“Harmony and beauty of the mind and soul, harmony and beauty of the thoughts and feelings, harmony and beauty in every outward act and movement, harmony and beauty of the life and surroundings, this is the demand of Mahalakshmi.... Where love and beauty are not or are reluctant to be born, she does not come.”

Sri Aurobindo, *The Mother*, p. 31

When the surroundings, circumstances, atmosphere, the way of living and above all the inner attitude are altogether of a low kind, vulgar, gross, egoistic, sordid, love is reluctant to come, that is, it always hesitates to manifest itself and generally does not stay long. A home of beauty must be given for Beauty to stay. I am not speaking of external things — a real house, real furniture and all that — I am speaking of something within which is beautiful, noble, harmonious, unselfish. There Love has a chance to come and stay. But when, as soon as it tries to manifest, it is immediately mixed with such low and ugly things, it does not remain, it goes away. This is what Sri Aurobindo says: it is “reluctant to be born” — it could be said that it immediately regrets being born. Men always complain that love does not stay with them but it is entirely their fault. They give this love such a sordid life, mixed with a heap of horrors and such vulgarity, things so base, so selfish, so dirty, that the poor thing cannot stay. If they don’t succeed in killing it altogether, they make it utterly sick. So the only thing it can do is to take flight. People always complain that love is impermanent and passing. To tell the truth, they should be very grateful that it manifested in them in spite of the sordidness of the house they gave it.

“Mahasaraswati is the Mother’s Power of Work and her
spirit of perfection and order. The youngest of the Four, she is the most skilful in executive faculty and the nearest to physical Nature.... Always she holds in her nature and can give to those whom she has chosen the intimate and precise knowledge, the subtlety and patience, the accuracy of intuitive mind and conscious hand and discerning eye of the perfect worker.”

Ibid., p. 33

In the order of manifestation, she was the last. And in her special nature, in the quality of her vibration, she is very close to... even a little child. She likes young people, children, things in the making, which have a long way before them to be transformed and perfected. She likes the activities of the young. She is the youngest in nature and the last to manifest.

*Sri Aurobindo speaks of a “conscious hand”; what does that mean?*

What! I have told you this I don’t know how many times, I have explained it hundreds of times and you still ask this question? I have told you that no matter what you want to do, the first thing is to put consciousness in the cells of your hand. If you want to play, if you want to work, if you want to do anything at all with your hand, unless you push consciousness into the cells of your hand you will never do anything good — how many times have I told you that? And this is felt. You feel it. You can acquire it. All sorts of exercises may be done to make the hand conscious and there comes a moment when it becomes so conscious that you can leave it to do things; it does them by itself without your little mind having to intervene.

*Sri Aurobindo says here about Mahalakshmi: “All that is poor... repels her advent”?

Ibid., p. 31
Questions and Answers

Yes, poor, without generosity, without ardour, without amplitude, without inner richness; all that is dry, cold, coiled up, prevents the coming of Mahalakshmi. It is not a question of big money, you know! An extremely rich man may be terribly poor from Mahalakshmi’s point of view. And a very poor man may be very rich if his heart is generous.

*When we say “a poor man — un pauvre homme”, what is the exact meaning of “poor man”?*

A poor man is a man having no qualities, no force, no strength, no generosity. He is also a miserable, unhappy man. Moreover, one is unhappy only when one is not generous — if one has a generous nature which gives of itself without reckoning, one is never unhappy. It is those who are coiled up on themselves and who always want to draw things towards themselves, who see things and the world only through themselves — it is these who are unhappy. But when one gives oneself generously, without reckoning, one is never unhappy, never. It is he who wants to take who is unhappy; he who gives himself is never so.