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(Beginning of a new era of dynamic spiritual culture of man)

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In the one task for which our lives were born,
To raise the world to God in deathless Light,
To bring God down to the world on earth we came,
To change the earthly life to life divine.

Sri Aurobindo

Savitri, p. 692

When and How the Mother Met Sri Aurobindo

When and how did I become conscious of a mission which I was to fulfil on earth? And when and how I met Sri Aurobindo?

These two questions you have asked me and I promised a short reply.

For the knowledge of the mission, it is difficult to say when it came to me. It is as though I were born with it, and following the growth of the mind and brain, the precision and completeness of this consciousness grew also.

Between 11 and 13 a series of psychic and spiritual experiences revealed to me not only the existence of God but man's possibility of uniting with Him, of realising Him integrally in consciousness and action, of manifesting Him upon earth in a life divine. This, along with a practical discipline for its fulfilment, was given to me during my body's sleep by several teachers, some of whom I met afterwards on the physical plane.

Later on, as the interior and exterior development proceeded, the spiritual and psychic relation with one of these beings became more and more clear and frequent; and although I knew little of the Indian philosophies and religions at that time I was led to call him Krishna, and henceforth I was aware that it was with him (whom I knew I should meet on earth one day) that the divine work was to be done.

In the year 1910 my husband came alone to Pondicherry where, under very interesting and peculiar circumstances, he made the acquaintance of Sri Aurobindo. Since then we both strongly wished to return to India — the country which I had always cherished as my true mother-country. And in 1914 this joy was granted to us.

As soon as I saw Sri Aurobindo I recognised in him the well-known being whom I used to call Krishna.... And this is enough to explain why I am fully convinced that my place and my work are near him, in India.

(Pondicherry, 1920)

(CWM Vol. 13, 1st ed., pp. 38-39)

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There is only one thing of which I am absolutely sure, and that is *who I am*. Sri Aurobindo also knew it and declared it. Even the doubts of the whole of humanity would change nothing to this fact.

But another fact is not so certain — it is the usefulness of my being here in a body, doing the work I am doing. It is not out of any personal urge that I am doing it. Sri Aurobindo told me to do it and that is why I do it as a sacred duty in obedience to the dictates of the Supreme.

Time will reveal how far earth has benefited through it.

The Mother

(CWM 13: 47) *(24 May 1951)*

Reminiscences on Her 90th Birthday

The reminiscences will be short.

I came to India to meet Sri Aurobindo. I remained in India to live with Sri Aurobindo. When he left his body, I continued to live here in order to do his work which is, by serving the Truth and enlightening mankind, to hasten the rule of the Divine's Love upon earth.

The Mother

(21 February 1968)

(CWM 13 : 45)



The Staircase hallowed by the Lotus Feet of
Sri Aurobindo and the Mother

(Painting by Sanjiban)

The Meeting on 29 March 1914 and Its Significance

("An hour began, the matrix of new Time")

Introductory note:

Towards the end of 1913 Paul Richard decided that he would contest one of the seats from French India for the Senate and Chamber of Deputies in Paris. Mirra (The Mother) and Paul left Paris on 5 March 1914 and boarded at Geneva the "Kaga Maru", a Japanese steamer, on the next day. They left the "Kaga Maru" at Colombo and then crossing the straits at Talaimunnar, disembarked at Dhanuskoti, took the train and arrived at Pondicherry on 29 March 1914. The same day, at 3.30 in the afternoon they met Sri Aurobindo in his residence at 41, Rue Francois Martin (the north-western portion of the Ashram's present playground). They were received at the end of the stairs *(painting of the staircase by Sanjiban is printed on the facing page)* that led up to the upstairs Varanda, and after greetings they sat down before Sri Aurobindo. Mirra instantaneously recognised in Him the Master of her occult life, whom she used to call Krishna.

Here first she met on the uncertain earth
The one for whom her heart had come so far. ...

The mist was torn that lay between two lives;
Her heart unveiled and his to find her turned;
Attracted as in heaven star by star,
They wondered at each other and rejoiced
And wove affinity in a silent gaze.
A moment passed that was eternity's ray,
An hour began, the matrix of new Time.

(Savitri, pp. 393, 399) **Sri Aurobindo**

Rishabhchand states in "Sri Aurobindo — His Life Unique":

"The Mother's meeting with the Master was of an immeasurable spiritual significance. It was an epochal event, a landmark in the spiritual culture of man. It inaugurated a new era of dynamic spirituality. It initiated a movement unknown to history and humanity. It led to an unwearied collaboration in their mission of raising man from the troubled twilight of his mind into the infinite splendour of the Supramental Light-Force. The age-old propensity to ascetic withdrawal from the world of action was stripped of its customary mask, exposed to the light of an integral spirituality and tossed into the limbo of the past. Life was affirmed and accepted as the field of divine Manifestation, and a deadly grapple with the entrenched powers of the Ignorance and the Inconscience began its fateful career. The Supramental Light-Force that alone can overthrow the sovereignty of darkness and suffering and death with which earthly life is ever afflicted, was brought down and set to fashion the future and realise the divine destiny of mankind. Earth prepared to receive Heaven. Spirit descended to embrace Matter."

(Sri Aurobindo — His Life Unique, 1981 ed., p. 378)

He further states:

"It was a meeting of two prophet-souls, two God-sent Pioneers, and their fusion into an identity of Consciousness for the evolution and perfection of the Integral Yoga and the initiation of an all-inclusive spirituality that would lead to earthly transfiguration and the Life Divine. From this identity of their consciousness, the Mother once observed, "Without him (Sri Aurobindo), I exist not; without me, he is unmanifest". This statement, clear and categoric, clinches the dual role they are destined to play in the evolutionary crisis of the modern age." *(p. 381)*

In Amal Kiran's (K.D. Sethna's) words :

"Before meeting Sri Aurobindo the Mother used to find for her various spiritual experiences and realisations a poise for life-work by giving them a mould with the enlightened mind. All kinds of powerful ideas she had for world uplift-ment — ideas artistic, social, religious. At sight of Sri Aurobindo she aspired to a total cessation of all mental moulds. She did not speak a word to him nor he to her: she just sat at his feet and closed her eyes, keeping her mind open to him. After a while there came, from above, an infinite silence that settled in her mind. Everything was gone, all those fine and great ideas vanished and there was only a vacant imperturbable waiting for what was beyond mind." *(Mother India, Feb-1958)*

"The meeting of the two represents the coming together of the necessary creative powers by whom a new age would be born. And it is to be noted that both Sri Aurobindo and the Mother had been pursuing the inner life on essentially identical lines which would unite Spirit and Matter. So their joining of forces was the most natural thing. And it was not only a doubling of strengths but also a linking of complementaries. Sri Aurobindo's main movement of consciousness may be said to have been an immense Knowledge-Power from above the mind, though whatever was necessary for an integral spirituality was also there in one form or another. The Mother's chief movement may be said to have been an intense Love-Power from behind the heart, even if all else needed for an all-round Yoga was present as a ready accessory. When she and Sri Aurobindo met, they completed each other, brought fully into play the spiritual energies in both and started the work of total earth-transformation from high above and deep within." *(Mother India, Feb-1973)*

Entries in the Mother's Diary

(After meeting Sri Aurobindo on March 29, 1914)

Conversations with the Supreme Lord

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.

April 1, 1914

I feel we have entered the very heart of Thy sanctuary and grown aware of Thy very will. A great joy, a deep peace reign in me, and yet all my inner constructions have vanished like a vain dream and I find myself now, before Thy immensity, without a frame or system, like a being not yet individualised. All the past in its external form seems ridiculously arbitrary to me, and yet I know it was useful in its own time.

But now all is changed: a new stage has begun.

April 2, 1914

Every day, when I want to write, I am interrupted, as though the new period opening now before us were a period of expansion rather than of concentration. It is in the activity of each moment that we must serve Thee and identify ourselves with Thee rather than in deep and silent contemplation or in meditation, written or unwritten.

But my heart does not tire of singing a hymn to Thee and my thought is constantly filled with Thee.

April 3, 1914

It seems to me that I am being born to a new life and all the methods, the habits of the past can no longer be of any use. It seems to me that what I thought were results is nothing more than a preparation. I feel as though I have done nothing yet, as though I have not lived the spiritual life, only entered the path that leads to it, it seems to me that I know nothing, that I am incapable of formulating anything, that all experience is yet to begin. It is as though I were stripped of my entire past, of its errors as well as its conquests, as though all that has vanished and made room for a new-born child whose whole existence is yet to be lived, who has no Karma, no experience to learn from, but no error either which has to be set right. My head is empty of all knowledge and all certitude, but also of all vain thought. I feel that if I learn how to surrender without any resistance to this state, if I do not try to know or understand, if I consent to be completely

like an ignorant and candid child, some new possibility will open before me. I know that I must now definitively give myself up and be like an absolutely blank page on which Thy thought, Thy will, O Lord, can be inscribed freely without danger of any deformation.

An immense gratitude rises from my heart, it seems to me that I have at last reached the threshold I sought so much.

Grant, O Lord, that I may be sufficiently pure, impersonal, animated with Thy divine love to be able to cross it definitively.

Oh, to belong to Thee without any darkness, without any restriction!

April 4, 1914

O lord, my adoration rises ardently to Thee, all my being is an aspiration, a flame consecrated to Thee.

Lord, Lord, my sweet Master, it is Thou who livest and willest in me!

This body is Thy instrument; this will is Thy servant; this intelligence is Thy tool; and the whole being is only Thyself.

April 7, 1914

...When shall I become a truly strong being, made entirely of courage, energy, valour and calm perseverance; when shall I have forgotten my own person completely enough to be nothing but an instrument moulded solely by the forces it has to manifest? When will my consciousness of unity be no longer tinged with any inertia; when will my feeling of divine love be no longer mixed with any weakness?

O Lord, all thought seems dead within me, now that I have asked these questions. I search for my conscious mind

and I do not find it; I search for my individuality and I cannot discover it anywhere; I search for my personal will and it is not there. I search for Thee, and Thou art silent. . . . Silence, silence. . . .

Now I seem to hear Thy voice: "Never hast thou known how to die integrally. Always something in thee has wanted to know, to witness, to understand. Surrender completely, learn how to disappear, break the last barrier that separates thee from me; accomplish unreservedly thy act of surrender." Alas, O Lord, for a long time have I wanted it, but I could not. Now wilt Thou give me the power to do so?

O Lord, my sweet eternal Master, break this resistance which fills me with anguish . . . deliver me from myself!

April 10, 1914

Suddenly the veil was rent, the horizon was disclosed — and before the clear vision my whole being threw itself at Thy feet in a great outburst of gratitude. Yet in spite of this deep and integral joy all was calm, all was peaceful with the peace of eternity.

I seem to have no more limits; there is no longer the perception of the body, no sensations, no feelings, no thoughts — a clear, pure, tranquil immensity penetrated with love and light, filled with an unspeakable beatitude is all that is there and that alone seems now to be myself, and this "myself" is so little the former "I", selfish and limited, that I cannot tell if it is I or Thou, O Lord, sublime Master of our destinies.

It is as though all were energy, courage, force, will, infinite sweetness, incomparable compassion. . . .

Even more forcibly than during these last days the past is dead and as though buried under the rays of a new life. The last glance that I have just thrown backward as I read

a few pages of this book definitely convinced me of this death, and lightened of a great weight I present myself before Thee, O my divine Master, with all the simplicity, all the nudity of a child. . . . And still the one only thing I perceive is that calm and pure immensity. . . .

Lord, Thou hast answered my prayer, Thou hast granted me what I have asked from Thee; the "I" has disappeared, there is only a docile instrument put at Thy service, a centre of concentration and manifestation of Thy infinite and eternal rays; Thou hast taken my life and made it Thine; Thou hast taken my will and hast united it to Thine; Thou hast taken my love and identified it with Thine; Thou hast taken my thought and replaced it by Thy absolute consciousness.

The body, marvelling, bows its forehead in the dust in mute and submissive adoration.

And nothing else exists but Thou alone in the splendour of Thy immutable peace.

April 13, 1914 (Karikal)

Everything works together to prevent me from remaining a creature of habits, and in this new state, in the midst of these circumstances, so complex and unstable, I have never before so completely lived Thy immutable peace or rather the "I" has never before disappeared so completely that Thy divine peace alone is alive there. All is beautiful, harmonious and calm, all is full of Thee. Thou shinest in the dazzling sun, Thou art felt in the gentle passing breeze, Thou dost manifest Thyself in all hearts and live in all beings. There is not an animal, a plant that does not speak to me of Thee and Thy name is written upon everything I see.

O my sweet Lord, hast Thou at last granted that I may belong entirely to Thee and that my consciousness may be definitively united with Thine? What have I done to be worthy of so glorious a happiness? Nothing except to desire it, to want it with constancy — that is very little.

But, O Lord, since now it is Thy will and not mine that lives in me, Thou wilt be able to make this happiness profitable to all; and its very purpose will be to enable the greatest possible number of beings to perceive Thee.

Oh, may all know Thee, love Thee, serve Thee; may all receive the supreme consecration!

O Love, divine Love, spread abroad in the world, regenerate life, enlighten the intelligence, break the barriers of egoism, scatter the obstacles of ignorance, shine resplendent as sovereign Master of the earth.

The Mother

(CWM 1: 113-124)

(In the introductory note of the book, ***Prayers and Meditations***, the Mother stated as under:)

Some give their soul to the Divine, some their life, some offer their work, some their money. A few consecrate all of themselves and all they have — soul, life, work, wealth; these are the true children of God. Others give nothing — these whatever their position, power and riches are for the Divine purpose valueless Cyphers.

This book is meant for those who aspire for an utter consecration to the Divine.

The Mother

(CWM 1: iii)

Heaven We Have Possessed, But Not the Earth

(Letters of Sri Aurobindo to the Mother and Paul Richard during 1915, relating to his Sadhana)

All is always for [the] best, but it is sometimes from the external point of view an awkward best.

* * *

I had one of my etheric writings, "Build desolated Europe into a city of God". I give it [to] you for what it is worth. Perhaps it is only an aspiration of the powers that have brought about your recall. But is not the whole world and not Europe only in a state of decomposition? As for the idea of a quiet country somewhere in Asia, where does it exist? The whole earth is now under one law and answers to the same vibrations and I am sceptical of finding any place where the clash of the struggle will not pursue us. In any case, an effective retirement does not seem to be my destiny. I must remain in touch with the world until I have either mastered adverse circumstances or succumbed or carried on the struggle between the spiritual and physical so far as I am destined to carry it on. This is how I have always seen things and still see them. As for failure, difficulty and apparent impossibility I am too much habituated to them to be much impressed by their constant self-presentation except for passing moments.

* * *

One needs to have a calm heart, a settled will, entire self abnegation and the eyes constantly fixed on the beyond to live undiscouraged in times like these which are truly a period of universal decomposition. For myself, I follow the Voice and look neither to right nor to left of me. The result is not mine and hardly at all now even the labour.

6 May 1915 Sri Aurobindo

[2]

Heaven we have possessed, but not the earth; but the fullness of the yoga is to make, in the formula of the Veda, "Heaven and Earth equal and one".

20 May 1915 Sri Aurobindo

[We reproduce below the Mother's entry in Her diary on 31 July 1915, which has a reference to this subject. —ed.]

Should I, playing the role of a servant, an instrument, turn to Thee, O Lord, and address a hymn of adoration to Thee? Should I, identifying myself with Thee in the eternal Reality and infinite Bliss, speak to men of the peace and joy they do not know? . . . The two attitudes are simultaneous, the two consciousnesses parallel, and in this close and indissoluble union lies Plenitude.

The heavens are definitively conquered, and nothing and nobody could have the power of wresting them from me. But the conquest of the earth is still to be made; it is being carried on in the very heart of the turmoil; and even when achieved, it will still be only a relative one; the victories in this world are but stages leading progressively to still more glorious victories; and what Thy Will makes my mind conceive of as the goal to be attained, the conquest to be realised, is only one element of Thy eternal plan; but in perfect union I am this plan and this Will, and I taste the supreme bliss of the infinite, even while playing ardently, with precision and energy, in the world of division, the special part Thou hast entrusted to me.

Thy power in me is like a living spring, strong and abundant, rumbling behind the rocks, gathering its energies to break down the obstacles and gush out freely in the open, pouring its waters over the plain to fertilise it. When will the hour of this emergence come? When the moment arrives, it will burst forth, and time is nothing in Eternity. But what words can describe the immensity

of joy brought by this inner accumulation, this deep concentration, of all the forces that are submissive to the manifestation of Thy Will of tomorrow, preparing to break over the world, drowning in their sovereign flood all that still persists in wanting to be the expression of Thy will of yesterday, so as to take possession of the earth in Thy Name and offer it to Thee as a completer image of Thyself.

Thou hast said that the earth would die, and it will die to its old ignorance.

Thou hast said that the earth would live, and it will live in the renewal of Thy Power.

What words will ever tell the splendour of Thy Law and the magnificence of Thy Glory? What words will express the perfection of Thy Consciousness and the infinite bliss of Thy Love?

What words will sing Thy ineffable Peace and celebrate the majesty of Thy Silence and the grandeur of Thy all-powerful Truth?

The entire manifested universe cannot suffice to speak Thy splendour and tell Thy marvels, and in the eternity of time this is what it is trying to do more and more, better and better, eternally.

(CWM 1: 305-06) *The Mother*

[3]

Everything internal is ripe or ripening, but there is a sort of locked struggle in which neither side can make a very appreciable advance (somewhat like the trench warfare in Europe), the spiritual force insisting against the resistance of the physical world, that resistance disputing every inch and making more or less effective counter-attacks. . . . And if there were not the strength and Ananda within, it would be harassing and disgusting work; but the eye of knowledge looks beyond and sees that it is only a protracted episode.

28 July 1915 Sri Aurobindo

[4]

I have begun in the issue of the Arya which is just out a number of articles on the Ideal of Human Unity. I intend to proceed very cautiously and not go very deep at first, but as if I were leading the intelligence of the reader gradually towards the deeper meaning of unity, — especially to discourage the idea that mistakes uniformity and mechanical association for unity.

* * *

Nothing seems able to disturb the immobility of things and all that is active outside our own selves is a sort of welter of dark and sombre confusion from which nothing formed or luminous can emerge. It is a singular condition of the world, the very definition of chaos with the superficial form of the old world resting apparently intact on the surface. But a chaos of long disintegration or of some early new birth? It is the thing that is being fought out from day to day, but as yet without any approach to a decision.

* * *

These periods of stagnation always conceal work below the surface which produces some advance afterwards.

16 September 1915 Sri Aurobindo

[5]

Reflection, where there is no directing voice, thought or impulse, does not carry one any farther. It only makes the mind travel continuously the round of [uncertain][1] possibilities.

These things really depend on ourselves much more than on outside factors. If we do not raise difficulties by our thoughts and mental constructions or do not confirm them if they rise, if we have the calm and peace within and there

1. MS (copy) certain

is not that in us which excites the enemy to throw himself on us, then outward possibilities, usually, will not concretise themselves.

Our business at present is to gather spiritual force, calm knowledge and joy regardless of the adverse powers and happenings around us so that when our work really begins we shall be able to impose ourselves on the material world in which our work lies. (This [I] am slowly doing: you, I think, more rapidly.)

I am always of the opinion that the internal must precede the external, otherwise whatever work we attempt beyond our internal powers and knowledge is likely to fail or be broken.

This is precisely my present struggle to get outside the circle of forces and possibilities into the light of the Truth, the vijnana.

Abdul Baha's prevision is possibly correct, but at present it seems to me to be put into too rigid a form. A centre of light, not necessarily translated into the terms of a physical grouping, but in which a few can stand, an increasing circle of luminosity into which more & more can enter, and outside the twilight world struggling with the light, this seems to be the inevitable course.

* * *

We live still more in the reflection of the light than in the light itself, and until we get nearer to the centre we cannot know.

* * *

The Scheme that was sent me seems to me to be a mental construction formed largely under the influence of the environment. I do not think it could be put into practice; for the world is not ready and if any such thing were attempted it would not be loyally initiated or loyally executed. . . . A change in the heart of mankind, a new heart, would be necessary before any such scheme could at all serve the great ends we contemplate. I would prefer a general breaking up to any premature formation, however harmful this dissolution might be.

18 November 1915 Sri Aurobindo

[6]

The experience you have described is Vedic in the real sense,[2] though not one which would easily be recognised by the modern systems of Yoga which call themselves [Vedic][3]. It is the union of the "Earth" of the Veda and Purana with the divine Principle, an earth which is said to be above our earth, that is to say, the physical being and consciousness of which this world and the body are only images. But the modern Yogas hardly recognise the possibility of a material union with the Divine.

31 December 1915 Sri Aurobindo

(CWSA 36: 285-88)

[There is one more long letter of Sri Aurobindo on the difficulties in the spiritual progress dated 23 June 1916 which is not printed here for want of space. Readers may refer to the Volume 36 of the Complete Works of Sri Aurobindo, pp. 288-91. —ed.]

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2. See The Mother, *Prayers and Meditations*, entry of 26 Nov. 1915
3. MS (copy) Yogic



The Mother (Self-portrait)

Without him, I exist not;



Sri Aurobindo (sketch by the Mother)

without me, he is unmanifest.

— The Mother (CWM 13:32)

One Divine Consciousness in Two

The Mother's consciousness and mine are the same, the one Divine Consciousness in two, because that is necessary for the play. Nothing can be done without her knowledge and force, without her consciousness — if anybody really feels her consciousness, he should know that I am there behind it and if he feels me it is the same with hers.

*

There is no difference between the Mother's path and mine; we have and have always had the same path, the path that leads to the supramental change and the divine realisation; not only at the end, but from the beginning they have been the same.

*

Mother was doing Yoga before she knew or met Sri Aurobindo;* but their lines of sadhana independently followed the same course. When they met, they helped each other in perfecting the sadhana. What is known as Sri Aurobindo's Yoga is the joint creation of Sri Aurobindo and the Mother; they are now completely identified — the sadhana in the Asram and all arrangement is done directly by the Mother, Sri Aurobindo supports her from behind. All who come here for practising Yoga have to surrender themselves to the Mother who helps them always and builds up their spiritual life.

*

The Mother is not a disciple of Sri Aurobindo. She has had the same realisation and experience as myself.

* This letter was dictated by Sri Aurobindo, who referred to himself in the third person. —ed.

The Mother's sadhana started when she was very young. When she was twelve or thirteen, every evening many teachers came to her and taught her various spiritual disciplines. Among them was a dark Asiatic figure. When we first met, she immediately recognised me as the dark Asiatic figure whom she used to see a long time ago. That she should come here and work with me for a common goal was, as it were, a divine dispensation.

The Mother was an adept in the Buddhist yoga and the yoga of the Gita even before she came to India. Her yoga was moving towards a grand synthesis. After this, it was natural that she should come here. She has helped and is helping to give a concrete form to my yoga. This would not have been possible without her co-operation.

One of the two great steps in this yoga is to take refuge in the Mother.*

*

(Written by Sri Aurobindo around 1927)

I am the *Shakti* of *Sri Aurobindo alone*, and the Mother of all my children.

My children are all *equally* part of my consciousness and of my being. When transformed and realised, all will have an equal right to manifest each one an aspect of myself and Sri Aurobindo.

It is the unity of all in the solidarity of a common manifestation that will allow the creation of the new and divine world upon the Earth. Each will bring his part, but no part will be complete except as a power in the solidarity of the whole.

(CWSA 32: 79, 81, 81-82, 36, 84) **Sri Aurobindo**

* When Sri Aurobindo was asked, on a later occasion, what the second great step is, he replied, "Aspiration of the sadhak for the divine life."

The Teachings

Existence is not a fluke, a random creation by nobody, a thing that unaccountably happened to be. It carries in itself the Word of God, it is full of a hidden Divine Presence.

Existence is not a blind machine that somehow came and started a set ignoble motion without object or sense or purpose. Existence is a Truth of things unfolding by a gradual process of manifestation, an evolution of its own involved Reality.

Existence is not an illusion, a Maya that had no reason, no business to exist, could not exist, does not exist but only seems to be. A mighty Reality manifests in itself this marvellous universe.

(CWSA 12: 218)

The teaching of Sri Aurobindo starts from that of the ancient sages of India that behind the appearances of the universe there is the Reality of a Being and Consciousness, a Self of all things one and eternal. All beings are united in that One Self and Spirit but divided by a certain separativity of consciousness, an ignorance of their true Self and Reality in the mind, life and body. It is possible by a certain psychological discipline to remove this veil of separative consciousness and become aware of the true Self, the Divinity within us and all.

Sri Aurobindo's teaching states that this One Being and Consciousness is involved here in Matter. Evolution is the method by which it liberates itself; consciousness appears in what seems to be inconscient, and once having appeared is self-impelled to grow higher and higher and at the same time to enlarge and develop towards a greater and greater perfection. Life is the first step of this release of consciousness; mind is the second; but the evolution does not finish with mind, it awaits a release into something greater, a consciousness which is spiritual and supramental. The next step of the evolution must be towards the development of Supermind and Spirit as the dominant power in the conscious being. For only then will the involved Divinity in things release itself entirely and it become possible for life to manifest perfection.

But while the former steps in evolution were taken by Nature without a conscious will in the plant and animal life, in man Nature becomes able to evolve by a conscious will in the instrument. It is not however by the mental will in man that this can be wholly done, for the mind goes only to a certain point and after that can only move in a circle. A conversion has to be made, a turning of the consciousness by which mind has to change into the higher principle. This method is to be found through the ancient psychological discipline and practice of Yoga. In the past it has been attempted by a drawing away from the world and a disappearance into the height of the Self or Spirit. Sri Aurobindo teaches that a descent of the higher principle is possible which will not merely release the spiritual Self out of the world, but release it in the world, replace the mind's ignorance or its very limited knowledge by a supramental truth-consciousness which will be a sufficient instrument of the inner Self and make it possible for the human being to find himself dynamically as well as inwardly and grow out of his still animal humanity into a diviner race. The psychological discipline of Yoga can be used to that end by opening all the parts of the being to a conversion or transformation through the descent and working of the higher still concealed supramental principle. ...

It is not his object to develop any one religion or to amal-

gamate the older religions or to found any new religion, for any of these things would lead away from his central purpose. The one aim of his Yoga is an inner self-development by which each one who follows it can in time discover the one Self in all and evolve a higher consciousness than the mental, a spiritual and supramental consciousness which will transform and divinise human nature.

(SABCL 26: 95-97, CWSA 36 : 547-50)

I laid emphasis on it [Integral yoga} as new in a letter to certain sadhaks so as to explain to them that a repetition of the old Yogas was not enough in my eyes, that I was putting forward a thing to be achieved that has not yet been achieved, not yet clearly visualised, even though it is the natural but still secret destined outcome of all the past spiritual endeavour.

It is new as compared with the old Yogas

(1) Because it aims not at a departure out of world and life into a Heaven or a Nirvana, but at a change of life and existence, not as something subordinate or incidental, but as a distinct and central object. If there is a descent in other Yogas, yet it is only an incident on the way or resulting from the ascent — the ascent is the real thing. Here the ascent is the first step, but it is a means for the descent. It is the descent of the new consciousness attained by the ascent that is the stamp and seal of the sadhana. Even Tantra and Vaishnavism end in the release from life; here the object is the fulfilment of life.

(2) Because the object sought after is not an individual achievement of divine realisation for the sake of the individual, but something to be gained for the earth consciousness here, a cosmic not a supra-cosmic achievement. The thing to be gained also is the bringing in of a Power of consciousness

(the supramental) not yet active directly in earth-nature, even in the spiritual life, but yet to be organised and made directly active.

(3) Because a method has been preconised for achieving this purpose which is as total and integral as the aim set before it, viz., the total and integral change of the consciousness and nature, taking up old methods but only as a part action and present aid to others that are distinctive. I have not found this method as a whole or anything like it proposed or realised in the old Yogas. If I had I should not have wasted my time in hewing out paths and in thirty years of search and inner creation when I could have hastened home safely to my goal in an easy canter over paths already blazed out, laid down, perfectly mapped, macadamised, made secure and public.

(SABCL 26: 108-09, CWSA 35 : 155-56)

Transformation is a word that I have brought in myself (like supermind) to express certain spiritual concepts and spiritual facts of the integral Yoga. People are now taking them up and using them in senses which have nothing to do with the significance which I put into them. Purification of the nature by the "influence" of the Spirit is not what I mean by transformation; purification is only part of a psychic change or a psycho-spiritual change — the word besides has many senses and is very often given a moral or ethical meaning which is foreign to my purpose. What I mean by the spiritual transformation is something dynamic (not merely liberation of the self, or realisation of the One which can very well be attained without any descent). It is a putting on of the spiritual consciousness dynamic as well as static in every part of the being down to the subconscient.

Sri Aurobindo

(SABCL 26: 109-10, CWSA 35 : 174)

The Supramental Manifestation

29 February 1956

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.

*

The atmosphere of the earth is too contrary to the magnificence of the Supreme Consciousness and veils it almost constantly. From time to time It can show and express Itself, but then again, this Inconscient atmosphere veils It.

It was like that when in 1956 the Supramental Power came down upon earth. It was coming in torrents of Light, wonderful Light and Force and Power, and from the earth b-i-g w-a-v-e-s of deep blue Inconcience came and swallowed It up. All the Force that was coming down was swallowed up and it is again from inside the Inconscient that It had to work Itself through. That is why things take so much time here. It is too much unconsciousness in the response that veils what earth has absorbed. Otherwise, it is long since the Light has poured down and things ought to have changed.

*

When humanity was first created, the ego was the unifying element. It was around the ego that the different states of being were grouped; but now that the birth of super-humanity is being prepared, the ego has to disappear and give way to the psychic being, which has slowly been formed by divine intervention in order to manifest the Divine in the human being.

It is under the psychic influence that the Divine manifests in man and thus prepares the coming of super-humanity.

*

You are here at this moment, that is to say upon earth, because you chose it at one time — you do not remember it any more, but I know it — that is why you are here. Well, you must rise to the height of the task. You must strive, you must conquer all weaknesses and limitations; above all you must tell your ego: "Your hour is gone." We want a race that has no ego, that has in place of the ego the Divine Consciousness. It is that which we want: the Divine Consciousness which will allow the race to develop itself and the supramental being to take birth.

The Mother

(CWM 13: 52; *About Savitri*, Part I, © Huta, p.20 ; 16: 432; 11: 307)

The "I" or the little ego is constituted by Nature and is at once a mental, vital and physical formation meant to aid in centralising and individualising the outer consciousness and action. When the true being is discovered, the utility of the ego is over and this formation has to disappear — the true being is felt in its place.

Sri Aurobindo

(SABCL 22: 278)

How to Observe the Centanary of This Epoc-making Event of 29 March 1914

(on an individual level)

[I]

The supramental creation, since it is to be a creation upon earth, must be not only an inner change but a physical and external manifestation also. And it is precisely for this part of the work, the most difficult of all, that surrender is most needful; for this reason, that it is the actual descent of the supramental Divine into Matter and the working of the Divine Presence and Power there that can alone make the physical and external change possible. Even the most powerful self-assertion of human will and endeavour is impotent to bring it about; as for egoistic insistence and vital revolt, they are, so long as they last, insuperable obstacles to the descent. **Only a calm, pure and surrendered physical consciousness, full of the psychic aspiration, can be its field;** this alone can make an effective opening of the material being to the Light and Power and the supramental change a thing actual and practicable. It is for this that we are here in the body, and it is for this that you and other sadhaks are in the Asram near us. But it is not by insistence on petty demands and satisfactions in the external field or on an outer nearness pleasing to the vital nature and its pride or desire that you can get the true relation with the Divine in this province. If you want the realisation there, it is the true nearness that **you must seek, the descent and presence of the Mother in your physical consciousness**, her constant inner touch in the physical being and its activities, her will and knowledge behind all its work and thought and movement and the ever present Ananda of that presence expelling all vital and physical separateness, craving and desire.

(CWSA 32: 86-87)

[II]

In this yoga the whole principle is to open oneself to the Divine Influence. It is there above you and, if you can once become conscious of it, you have then to call it down into you. It descends into the mind and into the body as Peace, as a Light, as a Force that works, as the Presence of the Divine with or without form, as Ananda. Before one has this consciousness, one has to have faith and aspire for the opening. Aspiration, call, prayer are forms of one and the same thing and are all effective; you can take the form that comes to you or is easiest to you. The other way is concentration; you concentrate your consciousness in the heart (some do it in the head or above the head) and meditate on the Mother in the heart and call her in there. One can do either and both at different times — whatever comes naturally to you or you are moved to do at the moment. Especially in the beginning the one great necessity is to get the mind quiet, reject at the time of meditation all thoughts and movements that are foreign to the sadhana.

(SABCL 23: 604-05)

[III]

There are moments when the Spirit moves among men and the breath of the Lord is abroad upon the waters of our being; there are others when it retires and men are left to act in the strength or the weakness of their own egoism. The first are periods when even a little effort produces great results and changes destiny; the second are spaces of time when much labour goes to the making of a little result. It is true that the latter may prepare the former, may be the little smoke of sacrifice going up to heaven which calls down the rain of God's bounty. Unhappy is the man or the nation which, when the divine moment arrives, is found sleeping or unprepared to use it, because the lamp has not been kept

trimmed for the welcome and the ears are sealed to the call. But thrice woe to them who are strong and ready, yet waste the force or misuse the moment; for them is irreparable loss or a great destruction.

In the hour of God cleanse thy soul of all self-deceit and hypocrisy and vain self-flattering that thou mayst look straight into thy spirit and hear that which summons it. All insincerity of nature, once thy defence against the eye of the Master and the light of the ideal, becomes now a gap in thy armour and invites the blow. Even if thou conquer for the moment, it is the worse for thee, for the blow shall come afterwards and cast thee down in the midst of thy triumph. But being pure cast aside all fear; for the hour is often terrible, a fire and a whirlwind and a tempest, a treading of the winepress of the wrath of God; but he who can stand up in it on the truth of his purpose is he who shall stand; even though he fall, he shall rise again, even though he seem to pass on the wings of the wind, he shall return. Nor let worldly prudence whisper too closely in thy ear; for it is the hour of the unexpected, the incalculable, the immeasurable. Mete not the power of the Breath by thy petty instruments, but trust and go forward.

But most keep thy soul clear, even if for a while, of the clamour of the ego. Then shall a fire march before thee in the night and the storm be thy helper and thy flag shall wave on the highest height of the greatness that was to be conquered.

Sri Aurobindo

(CWSA 12: 146-47)

[IV]

As soon as one is convinced that there is a living and real Truth seeking to express itself in an objective universe, the only thing that seems to have any importance or value is to

come into contact with this Truth, to identify oneself with it as perfectly as possible, and to no longer be anything but a means of expressing it, making it more and more living and tangible so that it may be manifested more and more perfectly. All theories, all principles, all methods are more or less good according to their capacity to express that Truth; and as one goes forward on this path, if one goes beyond all the limits of the Ignorance, one becomes aware that the *totality* of this manifestation, its wholeness, its integrality is necessary for the expression of that Truth, that *nothing* can be left out, and perhaps that there is nothing more important or less important. The one thing that seems necessary is a harmonisation of everything which puts each thing in its place, in its true relation with all the rest, so that the total Unity may manifest harmoniously.

If one comes down from this level, according to me one no longer understands anything and all arguments are of equal worth in the narrowness and limitation which take away all their real value.

Each thing in its place, in harmony with all the rest, and then one can begin to understand and to live.

(Silence)

One feels that a single movement, however small it may be, however insignificant it may seem, which is in harmony with that Truth, is of more value than the most wonderful arguments.

Let one single drop of light shine in you and it will be more effective in dissolving the darkness than the most beautiful speeches in the world on what light is or on what it can do.

The Mother

(CWSA 9: 257-58)

Appendix: Amal Kiran's editorial in Mother India, Nov. 1951

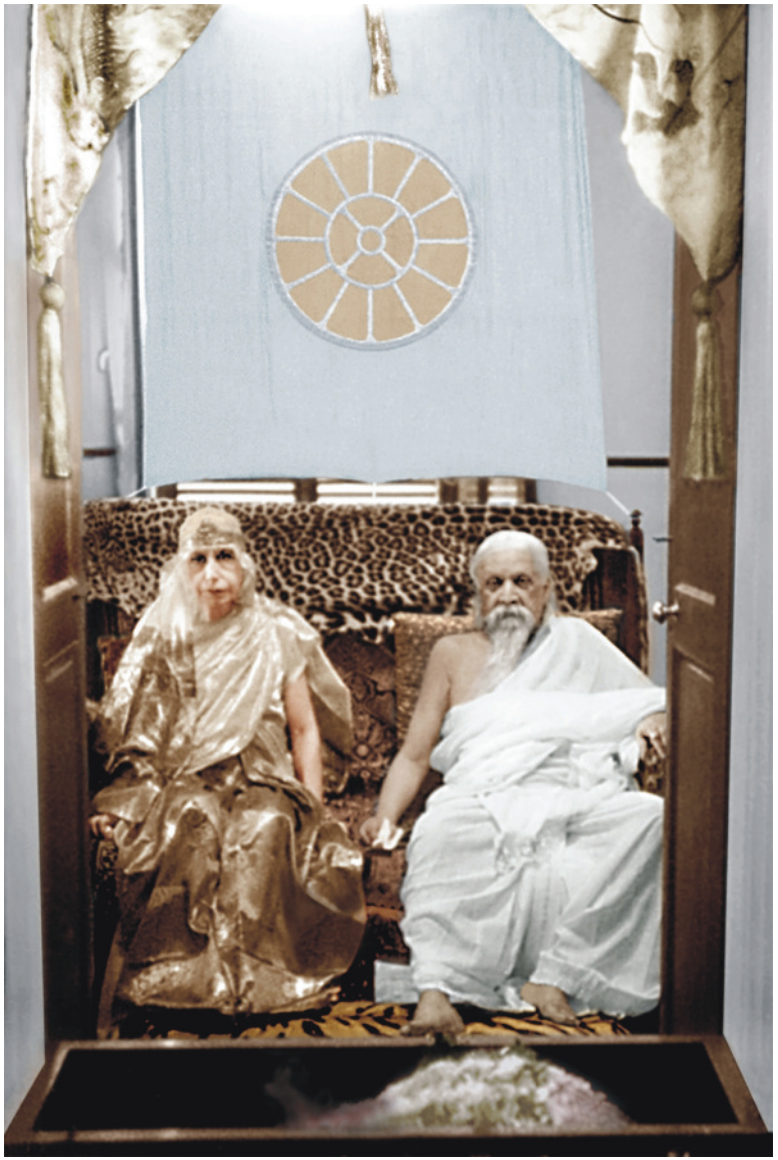
The Last Embodied "Darshan" of Sri Aurobindo and the Mother Together

November 24 has come again — one of the *darshan* days on which Sri Aurobindo used to appear before a pilgrim-public of hundreds passing in turn and receiving the benediction of his calm yet piercing gaze. Last year it was the final occasion on which, side by side with the Mother, he was seen in the body. After that, the public saw him only as he lay in state eleven days later, with his imperial eyes shut upon the world to which he had brought the vision of a new life victorious over the agelong ills of humanity.

The final living *darshan* is etched unforgettably on the minds of all disciples. For it was a sovereign act of grace. Sri Aurobindo was known by many to have been seriously affected on a sudden with some bodily disorder. The disease was, of course, symbolic of a process to which he had given his sanction as part of the spiritual fight waged by him against the powers that had held physical man under their sway. But it was no mock difficulty assumed in the course of a demonstration of divine power. When a spiritual genius is bent on transforming completely the condition of man on earth, he does not play-act: he takes up in dead earnest and in concrete actuality the whole range of human problems — mental, vital, physical. So the renal disorder accepted and suffered by Sri Aurobindo was genuinely acute and fraught with the most dangerous possibilities. To deal with them perfect rest was required. But Sri Aurobindo, both in order to answer the need of his followers and in order to dispel whatever defeatism might invade those who did not know what was happening behind the scenes, sat as on every *darshan* day — tranquil and august, with the Mother radiantly smiling beside him.

No sign did he show of the grave trouble through which he was passing. But there was one difference on this day from the usual *darshan*. As time went on, word travelled round that people should hurry. They were requested not to linger at all in the Master's presence. They had to move fast before him, have but a brief instant of his regard so as not to prolong the period of his continuous sitting posture. Two or three times the doors of the *darshan* room were closed for a short interval. There was, however, no shirking of the task of letting every disciple and visitor meet those benedictory eyes.

Those who went in early for the *darshan* were lucky enough to have the customary standing-time. The present writer cannot be sufficiently grateful for the good fortune of having been among them. As he slowly went up the stairs in a queue, breathing the holy atmosphere that is especially intense during the *darshan* days and feeling with every step upward an increasing sense of what he can only call the luminous universality of Sri Aurobindo and the Mother, the all-embracing power and love of a limitless spiritual Being that had put forth two individual focuses, as it were, of Its eternal Truth-Consciousness, he could not remember that for a week or so before this occasion Sri Aurobindo had been rumoured to be going through a severe physical crisis. And as he reached the top of the stairway and, from the outer end of the *darshan*-hall, caught sight of the Mother and the Master seated as if in a timeless sculpture of serene compassion, the day joined all those wonderful days in the past when he had stood or knelt before his spiritual parents and



The Mother and Sri Aurobindo
Darshan, 24 April 1950

had realised in concentrated richness the new-birth they had given him from the moment when, twenty-three years ago, he had been accepted in the Ashram. The normality, so to speak, of the super-normal seemed all the more unbroken.

There, as ever, was Sri Aurobindo, with his majestic countenance the colour of pale gold, his thin silvery beard and his mane of long white hair. One elbow resting on the arm of his seat, one hand placed upon his thigh, the whole body a picture of powerful ease, he sat gazing out as if towards glorious horizons for humanity that humanity itself could not yet vision from its grope at the foot of the Aurobindonian Himalaya. Imperturbable he looked, while the Mother was, as usual, most graciously attentive to every shade of the passing moment. With her expression of sweet intimacy she was taking away whatever strain the in-coming people might feel on approaching the Master on such rare occasions in the year.

Even as the writer drew near, nothing uncommon was visible to hint in any distressing way the strange event that was to occur in less than a fortnight. But one uncommonness marked the occasion to render peculiarly blissful this last *darshan*. The Mother leaned towards Sri Aurobindo and softly mentioned the name of him who was offering his salutation. Immediately Sri Aurobindo began to smile. It was a smile of supreme kindness, whose meaning was understood only later when he had left his body. On a backlook it seemed to have held a royal appreciation of all the little toils done with the pen in his dear name and also a vast beneficence assuring help for all future to one who had been in the habit of depending almost helplessly on him for inspiration.

The inner assistance has not ceased to be felt. Always the touch from within is ready as before and a wide store of thought and word is inwardly perceived to be waiting above the mind as if in Sri Aurobindo's masterful hands, to come down at his sanction as in the years when the call used to go to his embodied Light in a room in the Ashram. That smile shines out through the veil of so-called death. And like it the whole Aurobindonian power is at work, and today's *darshan* will be charged with it as on the day we last saw him beside the Mother.

November 24 is known as the Day of Victory, for, on it, Sri Aurobindo had the experience which promised complete fulfilment of his vision. It is significant that the last living *darshan* he granted was precisely on this day and in spite of grave obstacles. He declared through the occasion that his life was victorious, no matter what the appearance soon after. And the declaration was even verbal and explicit, for the sentence culled from his writings and published as a message on that day ran: "The Supramental is a truth, and its advent is, in the very nature of things, inevitable."

Sri Aurobindo has given up his body in an act of supreme unselfishness, renouncing the realisation in his own body to hasten the hour of the collective realisation. Surely if the earth were more responsive, this would not have been necessary.

The Mother

CWM 13: 9

