

Never Forget

“EARTHLY realisations easily take on a great importance in our eyes, for they are proportionate to our external being with this limited form which makes us men. But what is an earthly realisation beside Thee, before Thee? However perfect, complete, divine it may be, it is nothing but an indiscernible moment in Thy eternity; and the results obtained by it, however powerful and marvellous they may be, are nothing but an imperceptible atom in the infinite march to Thee. This is what Thy workers must **never forget**, otherwise they will become unfit to serve Thee. . . .” TMCW-1/Prayers and Meditations/p-204

“I feel, I see my soul living deep within my being, and my soul sees Thee, recognises Thee and loves Thee in all things, in everything that is; it is fully conscious of this, and as the outer being is surrendered to it, it too is conscious; the mind knows and **never forgets**; the purified vital being no longer has any attractions and repulsions, and more and more does it taste of the joy of Thy Presence in all things and always. But the heart seems to have fallen asleep in a slumber of exhaustion, and the soul no longer finds sufficient activity within it to respond fully to its impulsion. Why? Was it so poor that the struggle could thus wear it out, or so deeply wounded that it has become quite stiff? And yet it would like to answer the inner call; it wants this with a faith and ardour which have never wavered; but it is like an old man smiling benevolently at the games of youth but unable to take part in them. And yet it is full of joy and confidence, it overflows with gratitude for all the treasures of affection which Nature has so generously lavished upon it; it would like, in exchange for these precious gifts, to pour out in inexhaustible streams the golden wine of tenderness which restores and fortifies, enlivens and consoles, the true wine of life for human beings. It would like to and tries . . .” TMCW-1/Prayers and Meditations/p-342

“Grant that we may be faithful to Thee utterly and for ever.

We would be completely under Thy influence to the exclusion of every other.

Grant that we may **never forget** to own towards Thee a deep, an intense gratitude.

Grant that we may never squander any of the marvellous things that are Thy gifts to us at every instant.

Grant that everything in us may collaborate in Thy work and all be ready for Thy realisation.” TMCW-1/Prayers and Meditations/p-382

“Let us be transparent so that the light within us may fully illumine the thoughts we want to observe, analyse, classify. Let us be impartial and courageous so as to rise above our own little preferences and petty personal conveniences. Let us look at the thoughts in themselves, for themselves, without bias.

And little by little, if we persevere in our work of classification, we shall see order and light take up their abode in our minds. But we should **never forget** that this order is but confusion compared with the order that we must realise in the future, that this light is but darkness compared with the light that we shall be able to receive after some time.” TMCW-2/Words of Long Ago/p-26

“But to direct our action in the right way and reduce as far as possible the causes of our wrong attitudes towards our fellowmen, we should always investigate with the greatest care the numerous reasons for our contacts and find the category of affinities which binds us to them.

A few rare beings are close to us in all four modes of existence at the same time. These are friends in the deepest sense of the word. It is on them that our actions can have their most integral, their most perfectly helpful and beneficial effect.

We should **never forget** that the duration of a contact between two human lives depends on the number and depth of the states of being in which the affinities that bind them have their play.

Only those who commune with the eternal essence within themselves and in all things can be eternally united.

Only those are friends forever who have been close or distant friends from all time in this or other worlds.

And whether or not we meet these friends depends on the encounter we must first experience within ourselves, in the unknown depths of our being.

Moreover, when this meeting occurs, our whole attitude is transformed.

When we become one with the inner Godhead, we become one in depth with all, and it is through Her and by Her that we must come into contact with all beings. Then, free from all attraction and repulsion, all likes and dislikes, we are close to what is close to Her and far from what is far from Her.

Thus we learn that in the midst of others we should become always more and more a divine example of integral activity both intellectual and spiritual, an opportunity which is offered to them to understand and enter upon the path of divine life.” TMCW-2/Words of Long Ago/p-73

“Let us **never forget** that our notions of good and evil are wholly relative and so ignorant that, in what concerns others, we often find fault with an act which is the expression of a wisdom far greater than our own. True science does not judge; it investigates phenomena as precisely as it can in their manifold causes and numerous effects. It says, “This will determine that” — see therefore whether *that* conforms to what you wish before doing *this*. At all events, even if in what personally concerns us we can take as a criterion our greater or lesser likeness to our highest ideal in all its intensity and progressive splendour, we have no right to demand from others that they should realise our own ideal, unless we know that our ideal is superior to theirs, in which case we would have to be quite certain that our ideal conforms in every respect to the supreme ideal, the absolute ideal, to the universal plan in its innermost essence....

But before attaining to such transcendent heights, we can always keep in mind that the malevolent or uncharitable thoughts emanating from men are the chief causes of division among them; they make their union almost impossible even when they wish to realise it.

What we constantly endeavour to achieve in our physical actions is at the same time constantly hampered or even destroyed by our mental actions.

So let us watch over our thoughts, let us strive to create for ourselves an atmosphere of beautiful and noble thoughts and we shall have done much to hasten the advent of terrestrial harmony.” TMCW-2/Words of Long Ago/p-96

“They will be comparatively indifferent to particular belief and form of religion, and leave men to resort to the beliefs and forms to which they are naturally drawn. They will only hold as essential the faith in the spiritual

conversion. They will especially not make the mistake of thinking that this change can be effected by machinery and outward institutions; they will know and **never forget** that it has to be lived out by each man inwardly or it can never be made a reality.

And among these individuals, woman must be the first to realise this great change, as it is her special task to give birth in this world to the first specimens of the new race. And to be able to do this she must, more or less, conceive what will be the practical results of this spiritual conversion. For if it cannot be effected simply by exterior transformations, it can neither be realised without bringing forth such transformations.” TMCW-2/Words of Long Ago/p-166

“When you are absolutely sincere, you make a constant effort to live in harmony with the highest ideal of your being, the truth of your being. At every moment, in all that you think, all that you feel and all that you do, you try as perfectly as possible, as completely as possible, to put yourself in harmony with the highest ideal or, if you are conscious of it, with the truth of your being — then you have reached true sincerity. And if you are like that, if truly you do not act from egoistic motives or for personal reasons, if you act guided by your inner truth, that is, if you are perfectly sincere, it is absolutely the same to you whether the whole world judges you in one way or another. In this state of perfect sincerity you do not need to appear good or to be approved by others, for the first thing you experience when you are in harmony with your true consciousness is that you do not care what you look like. Whether you look like this or like that, whether you seem indifferent, cold, distant, proud, all this is of no importance; provided, I repeat this, you are absolutely sincere, that is, you **never forget** that you live in order to realise your inner, central truth.” TMCW-4/Questions and Answers-1950-1951/p-17

“Physical perfection does not at all prove, not in the least, that one has taken one step farther towards spirituality. Physical perfection means that the instrument the force will use — any force whatever — will be sufficiently perfected to be remarkably expressive. But the important point, the essential point is the force which will use the instrument, and it is there that the choice is necessary. If you perfect your body and make of it a remarkable instrument, you must not at all think that because of that you are nearer to the spiritual life. You prepare a remarkable instrument so that this spiritual

life may manifest in it, if it manifests itself. But it is for you always to choose what will be manifested. There are people who perfect their body, who build a strong, solid, energetic, agile, capable body, and all this simply to be able to better affirm their ego and the strength of their ego. Others may prepare the body to be sure that when the spiritual light manifests, it will find an instrument capable of doing all that is asked of it. Whatever the work required, the instrument will be so perfected as to be able to do it without difficulty, spontaneously, immediately. This is to arouse your attention to the most important fact which is the choice of the force you will allow to manifest in your body. Perfect your body, make it a remarkable instrument, but **never forget** that there is a choice to be made and that this choice ought to be made constantly — one doesn't make it once for all, it must always be renewed. Because, before one reaches the total union, the total expression, there will always be this invasion of external things which will try to enter you and spoil all the work. So, the necessary, indispensable condition is a constant vigilance. Do not sleep with satisfaction under the pretext that you have once made your choice: "Oh! Now it is all right, everything is all right." In principle everything is all right; in the sincerity of your choice lies also the guarantee of its duration. But for the sincerity to be perfect and the choice unshakable, one must never sleep — I don't mean you must not sleep physically, I mean the consciousness must not sleep! And this is an introduction to what I shall read to you next time, a letter Sri Aurobindo wrote quite a long time ago; if I remember rightly, it was in 1928, October 1928. You see, things do not change very quickly." TMCW-4/Questions and Answers-1950-1951/p-325-326

"If you have a strong desire for something you cannot get, you project your desire outside yourself. It goes off like a tiny personality separated from you and roams about in the world. It will take a little round, more or less large, and return to you, perhaps when you have forgotten it. People who have a kind of passion, who want something, — that goes out from them like a little being, like a little flame into the surroundings. This little being has its destiny. It roams about in the world, tossed around by other things perhaps. You have forgotten it, but it will **never forget** that it must bring about that particular result. For days you tell yourself: "How much I would like to go to that place, to Japan, for instance, and see so many things", and your desire goes out from you; but because desires are very fugitive things, you have forgotten completely this desire you had thrown out with such a force. There

are many reasons for your thinking about something else. And after ten years or more, or less, it comes back to you like a dish served up piping hot. Yes, like a piping-hot dish, well arranged. You say: “This does not interest me any longer.” It does not interest you ten or twenty years *later*. It was a small formation and it has gone and done its work as it could.... It is impossible to have desires without their being realised, even if it be quite a tiny desire. The formation has done what it could; it took a lot of trouble, it has worked hard, and after years it returns. It is like a servant you have sent out and who has done his best. When he returns you tell him: “What have you done?” — “Why? But, sir, it was because you wanted it!”” TMCW-5/Questions and Answers-1953/p-18

“But there is one thing: if you can pull out from yourself this weed called vanity, then indeed you will have done something. But if you knew how difficult it is! You cannot do a thing well, cannot have a fine idea, cannot have a right movement, cannot make a little progress without getting puffed up inside (even without being aware of it), with a self-satisfaction full of vanity. And you are obliged then to hammer it hard to break it. And still broken bits remain and these begin to germinate. One must work the whole of one’s life and **never forget** to work in order to uproot this weed that springs up again and again and again so insidiously that you believe it is gone and you feel very modest and say: “It is not I who have done it, I feel it is the Divine, I am nothing if He is not there”, and then the next minute, you are so satisfied with yourself simply for having thought that!” TMCW-5/Questions and Answers-1953/p-45

“Mother, you said there are very few, one in a million perhaps, who are really conscious.

Oh, if you take humanity at large, certainly! And the great mass of mankind will never become individuals, it will always be an amorphous mass, all intermingled, like that (*gesture*). To become an individual is what Sri Aurobindo calls becoming truly a mental man. Well, if you have read *The Human Cycle*, you will see that already it is not so easy to become a truly mental man who thinks by himself, is free from all outer influences, who has an individuality, who exists, has his reality; even that is not so easy.

But, by a kind of Grace, it can happen that before becoming an individual, if someone has within himself an aspiration, if he feels the need

to awaken to something which would want more, want something better, which feels how very small it is to be an individual, something which really seeks beyond the ordinary limits, well, even before becoming an individual, he may suddenly have the experience of a contact with his psychic which opens all the doors for him. They close again later, but once they have opened you **never forget** it. The remembrance remains very vividly; and this helps. It should happen to you here.” TMCW-6/Questions and Answers-1954/p-333

“Sweet Mother, here Sri Aurobindo writes, “For all this first period he [the individual] has to work by means of the instruments of the lower Nature.”

Sri Aurobindo, The Synthesis of Yoga, SABCL, Vol. 20, p. 79

What is this work, and how is it accomplished?

There is a positive side and a negative side to this work. The positive side is to increase one’s aspiration, develop one’s consciousness, unify one’s being, to go within in order to enter more and more into contact with one’s psychic being; to take up all the parts, all the movements, all the activities of one’s being and put them before this psychic consciousness so that they fall into their true place in relation to this centre; finally, to organise all one’s aspiration towards the Divine and one’s progress towards the Divine. That is the positive side.

At the same time the negative side consists in refusing methodically and with discernment all the influences which come from outside or from the subconscious or inconscient or from the environment, and stand in the way of spiritual progress. One must discern these influences, suggestions, impulses, and systematically refuse them without ever getting discouraged by their persistence and ever yielding to their will. One must, at the same time, observe clearly in one’s being all its different elements, obscure, egoistic, unconscious, or even ill-willed, which consciously or otherwise, answer these bad influences, and allow them not only to penetrate into the consciousness, but sometimes to get settled there. That is the negative side. Both must be practised at the same time. According to the moment, the occasion, the inner readiness, you must insist now on one, now on the other, but **never forget** either of them.

Generally, all progress made on one side is set off by an attack of the adverse forces on the other. So, the more you advance, the more vigilant must

you become. And the most essential quality is perseverance, endurance, and a... what shall I call it? — a kind of inner good humour which helps you not to get discouraged, not to become sad, and to face all difficulties with a smile. There is an English word which expresses this very well — cheerfulness. If you can keep this within you, you fight much better, resist much better, in the light, these bad influences which try to hinder you from progressing. That is the work. It is vast and complex. And one must **never forget** anything.” TMCW-8/Questions and Answers-1956/p-22-23

“I have said somewhere, or maybe written, that no matter how great your faith and trust in the divine Grace, no matter how great your capacity to see it at work in all circumstances, at every moment, at every point in life, you will never succeed in understanding the marvellous immensity of Its Action, and the precision, the exactitude with which this Action is accomplished; you will never be able to grasp to what extent the Grace does everything, is behind everything, organises everything, conducts everything, so that the march forward to the divine realisation may be as swift, as complete, as total and harmonious as possible, considering the circumstances of the world.

As soon as you are in contact with It, there is not a second in time, not a point in space, which does not show you *dazzlingly* this perpetual work of the Grace, this constant intervention of the Grace.

And once you have seen this, you feel you are never equal to it, for you should **never forget** it, never have any fears, any anguish, any regrets, any recoils... or even suffering. If one were in union with this Grace, if one saw It everywhere, one would begin living a life of exultation, of all-power, of infinite happiness.

And that would be the best possible collaboration in the divine Work.” TMCW-8/Questions and Answers-1956/p-250

“It is this *spontaneous* and almost unconscious attitude I had in mind, for if I were to tell one of you, “There! that’s what you want to do”, he would protest very vehemently and say, “What! Never in my life!” But when one has opinions about people and especially reactions to their way of life, it is because one blames them for not being what one thinks they ought to be. If we **never forget** that there cannot be, should not be two things exactly alike in the universe, for the second would be useless since there would already be one of the same kind, and that the universe is constituted for the harmony of

an infinite multiplicity in which two movements — and even more, two consciousnesses — are never alike, then what right have we to intervene and want that somebody should conform to our own thought?... For if you think in a particular way, it is certain that the other won't be able to think in the same way. And if you are a person of a certain type, it is absolutely certain that the other cannot be of the same type. And what you ought to learn is to harmonise, synthesise, combine all the disparate things in the universe by putting each one *in its place*. Total harmony does not at all lie in an identity, but in a harmonisation which can come only by putting each thing in its place.” TMCW-9/Questions and Answers-1957-1958/p-56

“Then faith awakens in the cells of the body. And you will see that you find a response in your body itself. The body itself will feel that if its inner will helps, fortifies, directs, leads, well, all its limitations will gradually disappear.

And so, when the first experience comes, which sometimes begins when one is very young, the first contact with the inner joy, the inner beauty, the inner light, the first contact with *that*, which suddenly makes you feel, “Oh! that is what I want,” you must cultivate it, **never forget** it, hold it constantly before you, tell yourself, “I have felt it once, so I can feel it again. This has been real for me, even for the space of a second, and that is what I am going to revive in myself”. And encourage the body to seek it — to seek it, *with the confidence* that it carries that possibility within itself and that if it calls for it, it will come back, it will be realised again.

This is what should be done when one is young. This is what should be done every time one has the opportunity to recollect oneself, commune with oneself, seek oneself.

And then you will see. When one is normal, that is to say, unspoilt by bad teaching and bad example, when one is born and lives in a healthy and relatively balanced and normal environment, the body, spontaneously, without any need for one to intervene mentally or even vitally, has the certitude that even if something goes wrong it will be cured. The body carries within itself the certitude of cure, the certitude that the illness or dis- order is sure to disappear. It is only through the false education from the environment that gradually the body is taught that there are incurable diseases, irreparable accidents, and that it can grow old, and all these stories which destroy its faith and trust. But normally, the body of a normal child — the body, I am

not speaking of the thought — the body itself feels when something goes wrong that it will certainly be all right again. And if it is not like that, this means that it has already been perverted. It seems *normal* for it to be in good health, it seems quite abnormal to it if something goes wrong and it falls ill; and in its instinct, its spontaneous instinct, it is sure that everything will be all right. It is only the perversion of thought which destroys this; as one grows up the thought becomes more and more distorted, there is the whole collective suggestion, and so, little by little, the body loses its trust in itself, and naturally, losing its self-confidence, it also loses the spontaneous capacity of restoring its equilibrium when this has been disturbed.” TMCW-9/Questions and Answers-1957-1958/p-163-164

“Never forget that so long as you are capable of preference in your relations with life and men, you cannot be a pure and perfect instrument of the Divine.” TMCW-10/On Thoughts and aphorisms/p-351

“Never forget that to be a good teacher one has to abolish in oneself all egoism.” TMCW-12/On Education/p-167

“Never forget that a little child under six knows much more than he can express.” TMCW-12/On Education/p-196

“To all those who want to make their body fit for a Divine Life, I say, do not miss this excellent opportunity of the athletic competition and **never forget** that whatever we do we must aspire for perfection. For it is this yearning for perfection which will, in spite of all difficulties, lead us to our Goal.” TMCW-12/On Education/p-274

“But women, women are in principle the executive power. You must **never forget** that. And in order to receive the inspiration, you can take support from a masculine consciousness if you feel the need for it. There is the Supreme Consciousness which is more certain, but still, if you need an intermediary... But for the execution, it is you who have the power to carry it out in all the details, with all the power of organisation. I am instilling this into our women Members of Parliament — you know, there are women in Parliament, and I am teaching them that: do not be submissive to men. It is you who have the power of execution. This will have its effect.” TMCW-12/On Education/p-426

“You should not ask their help for collecting such a small amount as fifty thousand or a lakh of rupees. You must approach them with dignity and the

sense of the importance of your mission. **Never forget** that this work is not an ordinary superficial one, but a work of the spirit and that it is sure to be done. It is not a charity that we are asking from these people, it is an opportunity that is given to them to come closer to their soul.

Before starting the work, call me and I shall be there. My strength is always with you.” TMCW-13/Words of the Mother-I/p-150

“Here is exactly what I said to X: “I give you the responsibility of the enterprise, the organisation and the carrying on of it. The plans and projects will have to be shown to me for my sanction. For the execution, I shall ask Y, whose enthusiasm I appreciate, to work with you according to the instructions you will give him and to fully collaborate, having in view that it is Sri Aurobindo’s and my work, and to do his utmost to make it a success.”

To yourself I say:

Let the work start and be fully organised.

I have no intention of giving posts and positions before something is done and each one proves by acts what he is capable of doing.

It is by the efficiency and the quality of the work that I will judge the workers.

And it is only afterwards that titles can be given.

Never forget that here it is for the *perfection of the work*

that we are striving, not for the satisfaction of the ego.” TMCW-13/Words of the Mother-I/p-160

“There is no question at all of “position” — nor of prestige. X has a lot of knowledge and experience of the stage that we do not have. She is willing to share it with us. So the only sensible thing for us to do is to learn as much as we can and to be grateful for it.

Moreover **never forget** that we are working here for the Divine and that no egoistic feeling can be allowed to intervene and spoil the work.

Always present with you.” TMCW-13/Words of the Mother-I/p-162

“The Mother wants that the people responsible for receiving the visitors should always be very polite and gentle in their behaviour towards them. High and low, young and old, whether they are well-dressed or ill-clad, all should always be received properly with benevolence and good behaviour. It is not necessary that the better dressed people may be more fit for being received well in this Ashram. It should not be that we give more care to the people with a motor car than to an ordinary man looking like a beggar. We must **never forget** that they are as much human as we are and we have no right to think that we are at the top of the scale.

And our politeness should not be merely an outer form, stiff politeness, so to say. It must be something coming from within. Whatever may be the difficulties and whatever may be the circumstances — Mother fully knows

even to the minutest detail the circumstances, when we lose our temper and get irritated in our work, and knowing that fully well she says — whatever may be the circumstances, rudeness or curt behaviour is never permissible.” TMCW-13/Words of the Mother-I/p-167

“**Never forget** that you are not alone. The Divine is with you helping and guiding you. He is the companion who never fails, the friend whose love comforts and strengthens. Have faith and He will do everything for you.

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Never forget that you are not alone. The Divine is with you helping and guiding you. He is the companion who never fails, the friend whose love comforts and strengthens. The more you feel lonely, the more you are ready to perceive His luminous Presence. Have faith and He will do everything for you.” TMCW-14/Words of the Mother-II/p-9

“You must **never forget** that you are much more helpful when you are quietly happy than when you become dramatic.” TMCW-14/Words of the Mother-II/p-179

“About what you say on the last page of your letter. Things are not altogether what you think them to be. For some years already, I have had much to say on the subject. But what is the use? There are certain waters which are best left unstirred. In any case, I would like you never to forget this: What each one meets in life is always exactly in accordance with what he is. Not in the way ignorant human justice understands it, but according to a law that is much more subtle, more deep, more true. Let us **never forget** that the supreme Lord is behind everything and that it is He who is the master of our destinies.” TMCW-14/Words of the Mother-II/p-215

“Difficulties are sent to us exclusively to make the realisation more perfect.

Each time we try to realise something and meet with a resistance or an obstacle or even a failure — what seems to be a failure — we should know, we should **never forget** that it is exclusively, absolutely, so that the realisation may be more perfect.

So this habit of cringing, of getting discouraged or even of feeling uncomfortable, or of abusing yourself and telling your- self: “There! Again I have made a mistake” — all that is absolute foolishness.” TMCW-14/Words of the Mother-II/p-218

“**Never forget** that, as much outside as in the Ashram, if you want to lead a happy life, you must be the master of your lower nature and control

your desires and vital impulses; otherwise there is no end to the miseries and the troubles.” TMCW-14/Words of the Mother-II/p-255

“You must **never forget** that I disapprove of quarrels and always consider that both sides are equally wrong. To surmount one’s feelings, preferences, dislikes and impulses, is an indispensable discipline here.” TMCW-14/Words of the Mother-II/p-262

“If men had to stop work when they are not perfect, everybody would stop working. It is in the work that we must progress and purify ourselves. Continue to do the work you are doing but **never forget** that it can and must become better.” TMCW-14/Words of the Mother-II/p-307

“We must **never forget** that our goal is to manifest the Supramental Reality.” TMCW-15/Words of the Mother-III/p-91

“When the Supramental manifests, an unequalled joy spreads over the earth.” TMCW-15/Words of the Mother-III/p-91

“We must **never forget** that we are here to serve the Supramental Truth and Light and to prepare its manifestation in ourselves and upon the earth.” TMCW-15/Words of the Mother-III/p-92

“You must **never forget** that the outer person is only the form and the symbol of an eternal Reality, and that, passing through the physical appearance, it is to this higher Reality that you must turn. The physical being cannot become truly expressive of the Eternal Reality until it is completely transformed by the supra- mental manifestation. And until then, it is by *passing through* it that you must find the Truth.” TMCW-15/Words of the Mother-III/p-110

“**Never forget** that you are not alone. The Divine is with you helping and guiding you. He is the companion who never fails, the friend whose love comforts and strengthens. Have faith and He will do everything for you.” TMCW-15/Words of the Mother-III/p-189

“Keep your aspiration ardent and sincere and **never forget** that you are the child of the Divine; it will prevent you from doing anything unworthy of the Divine children.” TMCW-15/Words of the Mother-III/p-222

“Try to do the good and **never forget** that God sees you everywhere.” TMCW-15/Words of the Mother-III/p-225

“To be conscious is not the point. Man is more evolved than the tiger, there is not the shadow of a doubt, but the tiger is more divine than man. You must not confuse things: the two things are quite different.

You see, the Divine is everywhere, in everything. You should **never forget** that, not for a second should you forget it. He is everywhere, in everything; and unconsciously, but spontaneously and therefore sincerely, everything that is below the mental manifestation is divine without mixture, that is to say, spontaneously, by its very nature. It is man with his mind who has introduced the idea of guilt. Naturally he is much more conscious! That is not to be disputed, it is well understood, because what we call consciousness (what “we” call, that is to say, what man calls consciousness) is the power to objectify and mentalise things. It is not the true consciousness, but it is what men call consciousness. So in this human way, it is understood that man is much more conscious than the animal. But with man comes sin and perversion, which do not exist outside the state that we call “conscious”, but which is not truly conscious, which simply consists in mentalising things, in having the capacity to objectify them...” TMCW-15/Words of the Mother-III/p-348

“Yes, I am always with you, but you must **never forget** to call me, for it is by calling me that the presence becomes effective.” TMCW-16/Some Answers from the Mother/p-44

“My dear child,

“He who chooses the Infinite has been chosen by the Infinite.”

Never forget this promise of Sri Aurobindo and keep courage in spite of all difficulties. You are sure to reach the goal, and the more you keep confidence, the quicker it will come.

With my love and blessings.” TMCW-16/Some Answers from the Mother/p-44

“There are many ways to attain self-realisation, and each one must choose the way that comes to him most naturally.

But each way has its demands in order to be truly effective. In thinking of me, you must think not only of the outer person. but of what she represents, what stands behind her. For you must **never forget** that the outer person is only the form and symbol of an eternal Reality, and through the physical appearance, it is to this higher Reality that you must turn. The physical being cannot become truly expressive of the eternal Reality until it is completely transformed by the supramental manifestation. And until then, it is *through* it that you must find the Truth.” TMCW-16/Some Answers from the Mother/p-226

“The Lord is everywhere, in everything, in what we throw away as in what we keep precious, in what we trample on as in what we adore. We must learn to live with respect and never forget His constant and immutable Presence.” TMCW-16/Some Answers from the Mother/p-254

“**Never forget** where you are living and the true aim of life. Remember this at every moment and in all circumstances. In this way you will make the best use of your existence.

Happy New Year for 1965.” TMCW-16/Some Answers from the Mother/p-311

“There are two actions which in practice merge into one.

(1) **Never forget** the goal that one wants to attain.

(2) Never allow any part of the being or any of its movements to contradict one’s aspiration.

This also makes it necessary to become conscious of one’s nights, because the activities of the night often contradict the aspiration of the day and undo its work.

Vigilance, sincerity, continuity of effort, and the Grace will do the rest.” TMCW-16/Some Answers from the Mother/p-378

“*Sweet Mother,*

How can one remember at every moment that whatever one does is for You? Particularly when one wants to make a complete offering, how should one proceed, never forgetting that it is for the Divine?

To achieve that, one must have an *obstinate will* and a *great patience*. But once one has taken the resolution to do it, the divine help will be there to support and to help. This help is felt inwardly in the heart. Blessings.” TMCW-16/Some Answers from the Mother/p-398

“*You say that people fall into an ordinary consciousness when they come into contact with each other, so what should I do to remain in my central consciousness?*

Never forget the divine presence.” TMCW-17/More Answers from the Mother/p-93

“The Divine is everywhere, in everything. We should **never forget** it – not for a second should we forget it. He is everywhere, in everything; and in an unconscious but spontaneous, therefore sincere, way, all that exists below the mental manifestation is divine, without mixture; in other words, it

exists spontaneously and in harmony with its nature. It is man with his mind who has introduced the idea of guilt. Naturally, he is much more conscious! There's no question about it, it's a fact, although what we call consciousness (what 'we' call it, that is, what man calls consciousness) is the power to objectify and mentalize things. It is not the true consciousness, but it's what men call consciousness. So according to the human mode, it is obvious that man is much more conscious than the animal, but the human brings in sin and perversion which do not exist outside of this state we call 'conscious' – which in fact is not conscious but merely consists in mentalizing things and in having the ability to objectify them." The Mother's Agenda/July, 1958

"Difficulties are sent to us exclusively to make the realization more perfect.

Each time we try to realize something and we encounter a resistance or an obstacle, or even a failure – what appears to be a failure – we should know, we should **NEVER forget**, that it is exclusively, absolutely, to make the realization more perfect.

So this habit of cringing, of being discouraged or even feeling ill at ease or abusing oneself, saying, 'There, I've done it again ...' All this is absolute foolishness.

Rather, simply say, '*We* do not know how to do things as they should be done, well then, let them be done for us and come what may!' If we could only see how everything that looks like a difficulty, an error, a failure or an obstacle is simply there to help us make the realization more perfect. Once we know this, everything becomes easy." 06.10.1958

"I have just received your letter of the 15th. Yes, I know that the hour is critical. It has been grave here as well. I had to stop everything, for the attack upon my body was too violent. Now it is better – but I have not yet resumed any of my outer activities, and I remain in my room upstairs. The battle continues in the invisible and I consider it decisive. You are a very intimate part of this battle. This is to tell you that I am *with you* in the most integral sense of these words. I know what you are suffering, I *feel* it – but *you must hold on*. The Grace is there, all-powerful. As soon as it is possible and without going through one minute more than needed to transform that which has to be transformed, the trial will reach its end and we shall emerge into the light and joy. So **never forget** that I am with you – in you – and that **WE SHALL TRIUMPH**:

With all that love can bring of solace and endurance,
Signed: Mother " The Mother's Agenda/15.12.1958

“Perfect surrender in all the states of being. That comes progressively, it comes through years of repetition, but that's what the word must represent when it is said: total self-giving to ... this Supreme, who naturally is beyond all conception. Perfect surrender, that is, spontaneous surrender, which requires neither effort nor anything – a surrender that must be perfectly spontaneous. This, too, is something that is attained little by little; that's why I said that the mantra is progressive, in the sense that it grows more and more perfect.

The third word represents:
the aspiration ...

It's not exactly what one asks for, it is ... The only word, really, is aspiration. It's infinitely more than hope: there is the certainty that things will be that way, but one **never forgets** that THAT is what one wants. And I add: what the manifestation ...

It's really the physical, terrestrial manifestation; that's what we are concerned with for the moment, but it's the beginning of something else. So, for the moment: what the manifestation must become ...

This terrestrial manifestation must become: Divine.
"Divine," one puts into the word the reflection of all that one has put into the word "Supreme."

But as I told you in the beginning, the slightest mental activity lessens the power; there must be a thrust of the whole being, with as little thought as possible.

I can give you this (*Mother gives her note to Satprem*). You can keep it. You know the three words....The first word represents: the supreme invocation the invocation to the Supreme. The second word represents: total self-giving; perfect surrender. The third word represents: the aspiration, what the manifestation must become Divine.” The Mother’s Agenda-19.02.1965

“Even now, even when I used to play music, the memory of sounds was vague and incomplete. I had the memory of the sounds I heard in the "origin of music" (*gesture above*), and when the material music reproduced something of those sounds, I would recognize them; but there isn't the precision, the accuracy that would enable me to reproduce exactly the sound with the voice or an instrument.

It's not there, it's lacking. Whereas the memory of the eyes was ... it was astounding. When I had seen a thing ONCE, that was enough, I would **never forget** it.” The Mother’s Agenda-10.05.1967

“Interminable work, that’s all. That’s the impression this body has. It’s at peace.

Interminable work.

And it doesn't have ... (how should I put it?) a clear vision of the path or the process, so ... It only understands one thing: **never forget**, never at any time, not even for a second, what it calls "the Divine" and wants to reach. That's all.

And then, from time to time, there are flashes, like flashes from the Grace, absolutely wonderful. But they last for one second." The Mother's Agenda-13.11.1960

"That's what is remarkable in the physical, it's that when the physical has learned something, it **never forgets**. Once the cells have learned that, learned this self-giving, this offering to the Divine, and this NEED to offer themselves, it's learned, and it DOESN'T BUDGE ANYMORE. It's constant, twenty-four hours a day, ceaselessly, day after day, changelessly; even when something goes wrong (you have a pain or something), the first movement is this: it's to offer it, to give it – spontaneously. The higher consciousness doesn't intervene, it's spontaneous: it's the consciousness contained in the cells." The Mother's Agenda-01.10.1969

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