I have written (of course I have written certain things in English, like *Conversations with the Mother*, which I later rewrote in French – not exactly in the same way, but nearly; so that's all right, it's written in English) ... but those who want to read me, well, let them learn French, it won't do them any harm!

French gives a precision to thought like no other language.

You should obviously be read in French.

Because it's something else altogether. Untranslatable, not the same mentality! Like French humor and English humor – they're far, far apart ... so far apart that they're usually impervious to each other!"¹⁶

The Mother

“Question: When I read the Mother’s “Prayers” and “Conversations” I often feel as if I come in contact with her consciousness. This makes me think whether it is possible by reading her books to make one’s consciousness so intense as to identify it with hers and as a result to elevate the vital and other parts also.

Answer: 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.”

Sri Aurobindo
21.08.1935

“How many times a day, still, I act without my action being consecrated to Thee; I at once become aware of it by an indefinable uneasiness which is translated in the sensibility of my body by a pang in my heart.” 2.11.1912

<<Que de fois par jour, encore, j’agis sans que mon acte Te soit consacré, je m’en aperçois tout de suite à un malaise indéfinissable qui se traduit dans ma sensibilité corporelle par un serrement de cœur.>> Le 2 Novembre 1912

“Yet I know that this state of union is poor and precarious compared with that which it will become possible for me to realise tomorrow, and I am as yet far, no doubt very far, from that identification in which I shall totally lose that notion of “I”, or that “I”, which I still use in order to express myself, but which is each

time a constraint, like a term unfit to express the thought that is seeking for expression.” 19.11.1912

<<Pourtant je sais que cet état d’Union est miserable et précaire à côté de celui qui’il me sera possible de réaliser demain, et que je suis loin encore, très loin sans doute, de cette *Identification* où je perdrai totalement la notion du <<je>>, de ce <<je>> que j’imploie encore pour m’exprimer, mais qui, à chaque fois, est une gêne, comme un terme impropre à exprimer la pensée qui veut s’exprimer.>> Le 19 Novembre 1912

“A TEACHING can be profitable only if it is perfectly sincere, that is, if it is lived while it is being given, and words often repeated, thoughts expressed frequently can no longer be sincere...” 12.01.1914

<<Un enseignement ne peut être profitable que s’il est parfaitement sincère, c’est-à-dire s’il est vécu au moment où il est donné, et les mots souvent redits, les pensées souvent exprimées ne peuvent plus être sincères...>> Le 12 Janvier 1914

“I saw clearly that no rule was vast and supple enough to be perfectly adapted to Thy law, and that the only true solution was to be always in communion with Thee, so that it could be **adapted perfectly** to all the infinite variety of circumstances.” 07.02.1914

“Lord, very humbly I pray to Thee that I may be equal to my task, that nothing in me, conscious or unconscious, may betray Thee by neglecting to serve Thy sacred mission.”

The Mother

Prayers and Meditations-20.02.1914

"Seigneur, très humblement, je prie pour être à la hauteur de ma tâche, que rien en moi, conscient ou non, ne Te trahisse en négligeant de servir Ta mission sacrée."

La Mère

Prières et Méditations-20.02.1914

“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**. 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**.” The Mother/Prayers & Meditations/17th May, 1914,

“To retrace the path in all innocence as though one had never travelled it, is the true purity, the perfect sincerity—the sincerity that brings an uninterrupted progress, growth, an integral perfectioning.” The Mother/Prayers & Meditations/20th August, 1914,

“If the human individual Thou hast chosen as Thy **centre of action and Thy **intermediary** meets with few obstacles, few misunderstandings and little hatred, it means that Thou has entrusted to him a **limited mission** without any intensity. It is**

in the **narrow circle** of already prepared men of goodwill that he will act and not upon the chaotic and confused mass of terrestrial substance.” The Mother/Prayers & Meditations/15th November, 1914,

Important Formulas from Sri Aurobindo’s ‘The Synthesis of Yoga’:

“The translation (of The Synthesis of Yoga) seems to come spontaneously: that is English, this is French—sometimes very different, sometimes very close. It was rather interesting, for you know that Sri Aurobindo was strongly drawn to the structure of the French language (he used to say that it created a far better, far clearer and far more forceful English than the Saxon structure), and often, while writing in English, he quite spontaneously used the French syntax. When it is like that, the translation adopts naturally—you get the impression that it was almost written in French. But when the structure is Saxon, what used to happen is that a French equivalent would come to me; but now it is almost as if something were directing: ‘That is English, this is French.’”¹⁵

The Mother

“To be perpetually reborn is the condition of a material immortality.”
CWSA/23/The Synthesis of Yoga-5

<<Renaître perpétuellement, telle est la condition de l’immortalité matérielle.>> La Synthèse des Yogas-9

“Certainly, this is no short cut or easy sadhana. It requires a colossal faith, an absolute courage and above all an unflinching patience.” 46

<<Certainment, ce n’est pas un raccourci ni un sâdhanâ facile. Il y faut une foi immense, un courage absolu, et par-dessus tout, un patience à toute épreuve.>> La Synthèse des Yogas-59

“Therefore this path is at once the most difficult imaginable and yet, in comparison with the magnitude of its effort and object, the most easy and sure of all.” 46

<<C’est pourquoi ce chemin est le plus difficile qu’on puisse imaginer; et pourtant, si l’on songe à la grandeur et à l’ampleur de sa tentative et de son but, il est le plus facile et le plus sûr de tous.>> La Synthèse des Yogas-59

“In a sense, therefore, **each man in this path has his own method of Yoga.**” 46

<<Par conséquent, on peut dire que chaque homme sur le chemin du yoga suit sa propre méthode.>> La Synthèse des Yogas-60

“The promise of the Divine Being in the Gita will be the anchor of its resolution, “Abandon all dharma and take refuge in Me alone; I will deliver thee from all sin and evil; do not grieve.” 706

<<<<La promesse de l'Être Divin dans la Gitâ sera l'ancre de sa résolution:
 <<Abandonne tous les *dharmas* et prends refuge en Moi seul; je te délivrerai de
 tout péché et de tout mal, ne t'afflige point.>>>> 196

Some French alphabets not used in English language: Â, À, É, Ê, Ô, â, à, ç, é,
 è, ê, ë, ì, î, œ, û, ô, ö, ù,

**New French word learned from Sri Aurobindo's 'The Mother' book in French
 'La Mère:**

Chapter-I

Two powers	deux pouvoirs
Their	leur
The great	la grande
Difficult	difficile
Aim	but
Endeavour	effort
From below	d'en bas
From above	d'en haut

Chapter-II

Aspiration	aspiration
Rejection	rejet
Surrender	don de soi
Vigilant	vigilante
Constant	constante
Unceasing	incessante
The mind's will	la volonté du mental
The heart' seeking	la recherché du cœur
Lower nature	la nature inférieure
Rejection of mind's ideas	le rejet des idées
Opinions	opinions
Preference	préférences
Habits	habitudes
Constructions	constructions
Desires	désirs
Demands	revendications
Cravings	envie
Sensations	sensations
Passions	passions
Selfishness	égoïsme
Pride	orgueil
Arrogance	arrogance
Lust	luxure
Greed	avidité

Jealousy	jalousie
Envy	
hostility to the Truth	hostilité à (envers) la Vérité
stupidity	stupidité
doubt	doute
disbelief	incrédulité
obscurity	obscurité
obstinacy	obstinaion
pettiness	sa petitesse
laziness	sa paresse
unwillingness to change,	

Chapter-III

Walk	traverser
Fear	crainte
Peril	péril
Disaster	désastre
Grace	la Grâce
Faith	de foi
Sincerity	de sincérité
Surrender	de soumission
Ambition	l'ambition
Pride	l'orgueil
Vanity	la vanité
Mental arrogance	l'arrogance mentale
Vital self-will	l'entêtement vital
Personal demand	les exigences personnelles
Purity	la pureté
Force	la force
Light	la lumière
Wideness	l'ampleur
Calm	le calme
Ananda	l'Ânanda
Mind	mental
Life	vie
Body	corps
Protection	la protection
Fear	craindre

Chapter-IV

Money	L'argent
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supramentale descendant d'en haut et ouvrant le passage d'en bas, qui pourra se saisir victorieusement de la Nature physique et annihiler ses difficultés.... (1) Il faut un don de soi total et sincère, une ouverture de soi tournée exclusivement vers le Pouvoir divin, (3) un choix constant et intégral de la Vérité qui descend, (4) un constant et intégral rejet du mensonge des Puissances et des Apparences mentales, vils et physiques qui gouvernent encore la Nature terrestre.>>

“The surrender must be total and seize all the parts of the being. It is not enough that the psychic should respond and the higher mental accept or even the inner vital submit and the inner physical consciousness feel the influence. There must be in no part of the being, even the most external, anything that hides behind doubts, confusions and subterfuges, anything that revolts or refuses.”

<<Le don de soi doit l'être total et s'étendre à toutes les parties de l'être.

“Four great Aspects of the Mother, four of her leading Powers and Personalities have stood in front in her guidance of this Universe and in her dealings with the terrestrial play.” 37

<<Quatre grands Aspects de la Mère, quatre des ses Personnalités et Pouvoirs principaux ont pris la tête pour guider cet univers et conduire le jeu terrestre.>> 29

“(1) One is her personality of calm wideness and comprehending wisdom and tranquil benignity and inexhaustible compassion and sovereign and surpassing majesty and all-ruling greatness.”

<<L'un est sa personnalité de calme étendue, de sagesse compréhensive, de bienveillance tranquille, de compassion inépuisable, de majesté souveraine et sans égale, et de grandeur qui gouverne tout.>>

“(2) Another embodies her power of splendid strength and irresistible passion, her warrior mood, her overwhelming will, her impetuous swiftness and world-shaking force.”

<<L'autre personnifie son pouvoir de splendide énergie et d'irrésistible passion, son humeur guerrière, sa volonté écrasante, sa rapidité impétueuse et sa force qui secoue le monde.>>

“(3) A third is vivid and sweet and wonderful with her deep secret of beauty and harmony and fine rhythm, her intricate and subtle opulence, her compelling attraction and captivating grace.”

(4) The fourth is equipped with her close and profound capacity of intimate knowledge and careful flawless work and quiet and exact perfection in all things. Wisdom, Strength, Harmony, Perfection are their several attributes and it is these powers that they bring with them into the world, manifest in a human disguise in their *Vibhutis* and shall found in the divine degree of their ascension in those who can open their earthly nature to the direct and living influence of the Mother.' 37-39

“The Mother’s power and not any human endeavour and tapasya can alone rend the lid and tear the covering and shape the vessel and bring down into this world of obscurity and falsehood and death and suffering Truth and Light and Life divine and the immortal’s Ananda.”

<<Seule la puissance de la Mère, et non quelque effort ou tapasyâ humaine, peut briser le couvercle, déchirer le voile, façonner le vaisseau et faire descendre en ce monde d’obscurité, de mensonge, de morte et de souffrance, la Vérité, la Lumière, la Vie divine et l’ Ânanda des immortels.>>

"Le pouvoir de la mère et non pas toute l'activité humaine et peut à lui seul rend le tapasya et déchirer le couvercle couvrant et la forme du bateau et faire tomber dans cette parole de l'obscurité et le mensonge et la mort et la souffrance la vérité et la lumière et la vie divine et l'Ananda l'immortel."

Different parts of our body:

Tête	Head
Cou	Neck
Épaule	Shoulder
Poitrine	Chest
Bras	Arms
Ventre	Belly
Taille	Waist
Coude	Elbow
Poignet	Wrist
Main	Hand
Doigt	Finger
Paume	Palm
Cuisse	Thigh
Jambe	Leg
Le genou	Knee
Cheville	Ankle
Doigt de pied	Toe

Talon	Heel
Pied	Foot
Cheveux	Hair
Les yeux	Eyes
Oreilles	Ears
Nez	Nose
Les dents	Teeth
Des joues	Cheeks
Lèvres	Lips
Langue	Tongue
Menton	Chin

Family members of the house:

Grand-père	Grandfather
Grand-mère	Grandmother
Père	Father
Mère	Mother
Frère	Brother
Sœur	Sister
Oncle	Uncle
Tante	Aunt
Cousin	Cousin

Master Formula of the book ‘The Life Divine’:

1, ‘The **earliest formula** of Wisdom promises to be its last, --God, Light, Freedom, Immortality.’ 4

2, ‘These persistent ideals (God, Light, Freedom and Immortality) of the race are at once the contradiction of its normal experience and the affirmation of higher and deeper experiences which are abnormal to humanity and only to be attained, in their organized entirety, by a revolutionary individual effort or an evolutionary general progression... To the ordinary material intellect which takes its present organisation of consciousness for the limit of its possibilities, the direct contradiction of the unrealised ideals with the realised fact is a final argument against their validity. But if we take more deliberate view of the world’s workings, that direct opposition appears rather as a part of Nature’s **profoundest method** and the seal of her completest sanction.’ 4

3, ‘For all problems of existence are essentially problems of harmony.’ 4

4, ‘For if **evolution is the progressive manifestation by Nature** of that which slept or worked in her, involved, it is also the overt realization of that which she secretly is.’ 6

5, ‘Nor is this, even, enough to guard us against a recoil from life in the body unless, with *the Upanishads*, perceiving behind their appearances the identity in essence of these two extreme terms of existence, we are able to say in the very

language of those ancient writings, “Matter also is Brahman”, and to give its full value to the vigorous figure by which the physical universe is described as the external body of the Divine Being.’ 9

6, ‘A certain kind of Agnosticism is the final truth of all knowledge. For when we come to the end of whatever path, the universe appears as only a **symbol** or an appearance of an unknowable Reality which translates itself here into different system of values, physical values, vital and sensational values, intellectual, ideal and spiritual values. The more That becomes real to us, the more it is seen to be always beyond defining thought and beyond formulating expression. “Mind attains not there, nor speech.” (Kena Upanishad: 1.3) And as yet it is possible to exaggerate, with the Illusionist, the unreality of the appearance, so it is possible to exaggerate the unknowableness of the Unknowable.’ 14-15

7, “The Unknown is not the Unknowable; (Others is That than the Known; also it is above the Unknown. -Kena Upanishad: 1.3) it need not remain the unknown for us, unless we choose ignorance or persist in our first limitations. For all things that are not unknowable, all things in the universe, there correspond in that universe **faculties** which can take cognizance of them, and in man, the microcosm, these faculties are always existent and at a certain stage **capable of development**. We may choose not to develop them; where they are partially developed, we may discourage and impose them a kind of atrophy. But, fundamentally, all possible knowledge is knowledge within the power of humanity. And since in man there is inalienable impulse of Nature towards self-realisation, no struggle of the intellect to limit the action of our capacities within a determined area can ever prevail. When we have proved Matter and realized its secret capacities, the very knowledge which has found its convenience in that temporary limitation, must cry us, like the **Vedic Restrainers**, “Forth now and push forward also in other fields.” 15-16

8, ‘...it is difficult to suppose that Mind, Life and Matter will be found to be anything else than one Energy triply formulated, the triple world of the Vedic seers. Nor will the conception then be able to endure of a brute material Force as the mother of Mind. The Energy that creates the world can be nothing else than a Will, and **Will is only consciousness** applying itself to a work and a result.’ 17

9, ‘And what is its will in Man if not a will to unending Life, to unbounded Knowledge, to unfettered Power?...The idea of limit, of the impossible begins to grow a little shadowy and it appears instead that **whatever man constantly wills, he must in the end be able to do; for the consciousness in the race eventually finds the means. It is not in the individual that this omnipotence expresses itself, but the collective Will of mankind that works out with the individual as a means**. And yet when we look more deeply, it is not any conscious Will of collectivity, but a **superconscious Might that uses the individual as a centre and means**, the collectivity as a condition and field. What is this but the God in man, the infinite Identity, the multitudinous Unity, the Omniscient, the Omnipotent, who having made man in His own image, with the ego as a centre of

working, with the race, the collective *Narayana*, the *visvamanava* as the mould and circumscription, seeks to express in them some image of the unity, omniscience, omnipotence which are the self conception of the Divine?' 17-18
10, 'The last knot of our bondage is at that point where the external draws into oneness with the internal, the machinery of ego itself becomes subtilised to the vanishing-point and **the law of our action** is at last unity embracing and possessing multiplicity and no longer, as now, multiplicity struggling towards some figure of unity.' 18-19

(This exercise will continue)

OM TAT SAT

References:-

- 1: The Mother's Agenda-3/347,
- 2: The Mother's Agenda-10/417,
- 3: The Mother's Agenda-4/131,
- 4: "Fabulous experiences. A gold *Krishna* came. During the *Darshan* I was gone, perhaps everywhere: no more physical centre! **Annul oneself so that the Supreme Lord may be.**" The Mother's Agenda-1/358-59,
- 5: The Mother's Agenda-4/110-111,
- 6: "The first word (*Om*) represents: the supreme invocation, the invocation to the Supreme. The second word (*Namo*) represents: total self-giving; perfect surrender. The third word (*Bhagavateh*) represents: the aspiration, what the manifestation must become-Divine." The Mother's Agenda-6/29,
- 7: "Consent to be nothing and none, dissolve Time's work,
Cast off thy mind, step back from form and name.
Annul thyself that only God may be." Savitri-538,
- 8: The Mother's Agenda-6/273,
- 9: "The formula OM, Tat, Sat, is, it says, the triple definition of the Brahman, by whom the Brahmanas, the Vedas and sacrifices were created of old and in it resides all their significance. Tat, That, indicates the Absolute. Sat indicates the supreme and universal existence in its principle. OM is the symbol of the triple Brahman, the outward-looking, the inward or subtle and the superconscient causal Purusha. Each letter A, U, M indicates one of these three in ascending order and the syllable as a whole brings out the fourth state, Turiya, which rises to the Absolute." The Gita-17.23, Essays on the Gita-493,

- 10: Savitri-655
- 11: The Mother's Agenda-6/89,
- 12: "From the **beginning** even it is possible to have this closest relation of the lover and beloved, but it will not be as exclusive for the integral Yogin as for certain purely ecstatic ways of *Bhakti*. It will from the **beginning** take into itself something of the hues of the other relations, since he follows too knowledge and works and has need of the Divine as teacher, friend and master." CWSA-24/The Synthesis of Yoga-604,
- 13: The Mother's Agenda/4/215-216,
- 14: The Mother's Agenda/4/41,
- 15: The Mother's Agenda/2/55-56,
- 16: The Mother's Agenda/3/346,
- 17: SABCL/25/The Mother-368-369,
- 18: "A psychic fire within must be lit into which all is thrown with the Divine Name upon it. In that fire all the emotions are compelled to cast off their grosser elements and those that are undivine perversions are burned away and the others discard their insufficiencies, till a spirit of largest love and a stainless divine delight arises out of the flame and smoke and frankincense. It is the **divine love** which so emerges that, extended in inward feeling to the Divine in man and all creatures in an active universal equality, will be more potent for the perfectibility of life and a more real instrument than **the ineffective mental ideal of brotherhood** can ever be." CWSA/23/The Synthesis of Yoga-166,
- 19: Savitri-491,
- 20: "Instead of taking the attitude of servant and instrument of which *Sri Aurobindo* speaks in what I have just read to you, they (the four attributes of the Divine) naturally took the attitude of the master, and this mistake—as I may call it—was the first cause, the essential cause of all the disorder in the universe." **The Mother**/The Mother's Centenary Works (second edition)/9/207, "The sword has a joy in the battle-play, the arrow has a mirth in its hiss and its leaping, the earth has a rapture in its dizzy whirl through space, the sun has the royal ecstasy of its blazing splendours and its eternal motion. O thou self-conscious instrument, take thou too the delight of thy own appointed workings." *The Supramental Manifestation*, SABCL, Vol-16/p-288,
- 21: The Mother's Agenda/July-6, 1963,
- 22: The Mother's Agenda- **July 4, 1961**,
- 23: CWSA/23/The Synthesis of Yoga-67,
- 24: "Reared with my (*Satyavan*) natural brothers in her house." Savitri-404
- 25: "Thou (*Savitri*) shalt not shrink from any brother soul." Savitri-701,
- 26: The Mother's Agenda/18th February-1967,

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