

No Politics

We are not here to do politics but to serve the Divine.

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Sri Aurobindo thinks that it is not possible for us to intervene by a wire in a political matter of this kind. At most you might write to X your private opinion about the best course for him to take in these painful and difficult circumstances.

With love and blessings.

24 February 1939

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I have received X's letter. You can write to him: "It is absolutely out of the question for anyone connected with the Ashram to intervene in politics of any kind." He must not go to Y (it would be useless in any case). If he went and Y spoke to us of it, we would be obliged to disavow his action as not sanctioned by us.

3 June 1939

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Sri Aurobindo and myself object to anybody here corresponding with X and especially receiving money from him, because although he was here for some months we know nothing about him except the little he himself told us.

From certain observations he let fall it seems that he is violently pro-Nazi and does not hide it, and any connection with him might in these times bring serious trouble on the Ashram.

25 June 1940

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Words of the Mother – I

Early this morning, your mind came to me and put me some questions to which I have answered.

I have noted the questions and the answers so that your exterior consciousness can benefit by it.

“Why are you not angry at the British Government when it acts in a way so detrimental to the Ashram?”

Why be angry? It is quite natural that they should do so as it is in their interest and they have the power.

“But it is not right and charitable!”

When did you see that a government is righteous and compassionate? In their outward dealings they are all the same.

“Then why do you support one against another?”

This is quite another matter and depends on the play of forces acting behind the surface. Some forces are working for the Divine, some are quite anti-divine in their aim and purpose.

If the nations or the governments who are blindly the instruments of the divine forces were perfectly pure and divine in their processes and forms of action as well as in the inspiration they receive so ignorantly, they would be invincible because the divine forces themselves are invincible. It is the mixture in the outward expression that gives to the Asura the right to defeat them.

To be a successful instrument for the Asuric forces is easy, because they take all the movements of your lower nature and make use of them, so that you have no spiritual effort to make.

On the contrary, if you are to be a fit instrument of the divine force you must make yourself perfectly pure since it is only in an integrally divinised instrument that the Divine Force will have its full power and effect.

4 July 1940

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The world situation is critical today. India's fate too is hanging in the balance. There was a time when India was absolutely secure, there was no danger whatever of her being a victim to Asuric

aggression. But things have changed. People and forces in India have acted in such a way as to invite Asuric influences upon her: these have worked insidiously and undermined the security that was there.

If India is in danger, Pondicherry cannot be expected to remain outside the danger zone. It will share the fate of the rest of the country. The protection I can give is not unconditional. It is idle to hope that in spite of anything and everything, the protection will be there over all. My protection is there if conditions are fulfilled. It goes without saying that any sympathy or support for the Nazis (or for any ally of theirs) automatically cuts across the circle of protection. Apart from this obvious and external factor, there are more fundamental psychological conditions which demand fulfilment. The Divine can give protection only to those who are whole-heartedly faithful to the Divine, who live truly in the spirit of sadhana and keep their consciousness and preoccupation fixed upon the Divine and the service of the Divine. Desire, for example, insistence on one's likes and conveniences, all movements of hypocrisy and insincerity and falsehood, are great obstacles standing in the way of the Divine's protection. If you seek to impose your will upon the Divine, it is as if you were calling for a bomb to fall upon you. I do not say that things are bound to happen in this way; but they are very likely to happen, if people do not become conscious and strictly vigilant and act in the true spirit of a spiritual seeker. If the psychological atmosphere remains the same as that of the outside world, there can be no sure wall of security against the dark Forces that are working out in it the ordeal of danger, suffering and destruction entering here.

25 May 1941

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I have just read the very silly rumour you have spread yesterday and I must ask you not to do such a thing again. It is well understood that the whole story is ridiculously false without an

Words of the Mother – I

atom of truth in it. But people are so stupid that they can believe anything and at any rate repeat anything, and if ever it was told that such rumours are initiated from the Ashram it would bring to us the most unpleasant and even dangerous trouble.

I feel quite sure that you will understand my point, and send you my love and blessings.

11 February 1946

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I told you already — no such politics can originate from the Ashram; it could bring a mountain of trouble.

In the present case of this fray I ask you to be true to your faith in Sri Aurobindo and myself and to leave his fate to our responsibility. If it is the truth of his being that he should be liberated, he will surely be liberated.

With my love and blessings.

14 February 1946

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It has been repeatedly stated that all provincial spirit is quite out of place in the Ashram and cannot be tolerated.

I am sorry to say that the meeting which took place yesterday has displayed the most narrow and silly provincial tendency which puts me in the unpleasant necessity of stopping these gatherings.

1 April 1946

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A DECLARATION

Sri Aurobindo withdrew from politics; and, in his Ashram, a most important rule is that one must abstain from all politics — not because Sri Aurobindo did not concern himself with the happenings of the world, but because politics, as it is practised, is a low and ugly thing, wholly dominated by falsehood, deceit,

injustice, misuse of power and violence; because to succeed in politics one has to cultivate in oneself hypocrisy, duplicity and unscrupulous ambition.

The indispensable basis of our Yoga is sincerity, honesty, unselfishness, disinterested consecration to the work to be done, nobility of character and straightforwardness. They who do not practise these elementary virtues are not Sri Aurobindo's disciples and have no place in the Ashram. That is why I refuse to answer imbecile and groundless accusations against the Ashram emanating from perverse and evil-intentioned minds.

Sri Aurobindo always loved deeply his Motherland. But he wished her to be great, noble, pure and worthy of her big mission in the world. He refused to let her sink to the sordid and vulgar level of blind self-interests and ignorant prejudices. This is why, in full conformity to his will, we lift high the standard of truth, progress and transformation of mankind, without caring for those who, through ignorance, stupidity, envy or bad will, seek to soil it and drag it down into the mud. We carry it very high so that all who have a soul may see it and gather round it.

25 April 1954

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It is important and urgent that the people of your Unity Party should rise to a higher level of consciousness and stop all attacks of a petty political character on persons. They must learn to fight *for* the Truth and the Divine Realisation and not *against* any political party. From the Divine's point of view there is truth behind all sincere convictions. It is in the mental and practical application to life and action that the falsehood appears and disfigures everything. The time has come when all those who are more or less connected with the Ashram and wish to base their action on Sri Aurobindo's or my teaching must abstain from all these low movements of political polemic and remain on the higher levels of the spirit.

Words of the Mother – I

I expect that you will take at once the necessary steps.

31 January 1955

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It is understood that the Ashram is not doing politics and is not interested in elections.

25 June 1955

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Politics is based on falsehood, we have nothing to do with it.

Morality is the shield that men flourish to protect themselves against Truth.

It is only the Divine's will that is unquestionable. And it is that which man, in all his actions, deforms and falsifies.

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A Declaration

Some people looking at things superficially, might ask how is it that the Ashram exists in this town for so many years and is not liked by the population?

The first and immediate answer is that all those in this population who are of a higher standard in culture, intelligence, good will and education not only have welcomed the Ashram but have expressed their sympathy, admiration and good-feeling. Sri Aurobindo Ashram has in Pondicherry many sincere and faithful followers and friends.

This said, our position is clear.

We do not fight against any creed, any religion.

We do not fight against any form of government.

We do not fight against any social class.

We do not fight against any nation or civilisation.

We are fighting division, unconsciousness, ignorance, inertia and falsehood.

No Politics

We are endeavouring to establish upon earth union, knowledge, consciousness, Truth, and we fight whatever opposes the advent of this new creation of Light, Peace, Truth and Love.

16 February 1965

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At the time of the attack on the Ashram [in 1965] I tried to be confident, peaceful and called for your help. I ask whether this was not a cloak to hide my timidity?

Never doubt such an experience. It is exactly the condition in which everybody ought to have been, the condition I was bringing down on the Ashram, and if it had been shared by all, nothing could have happened, all the most violent attacks would have been in vain.

1965

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Mother is with all those who are sincere in their aspiration towards a divine life above party and politics.

26 March 1971