

A full-page background image of a sunset over the ocean. The sun is a bright, glowing orb positioned slightly to the right of the center, partially obscured by dark, textured clouds. A long, shimmering path of light reflects the sun's glow across the water's surface, extending from the horizon to the bottom of the frame. The sky is a gradient of warm orange and yellow tones, with wispy clouds scattered throughout.

All India Magazine

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**HERALDING
THE NEW DAWN**

ALL INDIA MAGAZINE

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Heralding the New Dawn

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

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New Year is a convention and yet one that can be turned to practical advantage by using it as an occasion to start afresh in our seekings and strivings and as a complimentary movement, to get rid of the burdensome past that prevents us from advancing. It is a day to set our agenda for the future. That is how the Mother ushered in the New Year with Her divine music and divine messages that were a foreseeing of things to come. It was a hint given to the aspirants of a higher life about the possibilities and the difficulties that await us in the coming year; more importantly the attitude we must keep towards the future that is drawing near us. We reproduce in this issue the New Year messages given by the Mother along with the explanations for some of them. Messages with explanations are excluded from the initial list of messages but added in the next section. May each day, each month, each year bring us closer and closer to Her who is All-Glory, All-Beauty, All-Knowledge, All-Power, All-Bliss.

Two New Year Prayers

December 29, 1913

O Lord, grant that this collective convention of the ending year be for us also the occasion to put an end to a whole lot of bonds and attachments, illusions and weaknesses which have no longer any purpose in our lives. At every moment we must shake off the past like falling dust, that it may not soil the virgin path which, at every moment also, is opening before us.

May our mistakes, acknowledged and rectified within us, be no more than vain mirages powerless to bring any consequences and, pressing our foot down firmly upon all that no longer should exist, on all ignorance, all obscurity, all egoism, may we take our flight boldly towards wider horizons and intenser light, a more perfect compassion, a more disinterested love. . . . towards Thee.

I hail Thee, O Lord, Master of our life, and I want to proclaim Thy reign over all the earth.

CWM 1: 42



Power of Collective Aspiration

*A harmonious collective
aspiration can change
the course of
circumstances.*

Botanical name: Hoya carnosa

January 1, 1914

To Thee, supreme Dispenser of all boons, to Thee who givest life its justification, by making it pure, beautiful and good, to Thee, Master of our destinies and goal of all our aspirations, was consecrated the first minute of this new year.

May it be completely glorified by this consecration; may those who hope for Thee, seek Thee in the right path; may those who seek Thee find Thee, and those who suffer, not knowing where the remedy lies, feel Thy life gradually piercing the hard crust of their obscure consciousness.

I bow down in deep devotion and in boundless gratitude before Thy beneficent splendour; in the name of the earth I give Thee thanks for manifesting Thyself; in its name I implore Thee to manifest Thyself ever more fully, in an uninterrupted growth of Light and Love.

Be the sovereign Master of our thoughts, our feelings, our actions.

Thou art our reality, the only Reality.

Without Thee all is falsehood and illusion, all is dismal obscurity.

In Thee are life and light and joy.

In Thee is supreme Peace.

CWM 1: 43

Love from the Divine

*A vibration of love
that the Supreme
directs upon a
particular point
(a person or thing).
Botanical name: Rosa*



NEW YEAR MESSAGES

1933

Let the birth of the new year be the new birth of our consciousness.

Leaving the past far behind us, let us run towards a luminous future.

1934

Lord, the year is dying and our gratitude bows down to Thee.

Lord, the year is reborn, our prayer rises up to Thee.
Let it be for us also the dawn of a new life.

1935

We surrender to Thee this evening all that is artificial and false, all that pretends and imitates. Let it disappear with the year that is at an end. May only what is perfectly true, sincere, straight and pure subsist in the year that is beginning.

CWM 15: 165

1936

O Lord! Grant that this year may be the year of Thy Victory. We aspire for a perfect faithfulness which would make us worthy of it.

1937

Glory to Thee, O Lord, who triumphest over every obstacle!

Grant that nothing in us may be an impediment to Thy work.

CWM 15: 165

1938

Lord, grant that everything in us may be ready for Thy Realisation. On the threshold of the new year we bow down to Thee, O Lord, Supreme Realiser.

1939

Will be the year of purification.

O Lord, all those who take part in the divine work implore Thee that by a supreme purification they may be liberated from the domination of the ego.

1940

A year of silence and expectation...

Let us find, O Lord, our entire support in Thy Grace alone.

CWM 15: 166

1941

The world is fighting for its spiritual life menaced by the rush of hostile and undivine forces.

Lord, we aspire to be Thy valiant warriors so that Thy glory may manifest upon the earth.

1942

Glory to Thee, O Lord, conqueror of every foe!

Give us the power to endure and share in Thy victory.

1943

The hour has come when a choice has to be made, radical and definitive.

Lord, give us the strength to reject falsehood and emerge in Thy truth, pure and worthy of Thy victory.

This is no question of general theory; it belongs to the actuality of things. The Asura is the force of falsehood, antidivine, which reigns as sovereign over the physical world; his influence is felt everywhere, it is in everything in Matter. But the time has now come when the separation, the purification, can be made, the falsehood, the Asuric influence, rejected and there can be an exclusive living in the Divine Truth.

CWM 15: 176

1944

O Lord, the world implores Thee to prevent it from falling back always into the same stupidities.

Grant that the mistakes recognised may never be renewed.

Grant lastly that its actions may be the exact and sincere expression of its proclaimed ideals.

CWM 15: 167

1945

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

O Lord, it is for this perfect truthfulness that we aspire.

CWM 15: 168

1946

Lord, it is Thy Peace we would have and not a vain semblance of peace, Thy Freedom and not a semblance of freedom, Thy Unity and not a semblance of unity. For it is only Thy Peace, Thy Freedom and Thy Unity that can triumph over the blind violence and the hypocrisy and falsehood that still reign upon earth.

Grant that those who so valiantly struggled and suffered for Thy Victory, may see the true and genuine results of that victory realised in the world.

CWM 15: 168

1947

At the very moment when everything seems to go from bad to worse, it is then that we must make a supreme act of faith and know that the Grace will never fail us.



1947

At the very moment when everything seems to go from bad to worse, it is then that we must make a supreme act of faith and know that the Grace will never fail us.

CWM 15: 168-69

The hours before the dawn are always the darkest.
The servitude just before freedom comes is the most painful of all.

But in the heart endowed with faith burns the eternal flame of hope which leaves no room for discouragement.

CWM 15: 177

1948

Forward, for ever forward!
At the end of the tunnel is the light...
At the end of the fight is the victory!

1949

Lord, on the eve of the new year I asked Thee what I must say.

Thou hast made me see two extreme possibilities and given me the command to keep silent.

1950

Don't speak. Act.
Don't announce. Realise.

CWM 15: 169

1957

*Lord, we are upon earth to accomplish
Thy work of transformation. It is our
sole will, our sole preoccupation. Grant
that it may be also our sole occupation
and that all our actions may help us
towards this single goal.*



1951

Lord, we are upon earth to accomplish Thy work of transformation. It is our sole will, our sole preoccupation. Grant that it may be also our sole occupation and that all our actions may help us towards this single goal.

CWM 15: 169

1952

O Lord, Thou hast decided to test the quality of our faith and to pass our sincerity on Thy touchstone. Grant that we come out greater and purer from the ordeal.

1953

Lord, Thou hast told us: Do not give way, hold tight. It is when everything seems lost that all is saved.

CWM 15: 170

1954

My Lord, here is Thy advice to all, for this year:

“Never boast about anything, let your acts speak for you.”

CWM 15: 170

1955

*No human will can finally
prevail against the Divine's Will.
Let us put ourselves deliberately and
exclusively on the side of the Divine,
and the Victory is ultimately certain*



1955

No human will can finally prevail against the Divine's Will. Let us put ourselves deliberately and exclusively on the side of the Divine, and the Victory is ultimately certain.

CWM 15: 171

1957

*A Power greater than that of Evil
can alone win the victory. It is not
a crucified but a glorified body
that will save the world.*



1957

A Power greater than that of Evil can alone win the victory.

It is not a crucified but a glorified body that will save the world.

CWM 15: 172

1958

*O Nature, Material Mother,
thou hast said that thou
wilt collaborate and there
is no limit to the splendour
of this collaboration*



O Nature, Material Mother, thou hast said that thou wilt collaborate and there can be no limit to the splendour of this collaboration.

CWM 15: 173

1960

To know is good,
to live is better,
to be, that is perfect.

1962

We thirst for perfection. Not this human perfection which is a perfection of the ego and bars the way to the divine perfection.

But that one perfection which has the power to manifest upon earth the Eternal Truth.

CWM 15: 173-74

1963

Let us prepare for the Hour of God.

1964

Are you ready?

CWM 15: 174

1966

Let us serve the Truth

What is the Truth?

He who wants sincerely to serve the Truth, will
know the Truth.

CWM 15: 179

1968

Remain young, never stop striving towards
perfection.

CWM 15: 175

1971

Blessed are those who take a leap towards
the Future.

CWM 15: 175

1972

Let us all try to be worthy of
Sri Aurobindo's centenary.

CWM 15: 176



The red lotus is the flower of Sri Aurobindo, but specially for his centenary we shall choose the blue lotus, which is the colour of his physical aura, to symbolise the centenary of the manifestation of the Supreme upon earth.

Nymphaea caerulea, known primarily as blue lotus (or blue Egyptian lotus), but also blue water lily (or blue Egyptian water lily), and sacred blue lily, is a water lily in the genus Nymphaea. Like other species in the genus, the plant contains the psychoactive alkaloid aporphine (not to be confused with apomorphine). It was known to the Ancient Egyptian civilizations.

Comments on Some New Year Messages

The wonderful world of delight (1961)

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

Is "this wonderful world of delight" the same as the Supramental New World that was born on 29 February 1956, or is it different? Since You have spoken of it as the "world of delight" it cannot be merely the Delight or Ananda of the Supramental World already born. Does it mean that, after the manifestation of the Supramental World, now one more new world is "waiting at our gates for our call" to manifest on earth?

It has always been waiting, since the beginning of the creation.

Is this world the world of Ananda which, in the hierarchical gradation of the planes of existence, is situated above the world of Supermind? If so, does it mean that after six years of its birth the Supramental World is now sufficiently well-established on earth to make the manifestation of a still higher world possible?

Not necessarily.

The above question arises because, according to Sri Aurobindo, the Ananda plane cannot manifest in the earthly evolution until the Supramental is well-established in it.

This is absolutely evident.

What is meant by “waiting at our gates”? Does it mean that it has come down up to the subtle physical plane?

I did not specify what gates they are.

“Waiting at our gates for our call, to come down upon earth...” —does this mean that it will not come down upon earth until it is called?

Certainly not.

What is the best way of calling down this world of delight?

Understand and be sincere.

Have the printed copies of Your five photographs, with a significance given to each, which You distributed on 21 January 1961, anything to do with the calling down of the world of delight? If they are given as an aid to call, how best to make use of them for the purpose?

Each one must find that for himself.

Will it be helpful to call down this world if Your Message itself is converted into an invocation and repeated in silent concentration as follows: “O wonderful world of delight waiting at our gates for our call, come down upon earth...”

For those who spontaneously feel like doing it, it will be helpful.

There is always something — many things — left unsaid.

CWM 15: 177 - 179

To work for the future (1970)

*The world is preparing for a big change.
Will you help?*

*How should we help the big change in the world, about which
your New Year's Message speaks?*

The best way of helping is to let the Consciousness that has
come down upon earth work in you for transformation.

*

What is it "to work for the Future"?

To begin with, not to stick to the old habits individual and
national.

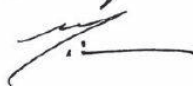
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May this year be a year of luminous peace in the joy that
comes from true kindness — the human child of Divine
Compassion.

Let us hope also that this year will not pass without
bringing us together once more.

CWM 15: 181-82

*Let the Dawn of
the New Year be
for us also the
Dawn of a new
and better life.*



Let the dawn of the New Year be for us also the dawn of a
new and better life.

CWM 15: 182

Heralding the Supramental Manifestation (1956)

The greatest victories are the least noisy. The manifestation of a new world is not proclaimed by beat of drum.

Mother, the message you have given this year, will you explain it a little?

This means perhaps something very simple: that it is better to let things happen without speaking about them. If you ask me, I think this is what it means: that it is much better to say nothing about what will happen before it happens. Otherwise it becomes what I call “beat of drum”, what could be called publicity.

It is like those who ask, “What will it be like?” We shall see! Wait, at least we should get a surprise!... And I reply, “I know nothing about it.” For I put myself immediately in the consciousness of the world as it is, to which is announced that extraordinary things are going to happen, and which is quite incapable of imagining them — for as I told you once, if one begins to imagine them, it means they are *already* there. Before you can imagine something, it has to exist, otherwise you cannot imagine it.

Yes, in our higher being we can have a very clear, very exact, very luminous perception of what it is. But if one comes down into the material consciousness, one has to say, “Well, I know nothing about it.” When it is there, I shall tell you what it’s like — and probably I won’t even need to tell you, you will be able to see it. I hope you will be among those who are able to see it. For, there again, there are some who won’t be able.

And so, what’s the good of it? What’s the use of going round telling people, “It is there, you know, it is like this”? They will reply, as in that play which was staged here: “But

I can see nothing!" Do you remember, it was in *Le Sage*? Don't you remember that in *Le Sage* the messenger says that the Divine is there listening to you, that He is present? And then someone replies, "But I don't see Him!" It is like that.

It is like those people who come to visit the Ashram and say, "But there is no spirituality here!" ... How could they see it? With what organs?

But still I do hope that when something manifests, you will be able to see it.

Naturally, if all of a sudden there were luminous apparitions or if the outer physical forms changed completely, well then, I think even a dog or a cat or anything whatsoever would notice it. But that will take time, it can't happen right now. It can't happen right now, it is farther off, for a much later time. Many great things will take place before that, and they will be much more important than that, mark my words.

For, indeed, that is only the flower which blossoms. But before it blossoms, the principle of its existence must be there in the root of the plant.

If there is some manifestation, will it be purely spiritual, that is, will only those who do yoga be able to perceive it, or will there be any consequences in the world of facts?

My child, why do you put this in the future?

There have already been, for years, extraordinary, fantastic consequences in the world. But to see this, one must have a little knowledge; otherwise one takes them for quite normal and ordinary things — because one doesn't even know how they happen.

So perhaps this will be exactly the same thing; there are likely to be tremendous changes, fantastic actions, and, well,

people will say, "But this — naturally, it is like that", because they don't know how it comes about.

An action in the world?—It is constant. It is something which spreads and acts everywhere, gives out everywhere new impulsions, new orientations, new ideas, new acts of will— everywhere. But still, as one does not see how it happens, one thinks it "quite natural", as they say.

It is quite natural, but with another naturalness than that of ordinary physical Nature.

CWM 8: 9–11

1972

BONNE ANNÉE

This year is consecrated to Sri Aurobindo.

To understand his teaching better and try to put it into practice, is certainly the best way of showing our gratitude to him for all the light, knowledge and force which he has so generously brought to the earth.

May his teaching enlighten and guide us, and what we cannot do today, we shall do tomorrow.

Let us take the right attitude in all sincerity, and it will truly be a BONNE ANNÉE.

31 December 1971

*

Without the Divine we are limited, incompetent and helpless beings; with the Divine, if we give ourselves entirely to Him, all is possible and our progress is limitless.

A special help has come upon the earth for Sri Aurobindo's centenary year; let us take advantage of it to overcome the ego and emerge into the light.

BONNE ANNÉE

1 January 1972

CWM 13: 16

The Mother

Collaborations of Material Nature (1958)

*O Nature, material Mother,
Thou hast said that thou wilt collaborate,
and there is no limit
to the splendour of this collaboration.*

Sweet Mother, will you explain the message for this year?

I will tell you only one thing: you should not misinterpret the meaning of this experience and imagine that from now on everything is going to take place without any difficulties and always in a manner that favours our personal desires. It is not on this plane. It does not mean that when we do not want it to rain, it will not rain! that when we want something to happen in the world, it will happen immediately; that all difficulties will be done away with and everything will be as it is in fairy-tales. It is not that. It is something much deeper: Nature, in her play of forces, has accepted the new Force which has manifested and included it in her movements. And as always, the movements of Nature are on a scale which is infinitely beyond the human scale and not visible to an ordinary human consciousness. It is an inner, psychological possibility which has come into the world rather than a spectacular change in earthly events.

I am saying this because you might be tempted to believe that fairy-tales were going to be realised on earth. It is not yet time for that.

One must have much patience and a very wide and very complex vision to understand how things happen.

The miracles which take place are not what could be called story-book miracles, in the sense that they don't happen as in stories. They are visible only to a very deep vision of things — very deep, very comprehensive, very vast.

One must already be capable of following the methods and ways of the Grace in order to recognise its action. One must already be capable of not being blinded by appearances in order to see the deeper truth of things.

CWM 9: 245-46

Nature's Old Methods and the New Way

In the course of one of our classes I spoke of the limitless abundance of Nature, the inexhaustible creatrix who takes the multitude of forms and mixes them together, separates them again and remoulds them, unmakes and destroys them, to move on to ever new combinations. It is a huge cauldron, I said: she stirs things inside and brings out something; it's no good, she throws it in again and takes something else.... One or two forms or a hundred have no importance for her, there are thousands and thousands of forms, and then as for years, a hundred years, a thousand, millions of years, it is of no importance, you have eternity before you! It is quite obvious that Nature enjoys all this and that she is not in a hurry. If she is told to rush rapidly through and finish this or that part of her work quickly, the reply is always the same: "But why should I do so, why? Doesn't it amuse you?"

The evening I told you about these things, I identified myself totally with Nature, I joined in her game. And this movement of identification provoked a response, a sort of new intimacy between Nature and myself, a long movement of a growing closeness which culminated in an experience which came on the eighth of November.

Suddenly Nature understood. She understood that this new Consciousness which has just been born does not seek to reject her but wants to embrace her entirely, she understood that this new spirituality does not turn away from life, does not recoil in fear before the formidable amplitude

of her movement, but wants on the contrary to integrate all its facets. She understood that the supramental consciousness is here not to diminish but to complete her.

Then from the supreme Reality came this order, "Awake, O Nature, to the joy of collaboration." And the whole of Nature suddenly rushed forward in a great surge of joy, saying, "I accept, I shall collaborate." And at the same time, there came a calm, an absolute tranquillity so that the bodily vessel could receive and contain, without breaking, without losing anything, the mighty flood of this Joy of Nature which rushed forward as in a movement of gratitude. She accepted, she saw with all eternity before her that this supramental consciousness was going to fulfil her more perfectly, give a still greater strength to her movement, a greater amplitude, more possibilities to her play.

And suddenly I heard, as if they came from all the corners of the earth, those great notes one sometimes hears in the subtle physical, a little like those of Beethoven's Concerto in D-major, which come in moments of great progress, as though fifty orchestras had burst forth all in unison, without a single false note, to express the joy of this new communion between Nature and Spirit, the meeting of old friends who come together again after having been separated for so long.

Then these words came, "O Nature, Material Mother, thou hast said that thou wilt collaborate and there is no limit to the splendour of this collaboration."

And the radiant felicity of this splendour was sensed in perfect peace.

That is how the message for the new year was born.

CWM 9: 247-48

Seeds of a New World (1959)

At the very bottom of the inconscience most hard and rigid and narrow and stifling, I struck upon an almighty spring that cast me up forthwith into a formless, limitless, Vast vibrating with the seeds of a new world.

‘At the very bottom of the inconscience most hard and rigid ...’ Because generally, the inconscience gives the impression, precisely, of something amorphous, inert, formless, drab and gray (when formerly I entered the zones of the unconscious, that was the first thing I encountered). But this was an inconscience ... it was hard, rigid, coagulated, as if coagulated to resist: all effort slides off it, doesn’t touch it, cannot penetrate it. So I am putting,’ ... most hard and rigid and narrow’ (the idea of something that compresses, compresses, compresses you) ‘and stifling’ — yes, stifling is the word.

‘ ... I struck upon an almighty spring that cast me up forthwith into a formless, limitless vast, generator of all creation.’ It was ... yes, I have the feeling that it was not the ordinary creation, the primordial creation, but the Supramental creation, for it bore no similarity to the experience of returning to the Supreme, the origin of everything. I had utterly the feeling of being cast into the origin of the supramental creation — something that is already (how can it be expressed?) objectified from the Supreme, with the explicit goal of the supramental creation.

That was my feeling.

(Mother had made a change in her message for January 1, 1959: instead of ‘an almighty spring that cast me up forthwith into a formless, limitless Vast, generator of the new world,’ Mother put ‘a formless, limitless Vast vibrating with the seeds of a new world’)

I don't think I am mistaken, for there was such a superabundant feeling of power, of warmth, of gold ... It was not fluid, it was like a powdering. And each of these things (they cannot be called specks or fragments, nor even points, unless you understand it in the mathematical sense, a point that occupies no space) was something equivalent to a mathematical point, but like living gold, a powdering of warm gold. I cannot say it was sparkling, I cannot say it was dark, nor was it made of light, either: a multitude of tiny points of gold, nothing but that. They seemed to be touching my eyes, my face ... and with such an inherent power and warmth — it was a splendor! And then, at the same time, the feeling of a plenitude, the Peace of omnipotence ... It was rich, it was full. It was movement at its ultimate, infinitely swifter than all one can imagine, and at the same time it was absolute peace, perfect tranquillity.....

The Mother: Conversations with a disciple: Nov 8, 1958

What is this spring?

The spring? It means exactly this: in the deepest depths of the Inconscient is the supreme spring that makes us touch the Supreme. It is like the Supreme making us touch the Supreme: that is the almighty spring. When you arrive at the very bottom of the Inconscient, you touch the Supreme.

So that is the shortest path!

Not the shortest path! Already for me, it was hard to touch the bottom of the Inconscient, but for others it would take an eternity.

It is something similar to what Sri Aurobindo has written in 'A God's Labour.'

Was it the Supreme at the very bottom of the Inconscient who cast you up directly to the Supreme?

Yes. Because at the very bottom of the Inconscient is the Supreme. It is the same idea as the highest height touching the deepest depth. The universe is like a circle — it is represented by the serpent biting its tail, its head touching its tail. It means that the supreme height touches the most material matter, without any intermediary. I have already said this several times. ...

This vision of the Inconscient ... (*Mother remains gazing for a moment*) it was the Mental Inconscient. Because the starting point was mental. A special Inconscient — rigid, hard, resistant — with all that the mind has brought into our consciousness. But it was far worse, far worse than a purely material Inconscient! A 'mentalised' Inconscient, as it were. All this rigidity, this hardness, this narrowness, this fixity — a Fixity — comes from the presence of the mind in creation. When the mind was not manifested, the Inconscient was not like that! It was formless and had the plasticity of something that is formless — the plasticity has gone.

It is a terrible image of the Mind's action in the Inconscient.

It has made the Inconscient aggressive — it was not so before. Aggressive, resistant, Obstinate. That was not there before.

Yes, that's it. It was not an 'original' Inconscient. It was a mentalised Inconscient. With all that the mind has brought in in the way of Opposition — of resistance, hardness, rigidity. ...

It is not the experience, which I had once before, of the original Inconscient. The experience I had this time is of the Inconscient that has undergone the influence of the Mind in creation. It has become ... It has become a far greater

obstacle than before. Before, it did not even have the power to resist, it had nothing, it was truly unconscious. Now it is an Inconscient organized in its refusal to change!

It was a very new experience.

That's where we are.

And this almighty spring is the perfect image of what is happening — what must happen, what will happen — for everyone: suddenly, one is cast forth into the vast.

The Mother: Conversations with a disciple: November 11, 1958

Advent of Truth (1965)

Salute to the advent of Truth.

Sweet Mother, You have said in Your New Year message for this year: "Salute to the advent of Truth." Is it therefore very near? What must we do during 1965 to prepare ourselves to recognise it and receive it?

The best thing to do is to distinguish in oneself the origin of all one's movements — those that come from the light of truth and those that come from the old inertia and falsehood — in order to accept the first and to refuse or reject the others.

With practice one learns to distinguish more and more clearly, but one can establish as a general rule that all that tends towards disharmony, disorder and inertia comes from the falsehood and all that favours union, harmony, order and consciousness comes from the Truth.

This is only a hint, nothing more, about how to take the first steps on the path.

CWM 16: 311

The Mother

Truth or the Abyss (1967)

Men, countries, continents!

The choice is imperative:

Truth or the abyss.

About the New Year Message of 1967, you say that the choice is between truth or the abyss. The abyss seems to be gaping just in front, yet there is a confidence that it will be removed from the way.

The confidence is quite legitimate.

The message is only for those who are still asleep and quite satisfied with their sleep.

*

What is the meaning of "abyss" in your New Year's Message or, put another way, what should a sadhak fear?

Right now there is a great tension. They have all taken positions as if to start war. It is the blind passion that men put into their international relations.

At the base of all there is fear, general distrust, and what they believe to be their "interests" (money, business)—a combination of these three things. When these three lowest passions of humanity are brought into play, that is what I call "the abyss".

When someone has decided to consecrate his life to the seeking for the Divine, if he is sincere, that is to say, if the resolution is sincere and carried out sincerely, there is absolutely nothing to fear, because all that happens or will happen to him will lead him by the shortest way to this realisation.

That is the response of the Grace. People believe that the Grace means making everything smooth for all your life. It is not true.

The Grace works for the realisation of your aspiration and everything is arranged to gain the most prompt, the quickest realisation—so there is nothing to fear.

Fear comes with insincerity. If you want a comfortable life, agreeable circumstances, etc., you are putting conditions and restrictions, and then you can fear.

But it has no business in the sadhana!

CWM 15: 180 - 181

Defenders of Truth

It's very interesting.... Because of this "message" for the new year (everybody is talking about this message everywhere, it has given a good jolt; even in government circles, everywhere), because of this message, everyone is claiming to be a "defender of the Truth." They ask me questions, and everyone is surprised that truth as he conceives it isn't established in the world. So I am beginning to be forced to wage war for the Truth against all the conceptions of the truth! ...

Day after day it's like that, growing acute. Everyone is the "defender of the Truth." One about food, another about money, another about business, another about relationships ... — everyone has his hobby-horse.

The wonderful thing is that till now not one has told me, "Maybe my opinions aren't true?" — not one! "Maybe my way of seeing or feeling isn't true?" — not one. They are all in full Truth!

It's very interesting.

The defenders of the truth are often worse than the enemies of the truth.

(Mother nods approvingly) But I can't say anything about that because I am the one responsible, I told them,

"Cling to Truth."

No, they all make the same mistake: they confuse truth with the old idea of virtue. They all make the same mistake as the moral error.

And above all, they want a truth expressed in a few very clear and well-defined words, so they can say, "This is true." The old calamity of religions: "This is true" — therefore the rest is falsehood.

How many times ... how many times Sri Aurobindo (and I myself) said, *"When a thing is true, you can be sure that its opposite is also true. When you have understood this, then you will begin to understand."*

This morning I was also bombarded with a quotation from Sri Aurobindo to tell me that in *The Mother* he wrote, "The divine Grace can act only in the Truth" — and I shouldn't forget that! (*Mother laughs*) There is a quotation from Sri Aurobindo in which he says, "The divine Grace will answer, but do not think it will answer in Falsehood...." An admirable sentence. Only, they don't know: They are the possessors of the Truth — Falsehood is for others!... And even intelligent people even people who, anyway, have a brain, who understand, fall into the trap. ...

Conversations with a disciple: March 22, 1967

Later, The Mother wrote in response to questions on Truth "Truth is not a dogma that one can learn once and for all and impose as a rule. Truth is as infinite as the supreme Lord and It manifests every instant for those who are sincere and attentive."

"Were Truth to manifest in such a way as to be seen and understood by all, they would be terrified by the enormity of their ignorance and false interpretation."

The Superman Consciousness (1969)

No words—acts.

It came slowly in the night, and this morning when I woke up, there was a golden Dawn, as it were, and the atmosphere was very light. The body felt, "Oh, it's really ... truly new." A light, golden Light and ... benevolent. Benevolent in the sense of a certitude — a harmonious certitude.

It was new.

So there.

When I say "Happy new year" to people, that's what I pass on to them. And this morning, I've spent my time like that, spontaneously saying, "Happy new year, happy new year ..." So ...

*

It was the start of the year. As if someone on the scale of a god (someone, that is) had come to say "Happy new year," with all the power to make it a happy year. It was like that.

It was luminous, smiling, and so benevolent because of its power: I mean that generally, benevolence in the human being is something slightly weak, in the sense that it doesn't like battle, it doesn't like struggle – but this wasn't like that at all! A benevolence that imposes itself (*Mother brings her two fists down on the armrests of her chair*).

It interested me because it was entirely new. And so concrete! Concrete like this (*Mother touches the arms of her chair*), like what the physical consciousness usually regards as "others," as concrete as that. Which means it didn't come through some inner being, through the psychic being: it came directly onto the body...

A human without weaknesses and shadows: it was all luminous — all light and smile and ... sweetness at the same time.

The Mother: Conversations with a disciple: January 1, 4, 1969



Make your consciousness Vast (1973)

When you are conscious of the whole world at the same time, then you can become conscious of the Divine.

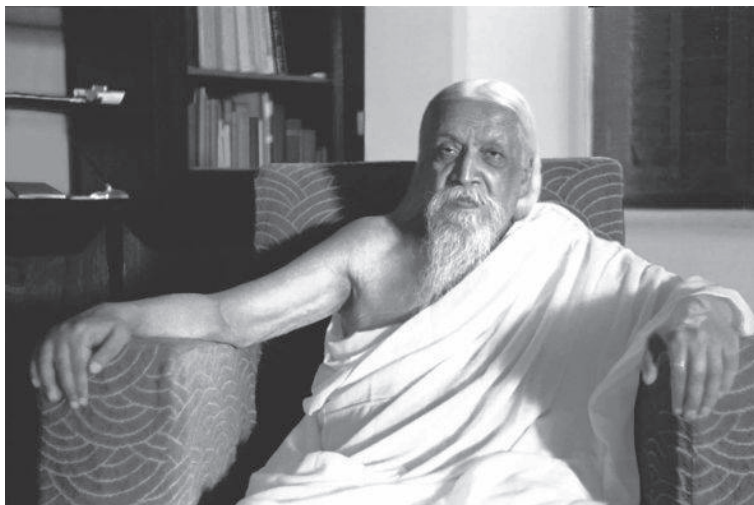
My idea is not that being conscious of the world automatically makes you conscious of the Divine, but when your consciousness is vast enough to see and be conscious of the whole world, then you become capable of....

How can I say it? ... I don't want to be too specific. I mean I want each one to understand according to his capacity – you follow? Do you follow what I mean?

Yes, yes, Mother!

A person with a superficial consciousness will understand in that way, but one with a deeper consciousness will understand the real meaning.....

The Mother: Conversations with a disciple: September 13, 1972



Make Me Worthy

Things have taken an extreme form. So there is, as it were, an uplift of the atmosphere towards a splendour... almost inconceivable, and at the same time the feeling that at any moment one may... one may die—not “die”, but the body may be dissolved. And so the two at the same time form a consciousness (Mother shakes her head)... all the old things seem puerile, childish, unconscious—within there... it is tremendous and wonderful.

So, the body, the body has one prayer — and it is always the same:

Make me worthy of knowing Thee,
Make me worthy of serving Thee,
Make me worthy of being Thee.

I feel in myself a growing force... but it is of a new quality... in silence and in contemplation. Nothing is impossible (Mother opens her hands upward).

CWM 11: 330

The Mother



*Lord, Thou hast willed, and I execute:
A new light breaks upon the earth,
A new world is born.*

The things that were promised are fulfilled.

CWM 15: 95

The Mother

New Year Message

Mother, every year you give a message on the first of January. What does it exactly indicate?

Yes, every year.... During the war it was wonderful, it was like a prophecy of what was going to come. Now there is no longer any war and no more need of prophecy! But it is always an indication of the progress which has to be made. You will receive it tomorrow morning, the prayer. But I advise you to reflect deeply on it. For truly it was spoken and considered as of great importance. Now we are becoming almost a thing of public interest, in the sense that there are lots of visitors coming and lots of people concerned about what we are doing here, and then they are taken round and told what we have supposedly done and what we are going to do and all that. And there was truly a great need to say: "I beg of you, don't speak so much about what we are doing: do it." That is all.

It is always better to do than to speak, and in the least details also.

There is another meaning too, much deeper. But about that I shall speak to you another time.

Voilà, au revoir my children.

CWM 5: 417

The Mother

New Year Music

*(After listening to the music composed
by Sunil for the New Year.)*

Did you like it?

It's very beautiful, very powerful.

Isn't it! And it creates an atmosphere.

Usually I play some music for him, and he composes from it, but this time I didn't play, so he took some old pieces of mine; with that he makes contact and composes.

An American musician has come here, and I sent him to Sunil (he's a pianist). He said he'd heard some of Sunil's music there, in America, and at first people are a bit bewildered, but that when they've heard it several times, they become quite enthusiastic.

As for me, I find it creates an atmosphere: it brings down an atmosphere.

And the human voice is quite lovely, well mingled.

The Mother: Conversations with a disciple: December 28, 1968

NAMAH

The Journal of Integral Health

NAMAH is a quarterly journal dedicated to the cause of an integral approach to psychology, health and medicine. The basic concept is that a human being is a complex whole constituted by the body, emotional nature, mind and behind all these, the core self soul or spirit.



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“We are at a moment of transition in the history of the earth. It is merely a moment in eternal time. But this moment is long compared to human life. Matter is changing to prepare itself for a new

manifestation; but the human body is not plastic enough and offers resistance; this is the reason why illnesses and even incomprehensible illnesses are increasing in number and pose a problem for the medical science.”

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Awakening — *To the Beauty of the Future*

*A monthly magazine from the Women's Council
of Sri Aurobindo Society*

The purpose of Awakening is to inspire and empower all, especially women, to the Beauty of the Future. Its motto is based on Sri Aurobindo's words: Try to realise the strength within you, try to bring it forward, so that everything you do may be not your doing, but the doing of that Truth within you. Try so that every hour that you live shall be enlightened by that presence, that every thought of yours shall be inspired from that one fountain of inspiration, that every faculty and quality in you may be placed at the service of that immortal Power within you.... You will have no complaints to make against others, because then you will not need any leader. The leader is within yourselves.... That voice and that strength is within you. If you feel it within yourselves, if you live in its presence, if it has become yourselves, then you will find that one word from you will awake an answering voice in others.



Send e-M.o/Cheque/D.D in favour of Sri Aurobindo Society, Puducherry to the Editor, 'Awakening', Sri Aurobindo Society, No. 11, Saint Martin Street, Puducherry – 605 001, Ph: 0413 – 2334668, email: sushila@aurosociety.org

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The Renaissance of India

15th Aug. 2022 is the 150th Birth Anniversary of Sri Aurobindo and the 75th Anniversary of India's Independence. It is a very significant day for India and for all of us.

Starting from August 2017, we are taking up a very major initiative, tentatively called "The Renaissance of India", where we will try to bring together all our various initiatives, existing as well as new, for building a new India in the light of Sri Aurobindo and the Mother, and which can play its true role in the world.

In this effort, all the branches, centres and members of Sri Aurobindo Society, will have to play a central role. We will also have to reach out beyond, to all those who are open to the new light and willing to join us in this effort.

We are working on a project plan. All our existing initiatives will be part of this effort. We request all the State Committees, the branches and centres to prepare a five year plan for all their various initiatives along with the budgets, encompassing what we aspire to do keeping in view that we will need to take our existing programmes to a higher level and, also reach out to individuals and institutions beyond our existing circle.

One major project in the Renaissance of India will be 'Swarnim (Golden) Puducherry' where through all our initiatives we will strive that Puducherry may become a Model State, as Sri Aurobindo and the Mother always wanted it to be. As we would like to prepare the final proposal at the earliest. It will be nice if we can have the inputs from everyone as soon as possible.

We welcome ideas and suggestions from everyone for any aspect of the project, including areas where they may not be directly involved.

Invoking the Mother's Grace, let us try to make the most beautiful offering of a new India at the feet of Sri Aurobindo on his 150th Birth Anniversary, and work with full sincerity and commitment during these five years to make it a reality.

Pradeep Narang
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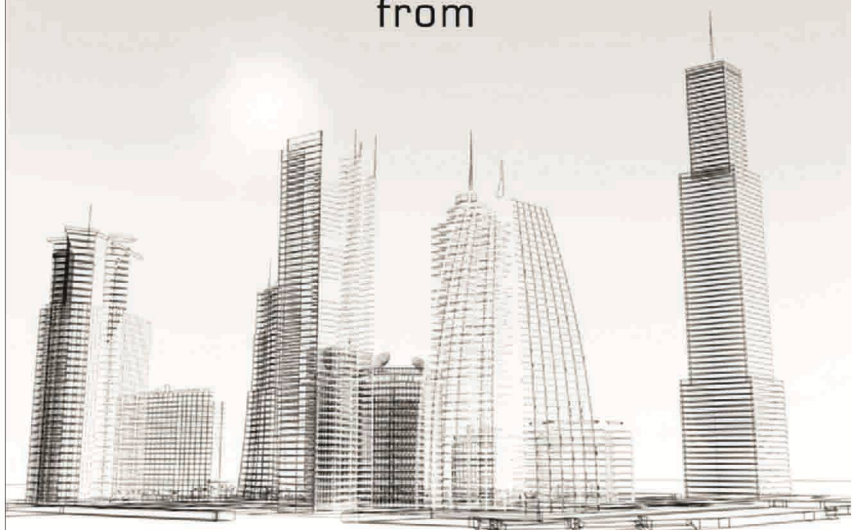
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