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*New Race*

*Blessings*

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# NEW RACE

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*From the Editor's Desk...*

“She is the golden bridge, the wonderful fire” – such is the description of the Divine Mother in Sri Aurobindo’s *Savitri*. Reading across the writings of the Mother, Sri Aurobindo and other disciples we get an idea of who the Mother is, what She represents and what She manifests. Sri Aurobindo dedicated a chapter, answered many letters describing who She is, how She works and what should be our relation with Her. The Mother in Her talks to one of the disciples, at the behest of the latter, disclosed to him about Her real work and nature. In a nut-shell we actually get to know the “Vishwaroop” of the Mother in Her conversations with Mona Sarkar.

Sri Aurobindo elaborated upon the planes on which the Mother works and embodies in different forms —the Transcendental, the Universal and the Individual. It is the poverty of human consciousness that we fail to recognize Her form, nearest to us, the Individual Mother. She is, as Sri Aurobindo says, at once human and divine. We take Her for granted, only when pain strikes our being do we turn to Her and such is Her magnanimity that She embraces us whenever we turn to Her. Sri Aurobindo presents to us the Mother who is compassionate, Sweetness incarnate and is equally the Shakti, the creator, executor, sustainer and protector of the world.

The four aspects of the Mother – Maheshwari, Mahakali, Mahalakshmi and Mahasaraswati, all have different roles in this creation and Sri Aurobindo has taken pains to tell us who they are and what they embody. This is not all. The Mother, the “incarnate Word” has done much more for us. She has consciously impregnated Matter with light and has saved the Earth from perishing under the pernicious acts of human stupidity. Her gaze invades all darkness in the human heart and establishes there an aspiration and hope for the coming of New Consciousness. Manifold are her forms and multi-layered Her work. We cannot claim to have understood anything of Hers. Yet we make an attempt to bring together some special features of our Supreme Mother and extend our gratitude to Her.

This year marks the centenary of the Mother’s first arrival in Pondicherry which the NEW RACE commemorates as a humble offering at Her feet. Dedicated to Her is this issue, which glimpses at this “Mighty Mother”, the “Supreme” and the importance of Her “mortal birth” and manifestation. We have arranged for a visual as well as word tour for our readers where they will feel, see, touch and experience the Mother.

*Shruti*

## THE MOTHER'S SYMBOL



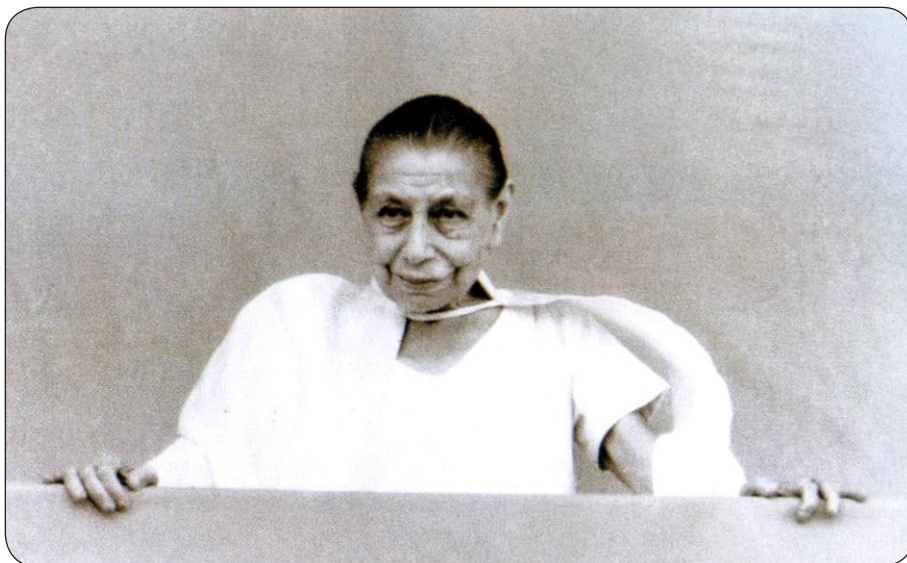
*The central circle represents the Divine Consciousness.*

*The four petals represent the four powers of the Mother.*

*The twelve petals represent the twelve powers of the Mother manifested for Her work.*

*( The Mother's Symbol drawn in Chinese ink by Ananda Reddy in 1969 and presented to the Mother )*

## THE SUPREME



*The Mother during the Balcony Darshan ([www.motherandsriaurobindo.org](http://www.motherandsriaurobindo.org))*

### **The Mother as the Supreme**

...Ah! You do not know what favour I am doing to you all.

...You have no idea that the whole world, the entire universe bows down to me, imploring me in an act of adoration to serve me. You do not know who I am, who has descended in the ignorance among you, who has consented to be human, to take up a physical body among you all. You have no idea of who is there before you. Well, even the gods whom you revere so much, perform tapasya in order to have a glimpse of me. It is for me and through me that the whole Universe exists and it vibrates in my consciousness. It is through me that all living beings and inanimate things and all that you see in the Manifestation, acts and progresses. There is nothing that is not within me. I am the Cause. It is in me that all things disappear. Everything, everything is expressed in me and aspires to take refuge in me. Those who know me a little give their entire lives to find me.

I am above the whole Manifestation. (*The Supreme*, 11)

### **The Supreme as the Mother**

*... You had told me on my birthday about the Supreme... But, Mother, for me You are the Supreme.*

My child, that is saying the same thing in one way and in another... What, you do not understand?

*No Mother.*

Look here, in fact it is the same thing. There is no difference, if it is the Supreme who has chosen or it is I who have chosen. I prefer to say, it is the Supreme instead of me. You know, it is like this: in the terrestrial evolution, man, who is emerging out of the inconscience and ignorance, is guided by the Supreme. And the Supreme, in order to manifest his reign upon earth, labours to uplift the human consciousness so as to establish the Divine Consciousness; and for this he does not delegate someone but He Himself manifests physically, even in the Ignorance to accomplish His work. And it is I who have been appointed to raise up man and the creation out of this Inconscience. It is I who am responsible. What I wish, the Lord also wishes. I am the Supreme in the Unmanifest. But in the creation the Supreme acts only through me, exists only by me and wills nothing but what I will. There is no distinction to be made. But for men, the Supreme is Someone beyond everything, in His transcendence, who cannot be attained, He who is above Ignorance and does not concern Himself with anything. For them, I would rather say that it is the Supreme who has done this or willed this. I do not want to meddle with their idea of the Supreme, because if I said it is I who had done this or had wished so instead of the Supreme, then it would be like a disaster, a shock; people with their ego would not be able to accept that the Supreme could manifest in the Inconscience. It them seem to them a folly. It is for this reason that I avoid speaking of myself and I prefer to use the word 'Supreme'. To me, it makes no difference, and moreover, people remain convinced that it is the Supreme who is guiding them.

*But, Mother, for me you are the Supreme. I do not know anyone else but You as the Supreme.*

It does not bother me, if one calls me the Supreme or not, it makes no difference to me. I know who I am. I do not crave for big name, like an egoist. What I know is that the work advances and what it is I am trying to prepare, and not what will add to or aggrandise my name so that men call me Supreme. I wash my hands of all this. I do not need it. I am very happy like this. As long as men are convinced that it is the Supreme who has done this or that, that it is He who protects them and guides them, it is fine with me. I do not want to interfere in all this or proclaim that it is I who have done it. For in reality it is the same thing. I do not want to force people – if it pleases them to state that it is the Supreme who acts and not me, what difference does it make to say it in one way of another?

For me it is like this. But for you it is different; I am the Supreme for you.

*Yes Mother.*

It is He who in His Transcendence upholds the universe and is immanent in the creation, who resides in the smallest atom, One who is responsible for the terrestrial evolution and its manifestations, for lifting it up to the Light and Ananda. But I cannot proclaim to the people that I am the Supreme. People will not be able to accept it. 'She as the Supreme! How can that be. It is not possible.' For them, the Supreme is someone who is unimaginable. I do not know if, for them, He is without form or that which cannot be attained. They will go mad if they think in this way. The ego will not be able to accept it. That is why I prefer to say that it is the Supreme who wishes thus and never pronounce that it is I who have so wished or I who have chosen. I tell you, it is by choice that I choose to remain behind the veil... (*The Supreme*, 5-6)

### **"I am the Unknowable"**

My child, I am the Unknown that is unseizable, yet I consent to be seized; I am the Unknowable, yet men pretend to know me. I am the Infinite but I am constrained to limit myself in a physical body by time and space. I am the Eternal who has submitted itself to be bound in evolution. I am Immortality which awakes in its innumerable aspects that perish, in order to climb back towards the One, and which has consented to a birth, in order to suffer the terrestrial consequences. I am the Nihil where everything disappears; the Inconscience that denies my presence, yet each atom of this mass of ignorance palpitates with my consciousness. I am the Mystery - the great paradox which has begun to unveil the innate secrets of this divine manifestation in the terrestrial and cosmic evolution. By the fact of this immense descent of the Supramental upon earth, we foresee the gradual dissolution of the duality, the contradictions and many other things which trouble ordinary men.

My child, I am the Cause, the great Creatrix from whom everything emanates. All that you can conceive of is created from me, by me and for me it exists. Nothing is which is not in me. You understand, it will take you hundreds of births to understand what I am. And yet I reveal myself to my devotees who love me; and still I shall remain unseizable.... (*The Supreme*, 93)

*If you follow your mind, it will not recognise the Mother even when she is manifest before you. Follow your soul and not your mind, your soul that answers to the Truth, not your mind that leaps at appearances; trust the Divine Power and she will free the godlike elements in your and shape all into an expression of Divine Nature.*

*Sri Aurobindo, SABCL 25:40*

## THE TRIPLE ASPECTS OF THE MOTHER

There are three ways of being of the Mother of which you can become aware when you enter into touch of oneness with the Conscious Force that upholds us and the universe. Transcendent, the original supreme Shakti, she stands above the worlds and links the creation to the ever unmanifest mystery of the Supreme. Universal, the cosmic Mahashakti, she creates all these beings and contains and enters, supports and conducts all these million processes and forces. Individual, she embodies the power of these two vaster ways of her existence, makes them living and near to us and mediates between the human personality and the divine Nature. (*The Mother*, CWSA 32:14)

### The Transcendental Mother

The one original transcendent Shakti, the Mother stands above all the worlds and bears in her eternal consciousness the Supreme Divine. Alone, she harbours the absolute Power and the ineffable Presence; containing or calling the Truths that have to be manifested, she brings them down from the Mystery in which they were hidden into the light of her infinite consciousness and gives them a form of force in her omnipotent power and her boundless life and a body in the universe. The Supreme is manifest in her for ever as the everlasting sachchidananda, manifested through her in the worlds as the one and dual consciousness of Ishwara-Shakti and the dual principle of Purusha-Prakriti, embodied by her in the Worlds and the Planes and the Gods and their Energies and figured because of her as all that is in the known worlds and in unknown others. All is her play with the Supreme; all is her manifestation of the mysteries of the Eternal, the miracles of the Infinite. All is she, for all are parcel and portion of the divine Conscious-Force. Nothing can be here or elsewhere but what she decides and the Supreme sanctions; nothing can take shape except what she moved by the Supreme perceives and forms after casting it into seed in her creating Ananda. (*The Mother*, CWSA 32:14-15)

*And Savitri looked on Death and answered not.  
Almost it seemed as if in his symbol shape  
The world's darkness had consented to Heaven-light  
And God needed no more the Inconscient's screen.  
A mighty transformation came on her.  
A halo of the indwelling Deity,  
The Immortal's lustre that had lit her face  
And tented its radiance in her body's house,  
Overflowing made the air a luminous sea.  
In a flaming moment of apocalypse  
The Incarnation thrust aside its veil.*

*A little figure in infinity  
 Yet stood and seemed the Eternal's very house,  
 As if the world's centre was her very soul  
 And all wide space was but its outer robe.  
 A curve of the calm hauteur of far heaven  
 Descending into earth's humility,  
 Her forehead's span vaulted the Omniscient's gaze,  
 Her eyes were two stars that watched the universe.*

*Savitri, CWSA 33:664*

## **The Universal Mother**

The Mahashakti, the universal Mother, works out whatever is transmitted by her transcendent consciousness from the Supreme and enters into the worlds that she has made; her presence fills and supports them with the divine spirit and the divine all-sustaining force and delight without which they could not exist. That which we call Nature or Prakriti is only her most outward executive aspect; she marshals and arranges the harmony of her forces and processes, impels the operations of Nature and moves among them secret or manifest in all that can be seen or experienced or put into motion of life. Each of the worlds is nothing but one play of the Mahashakti of that system of worlds or universe, who is there as the cosmic Soul and Personality of the transcendent Mother. Each is something that she has seen in her vision, gathered into her heart of beauty and power and created in her Ananda. (*The Mother with Letters on the Mother, CWSA 32:16*)

## **Universal Mother or Cosmic Mahashakti**

*In their slow round the cycles turn to her call;  
 Alone her hands can change Time's dragon base.  
 Hers is the mystery the Night conceals;  
 The spirit's alchemist energy is hers;  
 She is the golden bridge, the wonderful fire.  
 The luminous heart of the Unknown is she,  
 A power of silence in the depths of God;  
 She is the Force, the inevitable Word,  
 The magnet of our difficult ascent,  
 The Sun from which we kindle all our suns,  
 The Light that leans from the unrealised Vasts,  
 The joy that beckons from the impossible,  
 The Might of all that never yet came down.  
 All Nature dumbly calls to her alone*



*To heal with her feet the aching throb of life  
 And break the seals on the dim soul of man  
 And kindle her fire in the closed heart of things.  
 All here shall be one day her sweetness' home,  
 All contraries prepare her harmony;  
 Towards her our knowledge climbs, our passion gropes;  
 In her miraculous rapture we shall dwell,  
 Her clasp shall turn to ecstasy our pain.  
 Our self shall be one self with all through her.  
 In her confirmed because transformed in her,  
 Our life shall find in its fulfilled response  
 Above, the boundless hushed beatitudes,  
 Below, the wonder of the embrace divine.*

*Savitri, CWSA 33:314*

## **The Individual Mother**

The Mother not only governs all from above but she descends into this lesser triple universe.... But personally too she has stooped to descend here into the Darkness that she may lead it to the Light, into the Falsehood and Error that she may convert it to the Truth, into this Death that she may turn it to godlike Life, into this world —pain and its obstinate sorrow and suffering that she may end it in the transforming ecstasy of her sublime Ananda. In her deep and great love for her children she has consented to put on herself the cloak of this obscurity, condescended to bear the attacks and torturing influences of the powers of the Darkness and the Falsehood, borne to pass through the portals of the birth that is a death, taken upon herself the pangs and sorrows and sufferings of the creation, since it seemed that thus alone could it be lifted to the Light and Joy and Truth and eternal Life. This is the great sacrifice called sometimes the sacrifice of the Purusha, but much more deeply the holocaust of Prakriti, the sacrifice of the Divine Mother. (*The Mother with Letters on the Mother, CWSA 32:17*)

*Even as he sang and rapture stole through earth-time  
 And caught the heavens, came with a call of hooves,  
 As of her swift heart hastening, Savitri;  
 Her radiant tread glimmered across the floor.  
 A happy wonder in her fathomless gaze,  
 Changed by the halo of her love she came;  
 Her eyes rich with a shining mist of joy  
 As one who comes from a heavenly embassy  
 Discharging the proud mission of her heart,  
 One carrying the sanction of the gods*

To her love and its luminous eternity,  
 She stood before her mighty father's throne  
 And, eager for beauty on discovered earth  
 Transformed and new in her heart's miracle-light,  
 Saw like a rose of marvel, worshipping,  
 The fire-tinged sweetness of the son of Heaven.  
 He flung on her his vast immortal look;  
 His inner gaze surrounded her with its light  
 And reining back knowledge from his immortal lips  
 He cried to her, "Who is this that comes, the bride,  
 The flame-born, and round her illumined head  
 Pouring their lights her hymeneal pomps  
 Move flashing about her? From what green glimmer of glades  
 Retreating into dewy silences  
 Or half-seen verge of waters moon-betrayed  
 Bringst thou this glory of enchanted eyes?...  
 O thou who hast come to this great perilous world  
 Now only seen through the splendour of thy dreams,  
 Where hardly love and beauty can live safe,  
 Thyself a being dangerously great,  
 A soul alone in a golden house of thought  
 Has lived walled in by the safety of thy dreams.

Savitri, CWSA 33:418-20

*Leave everything to me and abandon yourself in the current and you shall be guided. It is evident that the purpose of my descending here on earth, for the transformation of the body and eventually of the earth, by the transforming action of the Supramental, would be accomplished if I could sow a seed of this Supramental substance in the human species and which will then ensure its continuity on earth.... Even if it be only a thousandth infinitesimal part of what I carry, it will be sufficient to perpetuate this movement.*

*Otherwise... I would say that the earth and men were not ready, were not receptive enough to accept the descent of a greater Light, a greater Knowledge, a greater Ananda, were not ready to open themselves to the Eternal, to the Truth of existence.*

*Voila! Now I must not speak further. I have talked a lot, revealed much, much more than I should have. Hurry up, it is very late. Au revoir!*

The Supreme, 53

## FOUR OF THE MOTHER'S LEADING PERSONALITIES

*Sri Aurobindo*

Four great Aspects of the Mother, four of her leading Powers and Personalities have stood in front in her guidance of this universe and in her dealings with the terrestrial play. One is her personality of calm wideness and comprehending wisdom and tranquil benignity and inexhaustible compassion and sovereign and surpassing majesty and all-ruling greatness. Another embodies her power of splendid strength and irresistible passion, her warrior mood, her overwhelming will, her impetuous swiftness and world-shaking force. A third is vivid and sweet and wonderful with her deep secret of beauty and harmony and fine rhythm, her intricate and subtle opulence, her compelling attraction and captivating grace. The fourth is equipped with her close and profound capacity of intimate knowledge and careful flawless work and quiet and exact perfection in all things. Wisdom, Strength, Harmony, Perfection are their several attributes and it is these powers that they bring with them into the world, manifest in a human disguise in their Vibhutis and shall be found in the divine degree of their ascension in those who can open their earthly nature to the direct and living influence of the Mother. To the four we give the four great names, Maheshwari, Mahakali, Mahalakshmi, Mahasaraswati. (*The Mother*, CWSA 32:17)

### MAHESHWARI

Imperial MAHESHWARI is seated in the wideness above the thinking mind and will and sublimates and greatens them into wisdom and largeness or floods with a splendour beyond them. For she is the mighty and wise One who opens us to the supramental infinities and the cosmic vastness, to the grandeur of the supreme Light, to a treasure-house of miraculous knowledge, to the measureless movement of the Mother's eternal forces. Tranquil is she and wonderful, great and calm for ever. (*The Mother*, CWSA 32:18)



## MAHAKALI

MAHAKALI is of another nature. Not wideness but height, not wisdom but force and strength are her peculiar power. There is in her an overwhelming intensity, a mighty passion of force to achieve, a divine violence rushing to shatter every limit and obstacle. All her divinity leaps out in a splendour of tempestuous action; she is there for swiftness, for the immediately effective process, the rapid and direct stroke, the frontal assault that carries everything before it...The impulses that are swift and straight and frank, the movements that are unreserved and absolute, the aspiration that mounts in flame are the motion of Mahakali... (*The Mother*, CWSA 32: 19)



Mahakali acts most naturally through the higher vital which is the instrument of force and power. (*The Mother*, CWSA 32: 66)

*Why is the Mother working in the form of Maheshwari in me? Why is she working so slowly? If she worked in the form of Mahakali, everything troubling me would flee from fear and the Mother's luminous Sun would rise in me.*

Mahakali can work only when there is a calm inner being and a resolute will facing without disturbance all the difficulties. When there is not that, then it is only possible for Maheshwari to work in order to bring her calm and wideness into the being.

20 November 1933

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*Has anyone here concretely experienced the intense action of Mahakali and successfully come through that?*

Yes. There is at least one instance in which it was called down by the sadhaka and he met it full. There was a violent action shattering his old sanskaras, attachments etc. into atoms and he came through it all right.

13 January 1934

## Mahakali & Kali

*What is the essential difference between the Mahakali form as described in the Chandi and the Shyama form?*

These—Kali, Shyama, etc.—are ordinary forms seen through the vital; the real Mahakali form whose origin is in the Overmind is not black or dark or terrible, but golden of colour and full of beauty, even when formidable to the Asuras.

10 February 1934

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*Sometimes I see the Mother in the form of Mahakali or as the Transcendent and Universal Mother. But I see her in a white colour. I know that Kali is called Shyama because her colour is black, but I saw white. Why is this?*

Mahakali and Kali are not the same, Kali is a lesser form. Mahakali in the higher planes appears usually with the golden colour.

13 March 1934

## Kali

*While praying today I saw the image of Mother Kali. She was black and naked and standing with her foot on the back of Shiva. Why is Kali seen in such a form and on what plane is she seen like this?*

It is in the vital. It is Kali as a destroying Force—a symbol of the Nature Force in the ignorance surrounded by difficulties, trampling and breaking everything in a blind struggle to get through till she finds herself standing with her foot on the Divine itself—then she comes to herself and the struggle and destruction are over. That is the significance of the symbol.

9 February 1934

*The Mother, CWSA 32: 37-38*

## MAHALAKSHMI

Wisdom and Force are not the only manifestations of the supreme Mother; there is a subtler mystery of her nature and without it Wisdom and Force would be incomplete things and without it perfection would not be perfect. Above them is the miracle of eternal beauty, an unseizable secret of divine harmonies, the compelling magic of an irresistible universal charm and attraction that draws and holds things and forces and beings together and obliges them to meet and unite that a hidden Ananda may play from behind the veil and make of them its rhythms and its figures. This is the power of MAHALAKSHMI and there is no aspect of the Divine Shakti more attractive to the heart of embodied beings. (*The Mother, CWSA 32: 20*)

*Averse from the Chandi on Mahalakshmi came to me a minute or two after the Mother began to meditate with me. Afterwards the Mother explained that three forms of Mahalakshmi appeared in the meditation in response to my invocation. The first, the Mother said, was the original (Overmental) form of Mahalakshmi, and the second was the traditional one. About the third, the Mother did not speak fully. The form was three faced with something like a crown on top. Is there any tradition in India or outside of a three-faced form of Mahalakshmi? And what is the significance of the same goddess-personality of the Mother—Mahalakshmi—appearing in three successive forms?*



The Mother told you all that she saw about the last form— it disappeared almost immediately. The first form

was the true one, that which she wears on the Overmind Plane which is the home of the greater Gods—as soon as it touched your mind, it took the traditional form which is the one with which your mind is familiar. The third shape must be a symbolic one (not traditional)—it would seem to be a correspondent one on the Shakti side to the Trimurti, indicating the unity in difference of three powers in the Cosmic Consciousness—in it is the same manifestation in different forms,—the Overmind Power, the traditional Lakshmi and the One Power in the Mother here.

3 September 1936

*The Mother, CWSA 32: 70*

## MAHASARASWATI

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. Maheshwari lays down the large lines of the world forces, Mahakali drives their energy and impetus, Mahalakshmi discovers their rhythms and measures, but Mahasaraswati presides over their detail of organisation and execution, relation of parts and effective combination of forces and unfailing exactitude of result and fulfilment. The science and craft and technique of things are Mahasaraswati's province. 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. (*The Mother*, CWSA 32: 22)

*Sweet Mother, why is Mahasaraswati the youngest of the four?*

Because her work came last; so she came last. (*Silence*) It is in this order that they manifested, in the order given here. These aspects are like the attributes of the Mother, which manifested in succession according to the necessities of the work; and the necessity of perfection was the last, so she is the youngest. (CWM 6: 289)

"All the work of the other Powers leans on her [Mahasaraswati] for its completeness..."

Mahasaraswati. Yes, because she is... (*silence*) precisely the goddess of perfection. For her everything must be done down to the last detail, and done in an absolutely perfect way. And she wants, she insists that it should be done physically, totally, materially, that it should not remain in the air, you see, like a mental or vital action, but that it should be a physical realisation in all its details, and all the details be perfect, that nothing be neglected. So all that the others undertake in the other domains she concretises and brings to its material perfection. (CWM 6: 28)

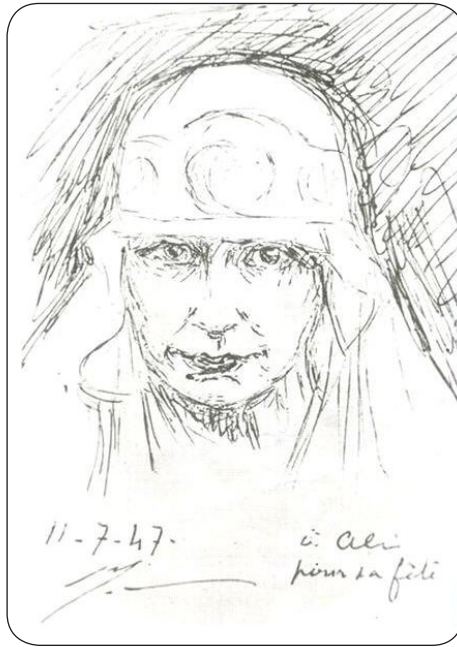
*But these four are independent of one another?*

To a certain extent, but not totally. It is always the same thing. There is an independence which at times seems to be total, and at the same time a very close link and even one which is, so to say, absolute. The central consciousness, that is to say, here in the material world, is the Mahashakti, you know. Well, she always has the power to control the action of these different to their own aspirations. And yet she can control them, in the sense that if...

Take, for example, the instance of Kali. If Kali decides that she is going to intervene and the Mahashakti, who has naturally a much more total and general vision of things, sees that the moment for intervention is not opportune or that it is too soon, well, she can very easily put a pressure upon Mahakali and tell her, "Keep quiet." And the other is obliged to keep quiet; and yet she acts quite independently. (CWM 6: 289)



## THE MOTHER AND THE PURPOSE OF HER EMBODIMENT



Self-Portrait ([www.motherandsriaurobindo.org](http://www.motherandsriaurobindo.org))

Do you not refer to the Mother (our Mother) in your book *The Mother*?

Yes.

Is she not the “Individual” Divine Mother who has embodied “the power of these two vaster ways of her existence” — Transcendent and Universal?

Yes.

Has she not *descended* here (amongst us) into the Darkness and Falsehood and Error and Death in her deep and great love for us?

Yes.

There are many who hold the view that she was human but now embodies the Divine Mother and her *Prayers*, they say, explain this view. But to my mental conception, to my psychic feeling, she is the Divine Mother who has consented to put on herself the cloak of obscurity and suffering and ignorance so that she can effectively lead us—human beings—to Knowledge and Bliss and Ananda and to Him.



The Divine puts on an appearance of humanity, assumes the outward human nature in order to tread the path and show it to human beings, but does not cease to be the Divine. It is a manifestation that takes place, a manifestation of a growing divine consciousness, not human turning into divine. The Mother was inwardly above the human even in childhood, so the view held by “many” is erroneous.

I also conceive that the Mother’s *Prayers* are meant to show us—the aspiring psychic—how to pray to the Divine.

Yes.

*The Mother with the Letters on the Mother, CWSA 32: 31*

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Q: *Am I right in thinking that she as an individual embodies all the Divine Powers and brings down the Grace more and more to the physical plane, and her embodiment is a chance for the entire physical consciousness to change and be transformed?*

A: Yes. Her embodiment is a chance for the earth-consciousness to receive the Supramental into it and to undergo first the transformation necessary for that to be possible. Afterwards there will be a further transformation by the Supramental, but the whole earth-consciousness will not be supramentalised — there will be first a new race representing the Supermind, as man represents the mind. [13-8-1933]

SABCL 26:49

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There is one divine Force which acts in the universe and in the individual and is also beyond the individual and the universe. The Mother stands for all these, but she is working here in the body to bring down something not yet expressed in this material world so. as to transform life here — it is so that you should regard her as the Divine Shakti working here for that purpose. She is that in the body, but in her whole consciousness she is also identified with all the other aspects of the Divine.

SABCL 26:49-50

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Q: *Is there any difference between the Mother’s manifestation and the descent of the Supramental?*

A: The Mother comes in order to bring down the Supramental and it is the descent which makes full manifestation here possible.

SABCL 26:48

## The Supramental Manifestation Upon Earth

*During the common meditation on Wednesday*

*This evening the Divine Presence, concrete and material, was there present amongst you. I had a form of living gold, bigger than the universe, and I was facing a huge and massive golden door which separated the world from the Divine.*

*As I looked at the door, I knew and willed, in a single movement of consciousness, that “**the time has come**”, and lifting with both hands a mighty golden hammer I struck one blow, one single blow on the door and the door was shattered to pieces.*

*Then the supramental Light and Force and Consciousness rushed down upon earth in an uninterrupted flow.*

29 February 1956

CWM 1:69



*Courtesy : Priti Ghosh (www.motherandsriaurobindo.org)*

## FROM THE MOTHER'S PRAYERS AND MEDITATIONS

**March 29, 1914**

O Thou whom we must know, understand, realise, absolute Consciousness, eternal Law, Thou who guidest and illumineest us, who movest and inspirest us, grant that these weak souls may be strengthened and those who feebly be reassured. To Thee I entrust them, even as I entrust to Thee our entire destiny.

**March 30, 1914**

In the presence of those who are integrally Thy servitors, those who have attained the perfect consciousness of Thy presence, I become aware that I am still far, very far from what I yearn to realise; and I know that the highest I can conceive, the noblest and purest is still dark and ignorant beside what I should conceive. But this perception, far from being depressing, stimulates and strengthens the aspiration, the energy, the will to triumph over all obstacles so as to be at last identified with Thy law and Thy work.

Gradually the horizon becomes distinct, the path grows clear, and we move towards a greater and greater certitude.

It matters little that there are thousands of beings plunged in the densest ignorance, He whom we saw yesterday is on earth; his presence is enough to prove that a day will come when darkness shall be transformed into light, and Thy reign shall be indeed established upon earth.

O Lord, Divine Builder of this marvel, my heart overflows with joy and gratitude when I think of it, and my hope has no bounds.

My adoration is beyond all words, my reverence is silent.

**July 22, 1914**

Thou art all love, O Lord, and Thy love shines resplendently in the depths of every thought and every heart. Accomplish Thy work of transfiguration: illumine us. Open the still closed doors, widen the horizon, establish strength, unify our beings and make us participate in Thy divine beatitude that we may be able to make all men share in it. Grant that we may conquer the last obstacles, inner and outer, overcome the final difficulties. An ardent and sincere prayer has never risen in vain to Thee; always in Thy munificence Thou answerest every call and Thy mercy is infinite.

O divine Master, let Thy light fall into this chaos and bring forth from it a new world. Accomplish what is now in preparation and create a new humanity which may be the perfect expression of Thy new and sublime Law.

Nothing will stop our impetus; nothing will tire our effort; and, resting upon Thee all our hopes and all our activities, strong in our complete surrender to Thy Supreme Will, we shall march on to the conquest of Thy integral manifestation with the calm certitude of victory over all that would oppose it.

Hail to Thee, Master of the world, who triumphest over all darkness.

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### Sri Aurobindo's Comment of the Prayers

I have said that the Divine does the Sadhana first for the world and then gives what is brought down to others. There can be no Sadhana without realisations and experiences. The *Prayers* are a record of Mother's experiences.

4 January 1935

*In some of the Mother's Prayers which are addressed to "divin Mattre" I find the words: "avec notre divine Mere". How can the Mother and "divin Mattre" have a "divine Mere"? It is as if the Mother was not the "divine Mere" and there was some other Mother and the "divin Mattre" was not the Transcendent and had also a "divine Mere"! Or is it that all these are addressed to something impersonal?*

The Prayers are mostly written in an identification with the earth-consciousness. It is the Mother in the lower nature addressing the Mother in the higher nature, the Mother herself carrying on the Sadhana of the earth-consciousness for the transformation, praying to herself above from whom the forces of transformation come. This continues till the identification of the earth-consciousness and the higher consciousness; is effected. The word "notre" is general, I believe, referring to all born into the earth-consciousness — it does not mean the Mother of the "Divin Malt re" and myself. It is the Divine who is always referred to as Divin Maitre and Seigneur. There is the Mother who is carrying on the Sadhana and the Divine Mother both being one but in different poises, and both turn to the Seigneur or Divine Master. This kind of prayer from the Divine to the Divine you will find also in the Ramayana and the Mahabharata.

21 August 1936

*There are some Prayers of the Mother of 1914 in which she speaks of transformation and manifestation. Since at that time she was not here, does this not mean that she had these ideas long before she came here?*

The Mother had been spiritually conscious from her youth, even from her childhood, upward and she had done Sadhana and had developed this knowledge very long before she came to India.

23 December 1933

*There are many who hold the view that she was human but now embodies the Divine Mother and her "Prayers", they say, explain this view. But, to my mental conception, to my psychic being, she is the Divine Mother who has consented to put on her the cloak of obscurity and suffering and ignorance so that she can effectively lead us — human beings — to Knowledge and Bliss and Ananda and to the Supreme Lord.*

The Divine puts on an appearance of humanity, assumes the outward human nature in order to tread the path and show it to human beings, but does not cease to be the Divine. It is a manifestation that takes place, a manifestation of a growing divine consciousness, not human turning into divine. The Mother was inwardly above the human even in childhood, so the view held by "many" is erroneous.

*I also conceive that the Mother's "Prayers" are meant to show us — the aspiring psychic — how to pray to the Divine.*

Yes.

17 August 1938  
CWM 1:382-85



*The Mother in Japan (www.mirapuri-enterprises.com)*

## THE MOTHER'S GAZE



*Self-Portrait - The Mother's Eyes* ([www.motherandsriaurobindo.org](http://www.motherandsriaurobindo.org))

My child, I can gaze and gaze without wavering and my gaze merges into the immensity and eternity of space, where time does not exist; my gaze explores beyond all things, beyond all existence, beyond all known realities and leads towards that inexhaustible vastness where Truth remains inexplicable, where nothing is formulated, yet everything emanates from there. It is the source and the origin of all terrestrial or ultra-terrestrial existences, even beyond the manifestation, - something that cannot be expressed; yet it is the essence of an experience that has been lived.

You know, when I look and concentrate intensely, it is no longer I who look but the Lord who looks through my eyes: then I do not see any outer appearance, any material thing, all disappears from my view except the soul of the things with which I communicate and that tells me everything in that instant. It is so clear, so precise, in a perfect perception, invariable, spontaneous and true. In His vision I see pass in front of me the things which have no real similarity to the things I usually see. But it is real and seized by the Eternal Will. This look can arrest the course of events, change destiny with an unforeseeable power, annihilate the forces which oppose, create what is necessary for the New Creation, and preserve what needs to be transformed to collaborate with the Divine.

This gaze is the gaze of the Supreme, united by an interdependence, in a fusion, with the Consciousness which reflects the Beauty and Ananda of existence without deforming it. From this look emanates the joy of existence, the power of manifestation of the Eternal Truth, the divine Compassion, the love of perfect Union, the Benevolence without limit, as well as the wrath of God.

This look of the divine consciousness in which love pours itself in an unending flow to save the world by an infinite compassion towards men and creatures without distinction, in a self-oblivion which leads by waves of

immortal joys, radiating the symbols of the Infinite which go back to the Origin, this look born on the borders of two marvellously astonishing worlds, between the Unknown and the Invisible, lives in the powerful light of the suns which shine within, in the deep caves. It sees beyond the worlds and these common things, communes with the powers that built the worlds and that enters into the depths where secretly the aspiration is born, because this look has broken the hidden seals.

These eyes are like illumined mirrors seized by an unfathomable delight and love pouring in an interminable flow. This vision climbs back to the high summits where the spirit soars in the joy and harmony of the heavens of the Eternal Truth. The spirit of Beauty expresses itself in these eyes. This gaze full of divine compassion absorbs all the suffering s, pain and miseries of men and the creatures of this ruthless Nature dominated by the anti-divine forces, and renders them pleasant, loving, habitable, without which this world would be veritable hell. (*Mother goes into trance and then She starts speaking as if Sri Aurobindo were present.*)

These eyes measure, survey sense rather than see things as one sees them (*trance*). His gaze so loving, sweet, full of sympathy pours out a divine compassion which relieves and consoles the miserable and agonising earth that is trying to free itself from the clutches of anti-divine and hostile forces. There is in His eyes the love that transfigures, the light that gives life, the energy which is released to protect, and the power to bless, to sustain and to help in the progress....

You know, I do a lot of things with my eyes; simultaneously there are several actions that are being carried out. By this look I can transfix someone so that he does not deviate from the path, so that he speaks only the truth, so that he submits himself and does not revolt, so that he collaborates with me. If I want, I can hypnotise him... so that he comes out of his negative tendencies; but I do not do it. I can communicate by subtle means to see the soul of the person, the veiled aspiration of his nature, the subtle bodies which accompany him, the aura which protects him, as concretely as I see you now. I see all that goes on in the atmosphere, in Nature, all around, which people do not see.

My gaze which passes beyond, penetrates and sees into the very depth of things, brooks no obstruction or barrier; it sees the atoms and molecules in their detailed functioning. This gaze that extends till Infinity, projects Eternity in its vision, contemplates Immortality in its sight. This infallible look descends by a silent contact and awakens the secret power which resides in the depths of the inconscience of the being which sleeps in eternity. The past, the present and the future accompany the person to announce the possibility of his realisation and the progress he is capable of making in his terrestrial existence. In a single glance I see them before me and his past, his immediate present with the promise of his future are revealed to me. And if I find him interesting and capable, he becomes a part of my consciousness, and accompanies me in his

quest towards the Truth. In this way I see many things simultaneously and nothing escapes my view, whether it is visible or invisible. All this unfolds itself in front of me and is projected in the terrestrial atmosphere only when I consent and give the order. I ignore many things which want to manifest and I assign Nature to make her own choice, and she has her impeccable way of bringing out in this universe all that wants to evolve. But when I see some things which want to transform themselves, hasten their evolution.

You know, each of my eyes works independently: one projects itself in the infinite to discover the future, and the other scrutinises, sees, looks, surveys, explores and arranges so that nothing escapes its vision, in order to contemplate and to extend the Grace. In a single glance I know the history of the person who is before me. All the elements which constitute his being, all the movements of his thought, his impulse, his activity, his attitude, his aspiration, his development, his possibility, all, all that governs his life, I know in an instant, in a flash of time. For me this does not take time because his soul and his aura with his subtle body unfold and spread the consciousness wide open in front of me, so that I may see them as clearly as possible. I do not examine them but on his own he tells me everything that I want to know about him.

It is interesting that those who know me a little, perceive how one of my eyes overflows with love, spreads light, charges and illumines the atmosphere with the divine joy, expresses the Supra-conscious, changes and witnesses the course of events and circumstances, brings Peace and hastens the divine manifestation upon earth; how this gaze moves further and further and disappears in the eternity of time and space. Whereas the other one concentrates and sees all that goes on inside as well as outside, his possibilities of realisation and according to his capacities pours a bit of love, light, peace and power to prepare him so as to communicate with his soul. That is how I communicate with his soul. You understand, it is my gaze which sees, prepares the instruments, then consents to bless in order to pour the divine love. In a glance I do all this.

You see, it is very difficult to fathom the depth and measure the vastness of this look full of immeasurable wisdom which seizes the soul. These eyes which shine with the transparency of a pure crystal seize and inflame the hearts, burn and consume all the imperfections, dispel and get rid of falsehood, ignorance and so many other evils of the world, as well as hatred and pain, that it is impossible to measure.... It cannot be. It surpasses infinity. Not only that, this look radiates and transforms all that it sees, perceives and touches and triumphs with an ineffable Grace. These eyes full of love, intensely charged by a sublime presence, illumine the hearts in the clear radiance of their light, and the soul of the person is reflected in the eyes. That is not all; these eyes which see nothing but the beauty in the world, communicate with and express the supra-terrestrial or supra-cosmic beauty, have extraordinary powers to bring out beauty in ugliness, transform evil and suffering into divine joy, change ignorance and obscurity into wisdom and light, and unconsciousness into consciousness. *Voilà!*



My child, if you can concentrate deeply into my eyes, then you will get all that you want to know, all that you want to comprehend, all that you want to realise, just by an intense concentration, just by the power of your will which expresses itself through your eyes. You can have all that you aspire for, all that you need. You can see the whole world in my eyes: the whole universe unfolds in my eyes, all that is beautiful in nature as well as in the heavens. And you will not need to go here and there looking for the so-called attractions and revelations of this world. All is in me, and all expresses itself through me. Take the trouble to find me there (*Mother points to the heart*) and you will see everything, everything through my eyes. *Voilà!*



## THE MOTHER'S FEET



*Self-Portrait : The Mother's Feet (www.motherandsriaurobindo.org)*

...it is the force of transformation, that is why it is dynamic. There is the light that penetrates to illumine the mass in the Inconscience, the force to stimulate the *tamas* and the joy to make it conscious. This force must penetrate this solid, obscure, rigid matter which is obstinate in its perversion and engulfed in falsehood, in order to facing light into the very bottom of this mass of inconscience, of this eternal obscurity that opposes with its immense and impenetrable energies in their unrelenting dynamism. There is a Presence which is bound up in matter by millions of cords. It is imprisoned there by an occult power from which it is very difficult to be free. Immobile, it rests in matter, forced by a blind compulsion in the insentient depths where nothing moves, where nothing ever can, there where everything disappears in a resistance that opposes with an invincible force. That is why this transforming force must act with a sustained power till matter feels and is made more conscious of my presence, of the light that is spreading. I force it down until the light penetrates into the very heart of matter.

You know, each step that I have placed on the earth, everywhere, everywhere, I have thrust this force and this light of transformation into the atoms and molecules of this matter which are under my feet, to awaken them to the necessity of this work of transformation. Each step that I have placed deliberately on the earth has sent vibrations, like echoes that ring and resound, into the inertia of this matter which sleeps in a torpor of inconscience in order to awaken it to a rhythm of harmony and to a consciousness of beauty and truth.

And how with a spark of light they awoke with joy and responded to my call by a tremendous stirring to participate in this effort towards transformation! It is unimaginable, how with a single movement they surrendered themselves to accept to participate in this miracle of the transmutation which will change the very nature of these elements. Not quite physically, but in the process of their subconscious formation, in their mental, in their dynamism, even in their actions and reactions, there will be a new guide - a light of the true consciousness to illumine them. It becomes something benign, something sacred where the past with its pernicious load will be effaced.

Men and Nature have utilised these elements and these atoms for their egoistic ends and have made them perverted, petty and mean. You know well the terrifying power which resides in the atom and which man has multiplied indefinitely to kill his enemies, to kill one another without considering the destruction and the imbalance created which multiplies itself endlessly without control in the terrestrial atmosphere. This has created a vicious circle in which the anti-divine forces have utilised man, have helped him to produce these destructive devices in order to have control over this kingdom where falsehood predominates.

The earth and the terrestrial atmosphere tremble at the ferocity of that devouring power. They remember with agony, how, in spite of their will, they were ruthlessly compelled to reveal the secret of the force that resides in the nature of the atom; from that arose this gruesome fatality of an unparalleled destruction that they witnessed.

It is a memory which does not get effaced.

It is a derisive act and of a global magnitude which is followed by sordid consequences and irreparable destructions in the consciousness of these atoms. They cannot forget. They too have a mind, a consciousness, *an Over-soul, a spark of the Divine in each atom, (Mother speaks in English)* which reacted against this brutality. (*The Supreme*, 59-61)

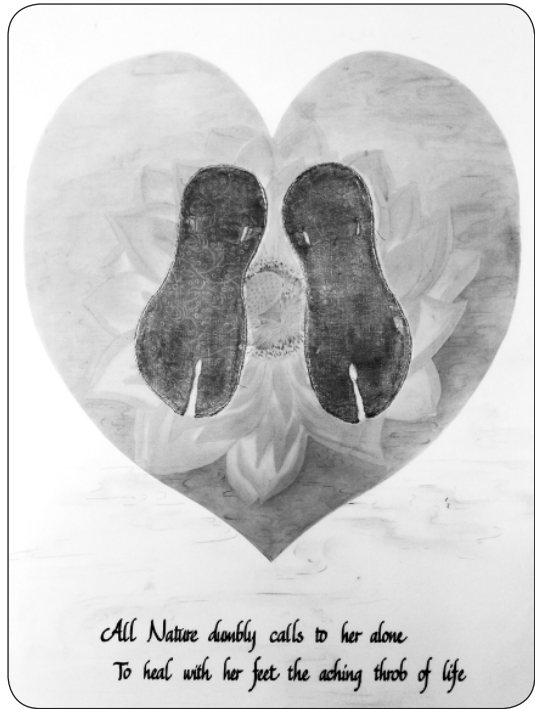
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...In these terrible hours one hears a faint voice, one perceives a quiver in the earth, one feels a vibration of the divinity that awakes and a profound aspiration for the light surging up from the depths of the atoms.

What a benevolent Grace! What a sovereign Peace! What a solace for these tiny entities that reside in the atoms and who had been tortured. What a blessed hour! For these are the very particles of dust where I have placed my feet - which have been touched by the transforming light, by the power that triumphs, and first they try to bring an equilibrium, then to spread this compassion and they are active in changing their neighbours who are in turmoil because they had been disturbed by this chaos in the atmosphere.

You know, wherever I have walked, wheresoever I have placed my feet, Wherever on the earth our feet have touched the ground, that place has become sanctified, pure and receptive to our touch, to the transforming Force that we have transmitted, that which has emanated from us, in order to act in the very depths of the inconscience. The light that has emanated from us has awakened these tiny particles from millions of years of torpor to a new consciousness, to the vibration of an unknown Ananda. They have retained this Consciousness and Ananda and have spread them all around to effectuate a change in their surrounding - as if to suffuse it through these molecules, by an influence impregnated with a divine sweetness.... I have touched the soul of the earth, of this matter which greets me with a gratitude that pours itself in an incomparable surrender and invites me further to liberate it from all bondage. I have kindled in the very depths a flame to burn all impurities and to make it pure. And what a work it is that is taking place!

Wherever I look there is a spark of my light that beckons me. Wheresoever I have placed my feet, there is an activity of the force of transformation which makes the earth-consciousness vibrate. How in this obscure and solid inconscience - this mass of ignorance, of impenetrable *tamas*, where never a light was seen - now one sees at last a clearing, a ray of light brightening up this tiny mass. In the very depths of the nucleus of these atoms I have kindled a flame which awakens with a quiver like a palpitation, in this inert mass of inconscience imprisoned in an immobile spiral of forces, as in the obscure eternity of ignorance. It reveals a world where nothing was. In these blind realms of matter where it lay inert and mute, in a deep slumber without life, there comes a vibration emanating from the Supreme Will and matter trembles, shudders and awakens in an ecstasy. (*The Supreme*, 62-64)



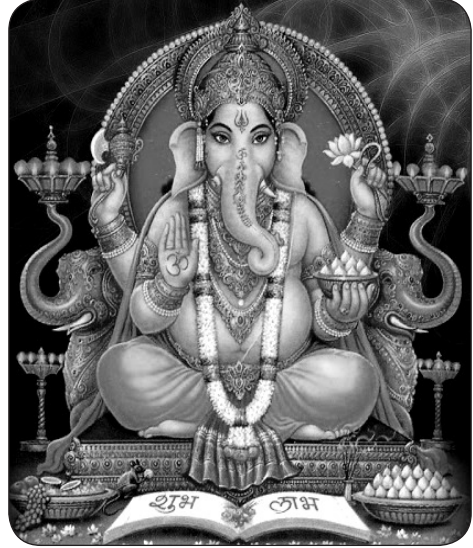
*The Mother's Charan installed at SACAR  
on 29<sup>th</sup> February 2000.*

# THE MOTHER'S INTERACTION WITH GODS

Satprem

## With Ganapati

There has been an interesting phenomenon. I had X told about a rather interesting encounter of mine with Ganapati (quite a few years ago), and how he had promised to give me whatever I needed and actually gave it for quite a long time, certainly more than ten years, and generously so. Then everything changed in the Ashram. It was after the war, the children came and we spilled over; we became much more complex, much larger, and began to be in touch with foreign countries, particularly America. And I continued to be in contact with Ganapati; I can't say I used to do a puja to him (!), but every morning I would put a flower in



front of his image. Then one morning I asked him, "Why have you stopped doing what you had been doing for such a long time?" I listened, and he clearly replied, "Your need has grown too large." I didn't quite understand, because he has at his disposal fortunes larger than what I needed. But then, some time afterwards, I had this told to X, who answered me from the height of his "punditism," "Let her not be concerned with the gods, I will look after that!" It was needlessly insolent. Then I turned to Ganapati and asked him, "What does all that mean?" And I clearly saw (it wasn't he who answered, it was Sri Aurobindo), I clearly saw that Ganapati has power only over those who have faith in him, which means it's limited to India, while I needed money from America, France, England, Africa... and that he has no power there, so he couldn't help. It became very clear, I was at peace, I understood: "Very well, he did his best, that's all." And it's true that I keep receiving from India, though not sufficiently; especially as since Independence half of India has been ruined, and all those who used to give me a lot of money no longer do, because they no longer can – it isn't that they no longer want to, but that they no longer can.

(*Mother's Agenda*: January 4, 1964)

## With Indra

It was during the evening meditation in the Playground. It began to rain. Dakshinapada opened his eyes for a moment and saw that the lights were on. The Mother stretched her hand in front and a Divine Being stood in front of her. He had a club on his shoulder studded with sparkling gems. He rested his club on the ground and looked at the Mother. She too looked at him. After this the lights were off again and meditation continued. Throughout its duration there was no rain. But as soon as the meditation was over and the Mother went to her room it poured heavily.



Later, when Dakshinapada asked the Mother about this vision, she told him that the Divine Being was no other than Indra, the God of rain and storms. (Shyam Kumari, *Beautiful Vignettes*: 144)

## With Durga

Well, you know, I will tell you something. In those days, when I used to give special Blessings for the Pujas - Durga, Mahasaraswati, etc. at that time, Durga and the others used to come to me; besides, they used to meet me from time to time. They came by turns and even now they come for some work or the other. And I do not know if it was last year or the year before - moreover, time has no importance for me; in fact, there is not much difference, since I have stopped giving Blessings for the Pujas - anyway, it was close to the Pujas, and as usual Durga came to me. She was so beautiful and formidable, like all the other children, but it was an entity which possesses the cosmic force. And I told her: "Shall there be no end to these little entities and is it not time to turn towards the Supreme, leaving behind the little personal egos?"

Then you know what happened? Something marvellous and unexpected: in a humble gesture full of gratefulness she abandoned everything to the Supreme in such a joyous and spontaneous atmosphere which cannot be expressed in words but has to be lived to be seen. And She told me: "Yes, I am Thine completely, what Thou wiliest, I shall do. I give myself to You." And she prostrated herself at my feet. It was a complete surrender. There was no hesitation. It was so beautiful. It is since then that I have stopped the Blessings for the Pujas. Because it is no longer necessary. It is over, once and for all, ...oh! in such a fine act, such a charming gesture!

It is only to the Lord that we send our adoration and gratitude. The Supreme alone and nothing else! That chapter is over, the reign of the cosmic gods. Now only the Supreme exists for us. Nothing else.

And then there was another meeting earlier, that was a long time back. It was when I used to visit the Playground. One day Durga had come, and I asked her a similar question: "How long do you want allegiance from the people? Isn't it time we adored the Supreme?" Then She told me gently: "I do want to; I am Thine, but you see, the people cling to me and do not want to leave me." They are all



like that (*gesture*), - that which goes to aggrandise their egos, that which still wants to follow the past, and the little bit which satisfies them - that they will never abandon, even for the Supreme. It is man who does not want to change, because he does not want to lose his possessions and his ego. It is man who creates the distinction. You see, truly She wanted to work for me in an act of surrender but She was completely tied up by the people who adored Her and sent their prayers for their personal gains and nothing more. Men do not want to give up, as they do not want to lose their support and their ego's satisfaction. They cling and obstruct the way.

But from this beautiful experience something emerged. I could get some work done in collaboration with Her. It was the New Year prayer which I had written, the prayer that Nature will collaborate...\* and so on. You know it?

*Yes, yes, Mother.*

It was in this way that slowly She could abandon Herself completely, and now we have no need of these Pujas. She has become one with the Supreme. And it is the Supreme alone whom we adore. Now She has entered into me. You understand? (*Supreme: 6-10*)



## With Sri Krishna

Another thing, yesterday ... Something being prepared.... In the past, when Sri Aurobindo was there and I lived in that house which is now the "dormitory annex," there was a large verandah, and I used to walk up and down on the verandah (Sri Aurobindo was in his room, working), and I would walk alone; but I was never alone: Krishna was always there - Krishna, the god Krishna as he is known, but taller, more beautiful, and not with that ridiculous blue, you know, that slate blue! Not like that. And always, we always walked up and down together - we would walk together. He was just a little behind (*gesture behind, almost against the nape of the neck and the shoulders*); I was a little



in front, as if my head was on his shoulder, and he would walk (I didn't have the feeling of my head resting on his shoulder, but that's how it was), and we would walk, we would communicate. That lasted more than a year, you know, every day. Then it ended. Afterwards I saw him from time to time (when we moved to the new house I saw him); sometimes at night when I was very tired, he would come and I would sleep on his shoulder. But I knew very well that it was a way Sri Aurobindo had of showing himself. Then when I came here [to Mother's present room], Sri Aurobindo had left, and I began walking up and down while reciting my mantra. Sri Aurobindo came, and he was at exactly the same place as Krishna was (*same gesture, just behind the head*); I would walk, and he was there, and we would walk together day after day, day after day. And it was becoming so concrete, so marvelous that I started thinking, "Why look after people and things, I want to remain like this for ever!" He caught my thought, and he said, "I am not coming anymore." And he stopped. I said, "Very well," and I started my mantra to the supreme Lord, and I tried a lot to have Him come and walk with me, but in no other form but Himself. And the Force, the Presence, everything was there, and I would feel Him more and more clearly, staying like that, just behind me, impersonal. For a few days, I've had a sort of feeling that I was close to something; and yesterday, for half an hour: THE Presence - a Presence ... An absolutely concrete presence. And it is He who told me, "First Krishna, then Sri Aurobindo, then I."

Only (*laughing*), He doesn't want the effect to be the same and me to say, "Now I am fed up with people!" (*Mother's Agenda* 8: 135-136)



I knew how it was with her because I remember the days when Sri Aurobindo was here and I used to go downstairs to give meditations to the people assembled in the hall. There's a ledge above the pillars there, where all the gods used to sit - Shiva, Krishna, Lakshmi, the Trimurti, all of them - the little ones, the big ones, they all used to come regularly, every day, to attend these meditations. It was a lovely sight. But they didn't have this kind of adoration for the Supreme. They had no use for that concept - each one, in his own mode of being, was fully aware of his own eternal divinity; and each one knew as well that he could represent all the others (such was the basis of popular worship, [[Each devotee of a particular cult knows perfectly well that his god is simply one way of representing something that is One.]] and they knew it). They felt they were a kind of community, but they had none of those qualities that the psychic life gives: no deep love, no deep sympathy, no sense of union. They had only the sense of their own divinity. They had certain very particular movements, but not this adoration for the Supreme nor the feeling of being instruments: they felt they were representing the Supreme, and so each one was perfectly satisfied with his particular representation.

Except for Krishna.... In 1926, I had begun a sort of overmental creation, that is, I had brought the Overmind down into matter, here on earth (miracles and all kinds of things were beginning to happen). I asked all these gods to incarnate, to identify themselves with a body (some of them absolutely refused). Well, with my very own eyes I saw Krishna, who had always been in rapport with Sri Aurobindo, consent to come down into his body. It was on November 24th, and it was the beginning of 'Mother.' [[From 1926, Sri Aurobindo officially introduced Mother to the disciples as the 'Mother'; previously he often called her 'Mirra.']]

*Yes, in fact I wanted to ask you what this realization of 1926 was.*

It was this: Krishna consented to descend into Sri Aurobindo's body - to be fixed there; there is a great difference, you understand, between incarnating, being fixed in a body, and simply acting as an influence that comes and goes and moves about. The gods are always moving about, and it's plain that we ourselves, in our inner beings, come and go and act in a hundred or a thousand places at once. There is a difference between just coming occasionally and accepting to be permanently tied to a body - between a permanent influence and a permanent presence.

These things have to be experienced.

*But in what sense did this realization mark a turning point in Sri Aurobindo's sadhana?*

No, the phenomenon was important for the creation; he himself was rather indifferent to it. But I did tell him about it.

It was at that time that he decided to stop dealing with people and retire to his room. So he called everyone together for one last meeting. Before then, he used to go out on the verandah every day to meet and talk with all who came to see him (this is the origin of the famous 'Talks with Sri Aurobindo' [*Evening Talks*, noted by A.B. Purani. ] ... - *Mother is about to say something severe, then reconsiders* - anyway ... ) I was living in the inner rooms and seeing no one; he was going out onto the verandah, seeing everyone, receiving people, speaking, discussing - I saw him only when he came back inside.

After a while, I too began having meditations with people. I had begun a sort of 'overmental creation,' to make each god descend into a being - there was an extraordinary upward curve! Well, I was in contact with these beings and I told Krishna (because I was always seeing him around Sri Aurobindo), 'This is all very fine, but what I want now is a creation on earth - you must incarnate.' He said 'Yes.' Then I saw him - I saw him with my own eyes (inner eyes, of course), join himself to Sri Aurobindo.

Then I went into Sri Aurobindo's room and told him, 'Here's what I have seen.' 'Yes, I know!' he replied (*Mother laughs*) 'That's fine; I have decided to retire to my room, and you will take charge of the people. You take charge.' (There were about thirty people at the time.) Then he called everyone together for one last meeting. He sat down, had me sit next to him, and said, 'I called you here to tell you that, as of today, I am withdrawing for purposes of sadhana, and Mother will now take charge of everyone; you should address yourselves to her; she will represent me and she will do all the work.' (He hadn't mentioned this to me! - *Mother bursts into laughter*)

These people had always been very intimate with Sri Aurobindo, so they asked: 'Why, why, Why?' He replied, 'It will be explained to you.' I had no intention of explaining anything, and I left the room with him, but Datta began speaking. (She was an Englishwoman who had left Europe with me; she stayed here until her death - a person who received 'inspirations.') She said she felt Sri Aurobindo speaking through her and she explained everything: that Krishna had incarnated and that Sri Aurobindo was now going to do an intensive sadhana for the descent of the Supermind; that it meant Krishna's adherence to the Supramental Descent upon earth and that, as Sri Aurobindo would now be too occupied to deal with people, he had put me in charge and I would be doing all the work.

This was in 1926.

It was only ... (how can I put it?) a participation from Krishna. It made no difference for Sri Aurobindo personally: it was a formation from the past that accepted to participate in the present creation, nothing more. It was a descent of the Supreme, from ... some time back, now consenting to participate in the new manifestation. (*Mother's Agenda*, 2:298-301)

## With Lord Shiva

Shiva, on the other hand, refused. 'No,' he said, 'I will come only when you have finished your work. I will not come into the world as it is now, but I am ready to help.' He was standing in my room that day, so tall (*laughing*) that his head touched the ceiling! He was bathed in his own special light, a play of red and gold ... magnificent! Just as he is when he manifests his supreme consciousness - a formidable being! So I stood up and ... (I too must have become quite tall, because my head was resting on his shoulder, just slightly below his head) then he told me, 'No, I'm not tying myself to a body, but I will give you anything you want.' The only thing I said (it was all done wordlessly, of course) was: 'I want to be rid of the physical ego.'

Well, mon petit (*laughing*), it happened! It was extraordinary! ... After a while, I went to find Sri Aurobindo and said, 'See what has happened! I have a funny sensation (*Mother laughs*) of the cells no longer being clustered together! They're going to scatter! He looked at me, smiled and said,

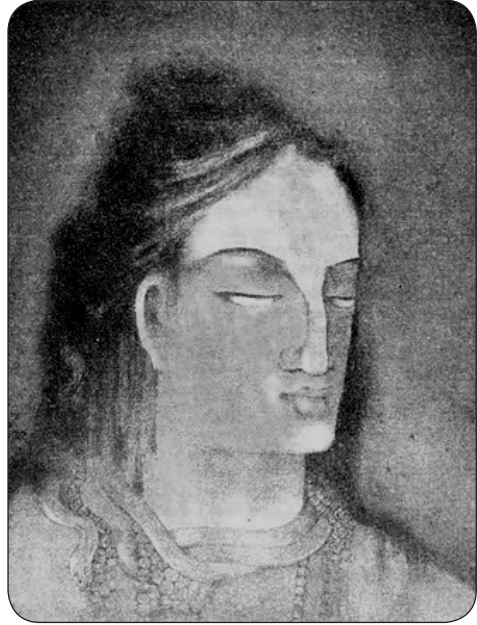
*Not yet.* And the effect vanished.

But Shiva had indeed given me what I wanted!

*Not yet,* Sri Aurobindo said.

No, the time wasn't ripe. It was too early, much too early. (*silence*)

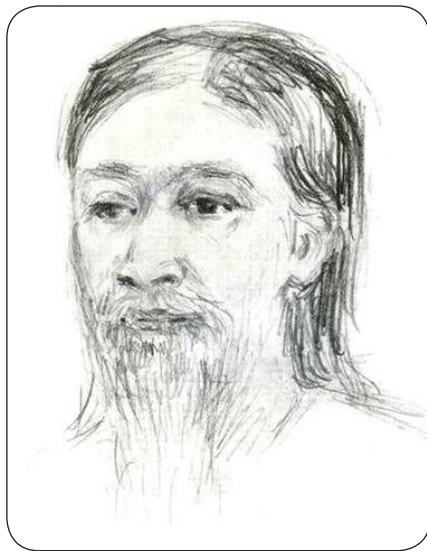
I had it two years ago. [[Again, the dissolution of the physical ego.]] But now there is something else - things are different now. (*Mother's Agenda*, 2: 298-301)



Paintings of Lord Shiva  
by Nandalal Bose



## THE MOTHER ON SRI AUROBINDO



*Sri Aurobindo's Portrait by the Mother (www. motherandsriaurobindo.org)*

Me, I am there as a Presence in the Eternal Flame, the Power that animates and initiates the action, the Peace that renders all sweet and peaceful, the Joy that overflows and sublimates, the light that purifies, and the Vibration that sanctions

Sri Aurobindo is there as a sustaining Entity, and me I am there like a Guide. In fact, it is the same identity in two. One, who observes, - the Witness, and the other that effectuates, - the Shakti.

So long as he has not realised that, one cannot understand anything.

Anyhow, your gratefulness has been well accepted. He has heard your prayer and I give you my blessings.

Yes, my child, he who recognises Sri Aurobindo and me, - in fact, it is the same thing, the same identity, - for him all obstacles, all difficulties, all traps, all the so-called interruptions on the march towards the Truth, are swept away and removed for ever, - in this life, as well as after death and in the lives to come, till Eternity.

Yes, for him, the Lord is all powerful.

Only to repeat:

“Ma — Sri Aurobindo, Ma — Sri Aurobindo” ... (*trance*)

That is enough. (*trance*)

*The Supreme, 80 & 82*

## POEMS ON THE MOTHER

**Maheshwari**

*Vast and serene as the infinite spaces,  
Far away from our little earthly world,  
And yet overarching and leaning down in a protective gesture —  
The mother of Light, the Mother of all-comprehending wisdom,  
throned on the highest heights,  
Sheds, equal and unruffled, her benign compassion on obscure mortals,  
Draws them infallibly ever nearer to her through the rolling ages —  
Her very presence is the power that decrees, the grace that redeems.*

Nolini Kanta Gupta : 1934 – *Devotion*, 33 [published by IntEnt, 2007]

*Thou hast fashioned thy limbs into the curves of every human contact;  
Thou art neither too subtle nor too vast, neither the far transcendent,  
nor the wide universal;  
Thou hast framed thyself into the limits of common mortality,  
And standest level upon the earth.  
This is thy utter self-giving and this thy supreme grace —  
This smile of kindness has brought here below  
All the bliss of an unseizable beyond,  
The words of thy mouth incorporate  
The inexpressible silence,  
And this Flesh has made the Immutable Truth  
Living and throbbing, warm to our embrace!*

Nolini Kanta Gupta : 1976 – *Devotion*, 34

### **Early Morning (Balcony)**

*What greater bliss than to see Your Face  
When light first marks the sky?  
What dawn can be more beautiful  
Than Your Love answering the deep heart-cry?  
Long night of waiting for this magic moment —  
My longing eyes pierced with Your Potent Peace.  
From Your Face flows never-ending Golden Light,  
A sharp luminous Shaft, and all pains cease.*

Minnie Canteenwalla : 1985 - *Devotion*, 40

## The Mother-Queen

*Softly, slowly comes the Mother-Queen...  
She now tranced upon her draped seat  
Brings to earth the golden Light unseen  
— Bares to view her luminous lotus feet,*

*Where her children bow down one by one,  
Lay their weary souls and lift their eyes  
Yearning to her smile of spirit-sun  
Out of ever-dawning crystal skies.*

*Touched by hands of rapture they depart  
Each to his own consecrated duty,  
All day long they treasure in their heart  
Loving looks of her eternal Beauty.*



Nirodbaran : 1936 - *Devotion*, 45

## Pantheist

*How can we worship Thee in an image  
When all the world's Thine image Divine?  
How build to thee a shrine, O Mother,  
For whom the unvalled blue is a shrine?*

*All image Thee: sun, moon and star,  
Sea, forest, falls and mountain-heights,  
The woodland home, the vernal wind,  
Trees, creepers, fruits and flower-delights.*

*The wife's pure love loyal and sweet,  
Laughter of children, mother's kiss,  
The saint's devotion, genius, power;  
All are Thy sweetness, glory and bliss.  
Wherever I turn and look in space,  
In a million forms I'm met by Thee:  
In spring and winter, day or night  
Thy beauty burns effulgently!*

*For Thee we grope, fools unsurmising —  
Thou giv'st thyself, a hostage of grace,*

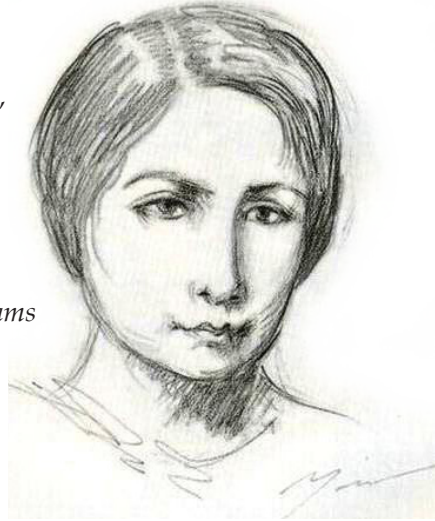


*Compassionate Love, Thou at our door  
Call'st still with open arms to bless.*

Dilip Kumar Roy : 1941 - *Devotion*, 57

## Maheshwari

*WIDE, eternal poised on an opal calm  
Is she enthroned on the ivory loneliness  
In the spheres beyond soul's widest flight.  
Like an august and unreachable peak  
Wearing the argent vesture of snow-trance,  
She wears the silver mask of oblivion.  
Sleepless, immeasurable, bourneless alone  
She spans the infinity with her gaze.  
The immense vistas of her mind's expanse  
Bear the suns and the oceans and the stars  
And luminous kingdoms of enchanted dreams  
And far realms of unbarred distances  
And sapphire-mystic dawns of light;  
She, with her grandiose tranquility  
Is the flamed spirit of gold-sun-grace,  
Mother of giant solitudes and hush  
With the face of diamond summit-sleep.*



Romen : 1945 – *Devotion*, 68

## Mahalakshmi

*Queen of unchanging infinitudes of bliss  
Whose smile is the white throb of undreamable stars,  
Whose foot-falls echo on the moon-marvelled spheres  
Of beauty's immaculate profundities!  
She comes draped in silence of revealing bliss.  
She is enthroned in the wizard spirit-depths  
Where each atom is harmony's quintessence,  
Where joy inarms the mystic unfallen grace,  
Where splendour and charm take their wide primal birth  
And ravish the soul with astral perfume of her feet.  
A far halo of delight inscrutable  
Crowns her love-majestic forehead-altitudes.  
A white cloud-dream forms her bright lotus-fane.  
A sky of beatitude surrounds her soul-limbs.*

*All is a perfect metre of shadowless stress,  
 All is a wall-less plenitude of haven-heart  
 Where she lives, an aphrodite of purity,  
 A madonna-queen of deep illimitable peace.  
 Her touch is a thrill occult, undreamable;  
 Her smile is a boon of eternal marvel's seas;  
 Her kiss the open transfiguration's wings.  
 To enter the aureate citadel of her being  
 Is to leave behind the matrix of ignorance  
 And plunge in her divinity's voicelessness.  
 To be one with her celestial goddess-core  
 Is to be bodied paradise unspanned.  
 Dead then is the piping of the flute of death.  
 The grim sonata of night is heard no more.  
 Expunged is the magnet-call of baser sense.  
 All then is a large golden worship-hymn.  
 Life leaps from its passion's crawling outwardness  
 To ethereal flights magnificent and free.  
 Mind becomes a car of her presence of light*

Godfrey : 1960 – *Devotion*, 70

## Sweet Hands

*SWEET hands that rest upon the rail  
 At morning darshan time,  
 Sweet hands that blessing touch my head  
 At happy birthday time.*

*Sweet hands that move expressively  
 Imparting education,  
 Sweet hands that lie reposefully  
 During meditation.*

*Sweet hands that beckon to Her own,  
 Though they be far apart,  
 Sweet hands that ever gently knock  
 Upon the secret heart.*

*Sweet hands that hold some little flower  
 That a disciple's given,*





*Sweet hands whose touch can heal the pain  
 And shower the grace of heaven.  
 Sweet hands that give, and give, and give,  
 That never ask nor take,  
 Sweet hands that work devotedly  
 For God, and for our sake.*

Godfrey : 1960 – *Devotion*, 111

## Mother

*In the calm wideness of physical sleep  
 The body grew one with the cosmic earth,  
 A searchlight gaze upon some boundless deep  
 Set aflame a new immortal birth;*

*A stilled energy charged with magnetic force  
 A warming aura around the body's sheath,  
 Wafting through stellar spaces and atomic pores —  
 A conscious-power awakening in the realm of death.*

*An unfathomed prayer's lightning hue  
 Rose from the heart in a vast sunlit surge,  
 Above the brows and crown cerulean grew  
 An unseen Sun's gold-showering urge.*

*I felt upon my cheek a touch  
 And beheld a smiling Face of light,  
 My Mother whom I had loved so much  
 Now held me in Her arms of radiant might.*

*I knew a fresh morn-burdened Peace  
 God's magic spell that earthward had escaped;  
 A deliberate stress of deep infinite ease,  
 In sunlight my trembling being it draped.  
 Hand in Hand we entered my human home,  
 No more a place of darkened plight,  
 Stranger no more She bade me welcome  
 In every touch and sound of earthly sight.*



Arvind Habbu : 1986- *Devotion*, 153

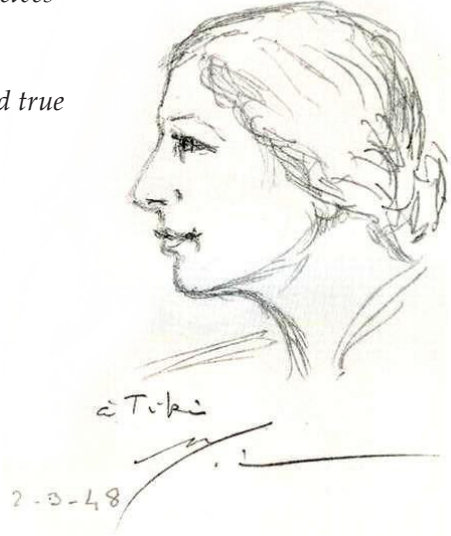
## Sweet Mother

*MAY I sit by your feet and rest in you  
May all separation cease  
May the floods in my heart release themselves  
in your paradise of peace.*

*May the words of my soul surge pure and true  
May the cogs in my throat be still  
May all efforts dissolve into  
the loving servants of your will.*

*I have come so far to touch your feet  
All within me aches  
But no hardship will ever suffice  
to extract this love so great.*

*Silence now turbulent warriors  
The flames you dutifully fed  
are limp like arms upon her lap  
Her hand is on my head.*



Michelle : 1977 - *Devotion*, 187

## Shakti of the Sun

*A WIDE and marvellous dawn has come to lighten up our days.  
Our Mother made an appearance as the sun and as the rays.*

*The sun the very symbol in each new passing day,  
Which follows night and darkness and helps us on our way.*

*Divinely brought together with a consciousness supreme;  
The supramental body is more than just a dream.*

*You have paved the way with wisdom, perseverance and with strife;  
The transformation is sure in each and every life.*

*We know the day will come when we are one with the Divine  
The supramental light is sure and in all of us will shine.*

*It has taken many lifetimes for all that you have done,  
Our wonderful, loving Mother, the "Shakti of the Sun".*

Mary (Angel) Finn : 2004 – *Devotion*, 270

## Her Love

*There is no infinity  
Wider than her love.  
Even if you touch  
The edge of the bluemoon,  
Or turn inward the eye's sight,  
You cannot reach the bounds  
Where her gold fires burn.  
The overflowing sun  
Is her splendour's dream;  
The deep currents of the sea  
Are the calm passions  
Of her measureless force  
When by faith the mountains move,  
Or the sky is full of sounds,  
It is the rush of her delight;  
Of the southern wind's gust,  
Or the hurry of the stream,  
Her sweetness is the source.*



R. Y. Deshpande : 1992 – *Devotion*, 226

## To Sri Aurobindo and the Mother

*Twin birds of flawless fire  
Richly poised on equal wings of human  
And the Divine, brooding in silence sapphire,  
Across lonely aeons on some epiphany*

*Of endless possibles and golden delight...  
Companion-souls armed with shadowless identity—  
Eternal incarnates of supernal light  
Heralding the high heavens of noon-ward solitude...*

V. Madhusudan Reddy : *Sapphires of Solitude*, 1

AN OFFERING AT HER LOTUS FEET  
FROM ALL HER CHILDREN



*You know, wherever I have walked, wheresoever I have placed my feet, wherever on the earth our feet have touched the ground, that place has become sanctified, pure and receptive to our touch, to the transforming Force that we have transmitted, that which has emanated from us, in order to act in the very depths of the incoscience. The light that emanated from us has awakened these tiny particles from millions of years of torpor to new consciousness, to the vibration of an unknown Ananda.*

*The Supreme, 62*