Matter shall reveal the Spirit's face. — Sri Aurobindo

THE MOTHER'S JOURNEY

Part 1: *Some Glimpses of The Mother's Spiritual Journey before meeting Sri Aurobindo as seen through Her Prayers & Meditations*

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Editor's Note: *This compilation mainly consists of extracts from some Prayers of the Mother as recorded in 'Prayers and Meditations'. Here we have taken only a few of the Prayers upto Her first meeting with Sri Aurobindo on the 30th March 1914. We hope to bring out a sequel as Part 2 in the April 2015 issue which will take up the Prayers after the momentous meeting, from April 1914 onwards. However, it may be noted that no compilation can ever give us a full view of the depth and breadth of experiences and realisations of Sri Aurobindo and the Mother as Their life was not on the surface for men to see.*



A spirit of its celestial source aware
Translating heaven into a human shape
Descended into earth's imperfect mould
And wept not fallen to mortality,
But looked on all with large and tranquil eyes.

Savitri, p. 353

Physical Journey, — A Symbol

Deliver us, O Lord, from darkness; grant that we may become perfectly awake. . . .

Sweet Master of Love, grant that all my consciousness may be concentrated in Thee so that I may live only by love and light and that love and light may radiate through me and awaken in all on our journey; may this physical journey be like a symbol of our action and may we leave everywhere a trace of Thee like a trail of light and love.

O divine Master, eternal Teacher, Thou livest in all things, in all beings, and Thy love bursts upon the sight of even the most ignorant. Grant that all may become aware of it in the depths of their being and that hatred may disappear for ever from their hearts.

My ardent gratitude rises to Thee like a tireless chant.

March 13, 1914 **The Mother**

The Divine Becomes Human

Some Letters of Sri Aurobindo on the Mother's Prayers

Q: 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

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.

Q: 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

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

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. ... This kind of prayer from the Divine to the Divine you will find also in the Ramayana and the Mahabharata.

CWM 1: 383-85 *21 August 1936*

The Mother on Her Prayers

Prayers and Meditations came to me, you know – it was dictated each time. I would write at the end of my concentration, and it didn't pass through the mind, it just came – and it obviously came from someone interested in beautiful form. I used to keep it under lock and key so nobody would see it. But when I came here Sri Aurobindo asked about it, so I showed him a few pages and then he wanted to see the rest. Otherwise I would have always kept it locked away. I destroyed whatever was left – there were five thick volumes in which I had written every single day (there was some repetition, of course): the outcome of my concentrations. So I chose which parts would be published (Sri Aurobindo helped in the choice), copied them out, and then I cut the pages up and had the rest burned….

Conversations with a disciple: *September 15, 1962*



Some felt her with their souls and thrilled with her,
A greatness felt near yet beyond mind's grasp;
To see her was a summons to adore,
To be near her drew a high communion's force.

Savitri, pp. 363-64

Praying for Earth and Humanity

Union with the Divine

I said yesterday to that young Englishman who is seeking for Thee with so sincere a desire, that I had definitively found Thee, that the Union was constant. Such is indeed the state of which I am conscious. All my thoughts go towards Thee, all my acts are consecrated to Thee; Thy Presence is for me an absolute, immutable, invariable fact, and Thy Peace dwells constantly in my heart. Yet I know that this state of union is poor and precarious compared with that which it will become possible for me to realise tomorrow, and I am as yet far, no doubt very far, from that identification in which I shall totally lose the notion of the "I", of that "I", which I still use in order to express myself, but which is each time a constraint, like a term unfit to express the thought that is seeking for expression. It seems to me indispensable for human communication, but all depends on what this "I" manifests; and how many times already, when I pronounce it, it is Thou who speakest in me, for I have lost the sense of separativity.

But all this is still in embryo and will continue to grow towards perfection. What an appeasing assurance there is in this serene confidence in Thy All-Might!

Thou art all, everywhere, and in all, and this body which acts is Thy own body, just as is the visible universe in its entirety; it is Thou who breathest, thinkest and lovest in this substance which, being Thyself, desires to be Thy willing servant.

November 19, 1912

The necessity and utility of work

The outer life, the activity of each day and each instant, is

it not the indispensable complement of our hours of meditation and contemplation? And is not the proportion of time given to each the exact image of the proportion which exists between the amount of effort to be made for the preparation and realisation? For meditation, contemplation, Union is the result obtained — the flower that blooms; the daily activity is the anvil on which all the elements must pass and repass in order to be purified, refined, made supple and ripe for the illumination which contemplation gives to them. All these elements must be thus passed one after the other through the crucible before outer activity becomes needless for the integral development. Then is this activity turned into the means to manifest Thee so as to awaken the other centers of consciousness to the same dual work of the forge and the illumination. Therefore are pride and satisfaction with oneself the worst of all obstacles. Very modestly we must take advantage of all the minute opportunities offered to knead and purify some of the innumerable elements, to make them supple, to make them impersonal, to teach them forgetfulness of self and abnegation and devotion and kindness and gentleness; and when all these modes of being have become habitual to them, then are they ready to participate in the Contemplation, and to identify themselves with Thee in the supreme Concentration. That is why it seems to me that the work must be long and slow even for the best and that striking conversions cannot be integral. They change the orientation of the being, they put it definitively on the straight path; but truly to attain the goal none can escape the need of innumerable experiences of every kind and every instant.

. . . O Supreme Master who shinest in my being and each thing, let Thy Light be manifest and the reign of Thy Peace come for all.

November 28, 1912

In peace, silence and equanimity the eternal manifests

In Peace and Silence the Eternal manifests; allow nothing to disturb you and the Eternal will manifest; have perfect equality in face of all and the Eternal will be there. . . . Yes, we should not put too much intensity, too much effort into our seeking for Thee; the effort and intensity become a veil in front of Thee; we must not desire to see Thee, for that is still a mental agitation which obscures Thy Eternal Presence; it is in the most complete Peace, Serenity and Equality that all is Thou even as Thou art all, and the least vibration in this perfectly pure and calm atmosphere is an obstacle to Thy manifestation. No haste, no inquietude, no tension, Thou, nothing but Thou, without any analysis or any objectivising, and Thou art there without a possible doubt, for all becomes a Holy Peace and a Sacred Silence.

And that is better than all the meditations in the world.

December 5, 1912

To realise Thee as the sole doer

O Supreme Master, Eternal Teacher, it has been once more granted me to verify the unequalled effectivity of a full confidence in Thy leading. Thy Light was manifested through my mouth yesterday and it met no resistance in me; the instrument was willing, supple, keen of edge.

It is Thou who art the doer in each thing and each being, and he who is near enough to Thee to see Thee in all actions without exception, will know how to transform each act into a benediction.

To abide always in Thee is the one thing that matters, always and ever more and more in Thee, beyond illusions and the deceptions of the senses, not drawing back from action, refusing it, rejecting it — a struggle useless and pernicious — but living Thee alone in the act whatever it may

be, ever and always Thee; then the illusion is dispelled, the falsehoods of the senses vanish, the bond of consequences is broken, all is transformed into a manifestation of the glory of Thy Eternal Presence.

So let it be. Amen.

December 10, 1912

Each aspiration, each call leads us towards the Divine

Thy voice is heard as a melodious chant in the stillness of my heart, and is translated in my head by words which are inadequate and yet replete with Thee. And these words are addressed to the Earth and say to her: —Poor sorrowful Earth, remember that I am present in thee and lose not hope; each effort, each grief, each joy and each pang, each call of thy heart, each aspiration of thy soul, each renewal of thy seasons, all, all without exception, what seems to thee sorrowful and what seems to thee joyous, what seems to thee ugly and what seems to thee beautiful, all infallibly lead thee towards me, who am endless Peace, shadowless Light, perfect Harmony, Certitude, Rest and Supreme Blessedness.

Hearken, O Earth, to the sublime voice that arises,
Hearken and take new courage!

February 5, 1913

Thou art there whenever there is need of Thee

My being goes up to Thee in thanksgiving, not because Thou usest this weak and imperfect body to manifest Thyself, but because *Thou dost manifest Thyself,* and that is the Splendour of splendours, the Joy of joys, the Marvel of marvels. All who seek Thee with ardour should understand that Thou art there whenever there is need of Thee; and if they could have the supreme faith to give up seeking Thee, but

rather to await Thee, at each moment putting themselves integrally at Thy service, Thou wouldst be there whenever there was need of Thee; and is there not always need of Thee with us, whatever may be the different, and often unexpected, forms of Thy manifestation?

Let Thy glory be proclaimed,
And sanctify life;
Let it transform men's hearts,
And Thy Peace reign on earth.

February 10, 1913

In an effortless simplicity lies the greatest power

As soon as all effort disappears from a manifestation, it becomes very simple, with the simplicity of a flower opening, manifesting its beauty and spreading its fragrance without clamour or vehement gesture. And in this simplicity lies the greatest power, the power which is least mixed and least gives rise to harmful reactions. The power of the vital should be mistrusted, it is a tempter on the path of the work, and there is always a risk of falling into its trap, for it gives you the taste of immediate results; and, in our first eagerness to do the work well, we let ourselves be carried away to make use of this power. But very soon it deflects all our action from the right course and introduces a seed of illusion and death into what we do.

Simplicity, simplicity! How sweet is the purity of Thy Presence! . . .

February 12, 1913

A misguided mysticism

Even he who might have attained a perfect contemplation in silence and solitude would have arrived at it only by withdrawing from his body, by disregarding it; and so the

substance of which the body is constituted would remain as impure, as imperfect as before, since he would have left it to itself; and by a misguided mysticism, through the lure of supraphysical splendours, the egoistic desire to unite with Thee for his own personal satisfaction, he would have turned his back upon the very reason of his earthly existence, he would have refused like a coward to accomplish his mission — the redemption and purification of Matter. To know that a part of our being is perfectly pure, to commune with this purity, to be identified with it, can be useful only if this knowledge is later used to hasten the transfiguration of the earth, to accomplish Thy sublime work.

June 15, 1913

Soaring in eternity and breathing infinity

To turn towards Thee, unite with Thee, live in Thee and for Thee, is supreme happiness, unmixed joy, immutable peace; it is to breathe infinity, to soar in eternity, no longer feel one's limits, escape from time and space. Why do men flee from these boons as though they feared them? What a strange thing is ignorance, that source of all suffering! How miserable that obscurity which keeps men away from the very thing which would bring them happiness and subjects them to this painful school of ordinary existence fashioned entirely from struggle and suffering!

June 18, 1913

The best attitude and the only duty

This morning, as I was glancing over the month that is beginning and wondering how I could serve Thee better, I heard the small voice within like a murmur in the silence, and this is what it said to me: "See how very little all outer circumstances matter. Why strive and strain so to realise thy own conception of Truth? Be more supple, more trusting. The only duty is not to let oneself be troubled by anything. To torment oneself about doing the right thing causes as much harm as a bad will. Only in a calm as of deep waters can be found the possibility of True Service."….

August 2, 1913

To cure oneself of all anxiety and every personal thought

O lord, Master of our life, let us soar very high above all care for our material preservation. Nothing is more humiliating and depressing than these thoughts so constantly turned towards the preservation of the body, these preoccupations with health, the means of subsistence, the framework of life. . . . How very insignificant is all this, a thin smoke that a simple breath can disperse or a single thought turned towards Thee dispel like a vain mirage!

Deliver those who are in this bondage, O Lord, even as those who are the slaves of passion. On the path that leads to Thee these obstacles are at once terrible and puerile— terrible for those who are yet under their sway, puerile for one who has passed beyond.

How shall I describe that utter relief, that delightful lightness which comes when one is free from all anxiety for oneself, for one's life and health and satisfaction, and even one's progress?

This relief, this deliverance Thou hast granted to me, O Thou, Divine Master, Life of my life and Light of my light, O Thou who unceasingly teachest me love and makest me know the purpose of my existence.

It is Thou who livest in me, Thou alone; and why should I be preoccupied with myself and what might happen to me? Without Thee the dust constituting this body that strives to manifest Thee, would disperse amorphous and inconscient;

without Thee this sensibility which makes possible a relation with all other centres of manifestation, would vanish into a dark inertia; without Thee this thought that animates and illumines the whole being, would be vague, vacant, unrealised; without Thee the sublime love which vivifies, coordinates, animates and gives warmth to all things would be a yet unawakened possibility. Without Thee all is inert, brute or inconscient. Thou art all that illumines and enraptures us, the whole reason of our existence and all our goal. Is this not enough to cure us of every personal thought, to make us spread our wings and soar above the contingencies of material life, so as to fly away into Thy divine atmosphere and be able to return as Thy messengers to the earth to announce the glorious tidings of Thy approaching Advent?

O Divine Master, sublime Friend, marvellous Teacher, in a fecund silence I bow to Thee.

August 17, 1913

A few minutes passed in silence before Thee are worth centuries of felicity. . . .

Grant, O Lord, that all shadows may be dispelled and that I may be more and more Thy faithful servant in constancy and serenity. Before Thee may my heart be pure as a pure crystal, so that wholly it may reflect Thee.

Oh! the sweetness of abiding in silence before Thee....

November 22, 1913 — *The Mother*



Ardent was her self-poised unstumbling will;
Her mind, a sea of white sincerity,
Passionate in flow, had not one turbid wave.

Savitri, pp. 14-15

A morning prayer

O Divine Master, grant that today may bring to us a completer consecration to Thy Will, a more integral gift of ourselves to Thy work, a more total forgetfulness of self, a greater illumination, a purer love. Grant that in a communion growing ever deeper, more constant and entire, we may be united always more and more closely to Thee and become Thy servitors worthy of Thee. Remove from us all egoism, root out all petty vanity, greed and obscurity. May we be all ablaze with Thy divine Love; make us Thy torches in the world.

November 28, 1913

Why all this noise, this vain and futile agitation

Why all this noise, all this movement, this vain and futile agitation; why this whirlwind carrying men away like a swarm of flies caught in a storm? How sad is the sight of all that wasted energy, all those useless efforts! When will they stop dancing like puppets on a string, pulled they know not by whom or what? When will they find time to sit quietly and go within, to recollect themselves and open that inner door which screens from them Thy priceless treasures, Thy infinite boons? . . .

How sorrowful and miserable seems to me their life of ignorance and obscurity, their life of mad agitation and unprofitable dispersion!—when one single spark of Thy sublime light, one single drop of Thy divine love, can transform this suffering into an ocean of delight!

O Lord, my prayer soars towards Thee: May they know at last Thy peace and that calm and irresistible strength which comes of an immutable serenity — the privilege of those whose eyes have been opened and who are able to contemplate Thee in the flaming core of their being….

November 29, 1913

Pure and disinterested love is the sole key

Pure and disinterested love, Thy love in what we are able to perceive and manifest of it, is the sole key that can open all hearts that seek for Thee. Those who follow the path of the intellect may have a very high and true conception; they may have all the information about the true life, the life One with Thee, but they do not *know* it; they have no inner experience of that life and are ignorant of all contact with Thee. These men whose knowledge is intellectual and whose action is confined to a construction which they believe to be the best, are the most difficult of all to convert; it is harder to awaken the consciousness of the Divine in them than in any other person of goodwill. Love alone can work this miracle, for love opens all doors, penetrates every wall, clears every obstacle. And a little true love does more than the most beautiful speeches.

Lord, let this pure flower of love blossom in me, that it may give its fragrance to all those who come near us, and that this fragrance may sanctify them.

In this love lie peace and joy, the fount of all strength and all realisation. It is the infallible healer, the supreme consoler; it is the victor, the sovereign teacher….

December 16, 1913

At every moment we must shake off the past

O Lord, grant that this collective convention of the ending year be for us also the occasion to put an end to a whole lot of bonds and attachments, illusions and weaknesses which have no longer any purpose in our lives. At every moment we must shake off the past like falling dust, that it may not soil the virgin path which, at every moment also, is opening before us.

May our mistakes, acknowledged and rectified within

us, be no more than vain mirages powerless to bring any consequences and, pressing our foot down firmly upon all that no longer should exist, on all ignorance, all obscurity, all egoism, may we take our flight boldly towards wider horizons and intenser light, a more perfect compassion, a more disinterested love. . . . towards Thee.

I hail Thee, O Lord, Master of our life, and I want to proclaim Thy reign over all the earth.

December 29, 1913

The illusory easy paths

Let us shun the paths that are too easy and ask no effort, the paths which give us the illusion of having reached our goal; let us shun that negligence which opens the door to every downfall, that complacent self-admiration which leads to every abyss. Let us understand that however great may have been our efforts, our struggles, even our victories, compared with the distance yet to be travelled, the one we have already covered is nothing; and that all are equal—infinitesimal grains of dust or identical stars — before Eternity.

But Thou art the conqueror of all obstacles, the Light that illumines all ignorance, the Love that vanquishes all pride. And no error can persist in front of Thee.

January 8, 1914

The power of faith

Every moment all the unforeseen, the unexpected, the unknown is before us, every moment the universe is created anew in its entirety and in every one of its parts. And if we had a truly living faith, if we had the absolute certitude of Thy omnipotence and Thy sole reality, Thy manifestation could at each moment become so evident that the whole universe would be transformed by it. But we are so enslaved to everything that is around us and has gone before us, we are so influenced by the whole totality of manifested things, and our faith is so weak that we are yet unable to serve as intermediaries for the great miracle of transfiguration. . . . But, Lord, I know that it will come one day. I know that a day will come when Thou wilt transform all those who come to us; Thou wilt transform them so radically that, liberated completely from the bonds of the past, they will begin to live in Thee an entirely new life, a life made solely of Thee, with Thee as its sovereign Lord. And in this way all anxieties will be transformed into serenity, all anguish into peace, all doubts into certainties, all ugliness into harmony, all egoism into self-giving, all darkness into light and all suffering into immutable happiness. . . .

January 11, 1914

The impassable barrier against excess of evil and ill-will

It is Thy Presence in every being, O divine Master of love, that makes it possible for every man, even the most cruel, to be open to pity and even the most vile to respect, almost despite himself, honour and justice. It is Thou who, beyond all conventions and prejudices, illuminest with a special light, divine and pure, all that we are and all that we do, and makest us see clearly the difference between what we actually are and what we could be.

Thou art the impassable barrier set up against the excess of evil, darkness and ill-will; Thou art the living hope in every heart of all possible and future perfections.

To Thee all the fervour of my adoration. . . .

January 29, 1914

The importance of choices

Every morning may our thought rise fervently towards

Thee, asking Thee how we can manifest and serve Thee best. At every moment in the manifold choices which we can make and which, despite their apparent insignificance, are always of great importance — since according to our decision we become subject to one category of determinisms or another — at every moment may our attitude be such that Thy divine Will may determine our choice and that thus it may be Thou who directest our entire life. According to the consciousness in which we are when taking a decision, we become subject to the determinism of the order of realities in which we are conscious; whence the consequences, often unforeseen and troublesome, that are contradictory to the general orientation of one's life and form obstacles which are sometimes terrible to overcome later. Therefore, O Lord, Divine Master of love, we want to be conscious of Thee and Thee alone, be identified with Thy supreme law each time we take a decision, each time we choose, so that it may be Thy Will which moves us, and that our life be thus effectively and integrally consecrated to Thee.

In Thy Light we shall see, in Thy Knowledge we shall know, in Thy Will we shall realise.

January 31, 1914

The rules of life are a makeshift arrangement

For him who, by being integrally united with Thee, is constantly conscious of what expresses Thee most perfectly in action considering the circumstances, no external rule is any longer necessary. The principles of life are in sum only makeshifts for diminishing as far as possible the ignorance of those who do not know Thee yet, and for counteracting somehow or other the moments of blindness and obscurity of those who have only an intermittent contact with Thee.

To make rules for oneself and to make them as general, that is, as supple as possible, is good, but provided one considers them only as artificial lights which should not be used except when the full natural light of communion with Thee fails. Besides, a constant revision of these rules is imperative, for they can be only the expression of a present knowledge and must necessarily gain by all growth and improvement of knowledge.

That is why when meditating upon the attitude one should have towards all those who come to us, in order not only to refrain from doing them any harm but, above all, to strive to do them the utmost possible good — that is, to help them as best one can in making the supreme discovery, the discovery of Thee within them— I saw clearly that no rule was vast and supple enough to be perfectly adapted to Thy law, and that the only true solution was to be always in communion with Thee, so that it could be adapted perfectly to all the infinite variety of circumstances.

February 7, 1914

The Divine Law is a law of attitudes

When, conscious with Thy supreme consciousness, one considers all earthly circumstances, one sees their complete relativity and says, "To do this thing or that, after all that is not of much importance; yet a particular mode of action will be the best utilisation of a certain faculty, a certain temperament. All actions, whatever they may be, even the most contradictory in appearance, can be an expression of Thy law to the extent that they are infused with the consciousness of that law, which is not a law of practical application that can be translated into principles or rules in the ordinary human consciousness but a law of attitude, of a constant and prevailing consciousness, something that cannot be expressed in formulas but may be lived."

But as soon as one falls back into the ordinary consciousness, nothing should be treated lightly and with indifference, the least circumstances, the smallest acts have a great importance and should be seriously considered; for we must try at every moment to do that which will make the identification of our consciousness with the eternal consciousness easy, and avoid carefully all that could be an obstacle to this identification. It is then that the rules of conduct having as their foundation perfect personal disinterestedness should find their full value.

With peace in my heart, with light in my mind, the hope born of certitude in all my being, I greet Thee, O Lord, divine Master of eternal love….

February 12, 1914

True consecration and illusions about the work

Every day, every moment should be an occasion for a new and completer consecration, and not one of those enthusiastic and flurried consecrations, over-active, full of illusions about the work, but a deep and silent consecration which is not necessarily visible but penetrates and transfigures all action. Our mind, solitary and peaceful, should always repose in Thee and from that pure summit have the exact perception of realities, of the sole and eternal Reality behind all unstable and fleeting appearances.

O Lord, my heart is purified of all uneasiness and anguish; it is steady and calm and sees Thee in all things; and whatever our outer actions may be, whatever the circumstances the future has in store for us, I know that Thou alone livest, that Thou alone art real in Thy immutable permanence and it is in Thee that we live. . . .

May there be peace upon all the earth.

February 21, 1914

All beings nestle in the Mother's heart

When I was a child of about thirteen, for nearly a year every night as soon as I had gone to bed it seemed to me that I went out of my body and rose straight up above the house, then above the city, very high above. Then I used to see myself clad in a magnificent golden robe, much longer than myself; and as I rose higher, the robe would stretch, spreading out in a circle around me to form a kind of immense roof over the city. Then I would see men, women, children, old men, the sick, the unfortunate coming out from every side; they would gather under the outspread robe, begging for help, telling of their miseries, their suffering, their hardships. In reply, the robe, supple and alive, would extend towards each one of them individually, and as soon as they had touched it, they were comforted or healed, and went back into their bodies happier and stronger than they had come out of them. Nothing seemed more beautiful to me, nothing could make me happier; and all the activities of the day seemed dull and colourless and without any real life, beside this activity of the night which was the true life for me. Often while I was rising up in this way, I used to see at my left an old man, silent and still, who looked at me with kindly affection and encouraged me by his presence. This old man, dressed in a long dark purple robe, was the personification — as I came to know later — of him who is called the Man of Sorrows.

Now that deep experience, that almost inexpressible reality, is translated in my mind by other ideas which I may describe in this way:

Many a time in the day and night it seems to me that I am, or rather my consciousness is, concentrated entirely in my heart which is no longer an organ, not even a feeling, but the divine Love, impersonal, eternal; and being this

Love I feel myself living at the centre of each thing upon the entire earth, and at the same time I seem to stretch out immense, infinite arms and envelop with a boundless tenderness all beings, clasped, gathered, nestled on my breast that is vaster than the universe. . . .

February 22, 1914

He who wants to serve Thee

He who wants to serve Thee worthily should not be attached to anything, not even to those activities which enable him to commune more consciously with Thee. . . . But if as a result of the totality of circumstances, material things still take a greater place in life than usual, one must know how not to become absorbed by them, how to keep in one's inmost heart the clear vision of Thy presence and live constantly in that serene peace which nothing can disturb. . . .

Oh, to do everything seeing only Thee everywhere and thus soar above the act that has been carried out, without letting any chain that holds us prisoners to the earth burden our flight. . . .

February 25-26, 1914

Consecration does not depend upon circumstances

O Lord, I sense the infinite happiness which is the portion of those whose life is entirely consecrated to Thee. And this does not depend upon outer circumstances but on one's own state of being and its greater or lesser degree of illumination. A perfect consecration to Thy law cannot but bring about modifications in the totality of circumstances, yet it is not these which make possible and express this perfect consecration. I mean that it is not under certain circumstances, always the same for all, that Thy law is manifested; for every one this manifestation is different according to his temperament, that is, according to the mission which for the moment is assigned to him in physical life.

But what is unchangeable and universal is the happy peace, the luminous and immutable serenity of all those who are solely consecrated to Thee, who no longer have any darkness, ignorance, egoistic attachment or bad will in them.

Oh, may all awake to this divine peace.

February 27, 1914

It is in one's own self that all the obstacles lie

It is in one's own self that all the obstacles lie, it is in one's own self that all the difficulties are found, it is in one's own self that there is all the darkness and ignorance. Were we to travel throughout the earth, were we to go and bury ourselves in some solitude, break with all our habits, lead the most ascetic life, yet if some bond of illusion held back our consciousness far from Thy absolute Consciousness, if some egoistic attachment cut us off from the integral communion with Thy divine Love, we would be no nearer Thee despite all outer circumstances. Can any circumstances be considered more or less favourable? I doubt it; it is the idea we have about them which enables us to profit much or little by the lessons they give us.

O Lord, I implore Thee! Grant that I may be perfectly conscious and master of all that constitutes this personality, so that I may be delivered from myself and Thou alone mayst live and act through these multiple elements.

To live in Love, by Love, for Love, indissolubly united to Thy highest manifestation. . . .

Always more light, more beauty, more truth!

March 1, 1914

A state of gratitude and trust

As the day of departure draws near, I enter into a kind of self-communion; I turn with a fond solemnity towards all those thousand little nothings around us which have silently, for so many years, played their role of faithful friends; I thank them gratefully for all the charm they were able to give to the outer side of our life; I wish that if they are destined to pass into other hands than ours for any length of time, these hands may be gentle to them and know all the respect that is due to what Thy divine Love, O Lord, has brought out from the dark inconscience of chaos.

Then I turn towards the future and my gaze becomes more solemn still. What it holds in store for us I do not know nor care to know; outer circumstances have no importance at all; my only wish is that this may be for us the beginning of a new inner period in which, more detached from material things, we could be more conscious of Thy law and more one-pointedly consecrated to its manifestation; that it may be a period of greater light, greater love, of a more perfect dedication to Thy cause.

In a silent adoration I contemplate Thee. . . .

March 3, 1914

A cure for suffering born out of attachment and affection

After having suffered acutely from their suffering, I turned towards Thee, trying to heal it by infusing into it a little of that divine Love which is the source of all peace and all happiness. We must not run away from suffering, we must not love and cultivate it either, we must learn how to go deep down into it sufficiently to turn it into a lever powerful enough for us to force open the doors of the eternal consciousness and enter the serenity of Thy unchanging Oneness.

Surely this sentimental and physical attachment which causes an agonizing wrench when bodies are separated, is childish from a certain point of view, when we contemplate the impermanence of outer forms and the reality of Thy essential Oneness; but, on the other hand, is not this attachment, this personal affection, an unconscious effort in men to realise outwardly, as far as possible, that fundamental oneness towards which they always move without even being aware of it? And precisely because of that, is not the suffering that separation brings one of the most effective means of transcending this outer consciousness, of replacing this superficial attachment by the integral realisation of Thy eternal Oneness?

This is what I wished for them all; this is what I ardently willed for them, and that is why, assured of Thy victory, certain of Thy triumph, I confided their grief to Thee that by illuminating it Thou mayst heal it.

O Lord, grant that all this beauty of affection and tenderness may be transformed into glorious knowledge.

Grant that the best may emerge from everything and Thy happy Peace reign over the earth.

Geneva, March 6, 1914

Thy house is everywhere

Those who live for Thee and in Thee may change their physical surroundings, their habits, climate, "milieu", but everywhere they find the same atmosphere; they carry that atmosphere in themselves, in their thought constantly fixed on Thee. Everywhere they feel at home, for everywhere they are in Thy house. No longer do they marvel at the novelty, unexpectedness, picturesqueness of things and countries; for them, it is Thy Presence that is manifest in all and Thy unchangeable splendour, which never leaves them, is apparent in the least grain of sand. . . .

O Lord, my sweet Master, all this I constantly experience on this boat which seems to me a marvellous abode of peace, a temple sailing in Thy honour over the waves of the subconscient passivity which we have to conquer and awaken to the consciousness of Thy divine Presence.

Blessed was the day when I came to know Thee, O Ineffable Eternity.

Blessed among all days be that day when the earth at last awakened shall know Thee and shall live only for Thee….

March 9, 1914

A prayer in the silence of the night

In the silence of the night Thy Peace reigned over all things, in the silence of my heart Thy Peace reigns always; and when these two silences were united, Thy Peace was so powerful that no disturbance of any kind could resist it. Then I thought of all those who were watching over the boat to safeguard and protect our course, and in gratefulness I wanted to make Thy Peace spring up and live in their hearts; then I thought of all those who, confident and free from care, slept the sleep of inconscience, and with solicitude for their miseries, pity for their latent suffering which would arise in them when they awoke, I wanted that a little of Thy Peace might live in their hearts and awaken in them the life of the spirit, the light that dispels ignorance. Then I thought of all the inhabitants of this vast sea, both visible and invisible, and I willed that Thy Peace might spread over them. Then I thought of those we had left far behind and whose affection goes with us, and with a great tenderness I wanted Thy conscious and lasting Peace for them, the plenitude of Thy Peace as far as they could receive it. Then I thought of all those towards whom we are going, who are troubled by childish preoccupations and fight in ignorance

and egoism for petty rivalries of interest; and ardently, in a great aspiration, I asked for them the full light of Thy Peace. Then I thought of all those we know, all those we do not know, all the life in the making, all that has changed its form, all that is not yet in form, and for all these, even as for all that I cannot think about, for all that is present to my memory and for all that I forget, in a deep contemplation and mute adoration I implored Thy Peace.

March 10, 1914

What do outer circumstances matter

O lord, my one aspiration is to know Thee and serve Thee better every day. What do outer circumstances matter? They seem to me each day more vain and illusory, and I take less and less interest in what is going to happen to us in the outer life; but more and more am I intensely interested in the one thing which seems important to me: to know Thee better in order to serve Thee better. All outer events must converge upon this goal and this goal alone; and for that all depends upon the attitude we have towards them. To seek Thee constantly in all things, to want to manifest Thee ever better in every circumstance, in this attitude lies supreme Peace, perfect serenity, true contentment. In it life blossoms, widens, expands so magnificently in such majestic waves that no storm can any longer disturb it.

O Lord, Thou art our safeguard, our only happiness, Thou art our resplendent light, our pure love, our hope and our strength. Thou art our life, the reality of our being!

In a reverent and joyful adoration I bow to Thee.

March 12, 1914

When physical conditions are a little difficult

When physical conditions are a little difficult and some

discomfort follows, if one knows how to surrender completely before Thy will, caring little for life or death, health or illness, the integral being enters immediately into harmony with Thy law of love and life, and all physical indisposition ceases giving place to a calm well-being, deep and peaceful.

I have noticed that when one enters into an activity that necessitates great physical endurance, what tires one most is anticipating beforehand all the difficulties to which one will be exposed. It is much wiser to see at every moment only the difficulty of the present instant; in this way the effort becomes much easier for it is always proportionate to the amount of strength, the resistance at one's disposal. The body is a marvellous tool, it is our mind that does not know how to use it and, instead of fostering its suppleness, its plasticity, it brings a certain fixity into it which comes from preconceived ideas and unfavourable suggestions.

But the supreme science, O Lord, is to unite with Thee, to trust in Thee, to live in Thee, to be Thyself; and then nothing is any longer impossible to a man who manifests Thy omnipotence. . . .

March 17, 1914

Be a willing optimist

As I see it, the ideal state is that in which, constantly conscious with Thy Consciousness, one knows at every moment, spontaneously, without any reflection being necessary, exactly what should be done to best express Thy law. ...

Every action on earth is bound to have a good and a bad side. Even the actions which best express the most divine law of Love carry in them something of the disorder and darkness inherent in the world as it is today. Some people, those who are called pessimists, perceive almost exclusively the dark side of everything. The optimists, on the other hand, see only the side of beauty and harmony. And if it is foolish and ignorant to be an unwitting optimist, is it not making a happy conquest to become a willing optimist? In the eyes of pessimists, whatever one does will always be bad, ignorant or egoistic; how could one satisfy them? It is an impossible task.

There is only one recourse; to unite as perfectly as possible with the highest and purest light that one can conceive, to identify one's consciousness as completely as possible with the absolute Consciousness, to strive to receive all inspirations from that Consciousness alone so as to foster as best one can its manifestation upon earth, and, trusting in its power, to regard all events with serenity.

Since everything is necessarily mixed in the present manifestation, the wisest thing is to do one's best, striving towards an ever higher light and to resign oneself to the fact that absolute perfection is for the moment unrealisable.

And yet how ardently must we always aspire for that inaccessible perfection! . . .

March 23, 1914

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

March 29, 1914 — *The Mother*

The Momentous Meeting

How I became conscious of my mission

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 The Mother



March 30, 1914

….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.

The Mother

Being born into a New Life

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 newborn 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 3, 1914

A matrix of new time

I came here.... But something in me wanted to meet Sri Aurobindo all alone the first time. R went to him in the morning and I had an appointment for the afternoon. He was living in the house that's now part of the second dormitory, the old Guest House. I climbed up the stairway and he was standing there, waiting for me at the top of the stairs.... Exactly my vision! Dressed the same way, in the same position, in profile, his head held high. He turned his head towards me ... and I saw in his eyes that it was He. The two things clicked (*gesture of instantaneous shock*), the inner experience immediately became one with the outer experience and there was a fusion – the decisive shock.

But this was merely the beginning of my vision. Only after a series of experiences – a ten months' sojourn in Pondicherry, five years of separation, then the return to Pondicherry and the meeting in the same house and in the same way – did the end of the vision occur.... I was standing just beside him…. We were standing side by side like that, gazing out through the open window, and then together, at exactly the same moment, we felt, 'Now the Realization will be accomplished.' That the seal was set and the Realization would be accomplished. I felt the Thing descending massively within me, with the same certainty I had felt in my vision. From that moment on there was nothing to say – no words, nothing. We knew it was THAT.

Conversations with a disciple: *December 20, 1961*

Some reminiscences

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.

CWM 13: 45 *21 February 1968*

Since the beginning of the earth, wherever and whenever there was the possibility of manifesting a ray of the Consciousness, I was there.

CWM 13: 37 *1912*

That which is speaking to you now, is a faithful servant of the Divine. From all time, since the beginning of the earth, as a faithful servant of the Divine, it has spoken in the name of its Master. And as long as earth and men exist, it will be there in a body to preach the divine word.

CWM 13: 37 *1912*

I belong to no nation, no civilisation, no society, no race, but to the Divine.

I obey no master, no ruler, no law, no social convention, but the Divine.

To Him I have surrendered all, will, life, self; for Him I am ready to give all my blood, drop by drop, if such is His Will, with complete joy; and nothing in His service can be sacrifice, for all is perfect delight.

Japan, February 1920, CWM 13: 38 **The Mother**

In Her he saw the complete surrender

…several years later Sri Aurobindo told his younger brother Barindra Kumar that he had never seen an instance of absolute surrender until he had seen Mirra. 'In Her He saw the complete surrender down to the very cells of the body, and thus he was convinced that now the time had come for the Supramental to manifest.'

Breath of Grace, edited by M. P. Pandit , p. 65

A friend and yet too great wholly to know

... in the beginning, the Mother did not appear to us, the older people, as the Mother at the outset; she came to us first in the garb of Beauty. We received her as a friend and companion, as one very close to ourselves, first, because Sri Aurobindo himself received her like that, and secondly because of her qualities... The first thing I heard and came to know about the Mother was that she was a great spiritual person. I did not know then that she might have other gifts; these were revealed to me gradually. First I came to know that she was a very fine painter; and afterwards that she was an equally gifted musician. But there were other surprises in store. For instance, she had an intellectual side no less richly endowed, that is to say, she had read and studied enormously, had been engaged in intellectual pursuits even as the learned do. I was still more surprised to find that while in France she had already studied and translated a good number of Indian texts, like the Gita, the Upanishads, the Yoga-sutras, the Bhakti-sutras of Narada. I mention all this merely to tell you that the Mother's capacity of making her mind a complete blank was as extraordinary as her enormous mental acquisitions. This was something unique... The Mother had been to us a friend and companion, a comrade almost, at the most an object of reverence and respect. ...

Sri Aurobindo had added a comment that perhaps it was only women who were capable of giving themselves so entirely and with such sovereign ease. This implies a complete obliteration of the past, erasing it with its virtues and faults... When the Mother came here, she gave herself up to the Lord, Sri Aurobindo, with the candid simplicity of a child, after erasing from herself all her past, all her spiritual attainments, all the riches of her consciousness.

Another observation that Sri Aurobindo made just after meeting the Mother for the first time was that *Mirra was 'born free.*

Reminiscences Nolini Kant Gupta, p. 81-82

The Two Who Are One

The Identity of Consciousness

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. If a separation is made like that (I leave aside the turns which their minds so strongly put upon these things), how can the Truth establish itself — from the Truth there is no such separation.

CWSA 32: 79

The Identity of Paths

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.

The attempt to set up a division and opposition, putting the Mother on one side and myself on another and opposite or quite different side, has always been a trick of the forces of the Falsehood when they want to prevent a Sadhak from reaching the Truth. Dismiss all such falsehoods from your mind.

Know that the Mother's light and force are the light and force of the Truth; remain always in contact with the Mother's light and force, then only can you grow into the divine Truth.

CWSA 32: 81

Whatever one gets from the Mother, comes from myself also — there is no difference. So, too, if I give anything, it is by the Mother's Force that it goes to the Sadhak.

CWSA 32: 80

You consider that the Mother can be of no help to you.... If you cannot profit by her help, you would find still less profit in mine. But, in any case, I have no intention of altering the arrangement I have made for all the disciples without exception that they should receive the light and force from her and not directly from me and be guided by her in their spiritual progress. I have made the arrangement not for any temporary purpose but because it is the one way, provided always the disciple is open and receives, that is true and effective (considering what she is and her power).

CWSA 36: 390

One Power in Two Forms

The Mother and myself stand for the same Power in two forms — so the perception in the dream was perfectly logical. *Ishwara-Shakti, Purusha-Prakriti* are only the two sides of the one Divine (Brahman).

CWSA 32: 126

It is a very common experience, that of the identity between myself and the Mother (the perception that we are one) expressed in the fusing of the two images.

CWSA 27: 690

Mother and I are one but in two bodies; there is no necessity for both the bodies to do the same thing always. On the contrary, as we are one it is quite sufficient for one to sign, just as it is quite sufficient for one to go down to receive Pranam or give meditation.

CWSA 32: 82

There Is Only One Power

Q: Can it happen that one who is open to Sri Aurobindo is not open to the Mother ? Is it that whoever is open to the

Mother is open to Sri Aurobindo ?

A: The Mother-proposition is true. If one is open to Sri Aurobindo and not to the Mother it means that one is not really open to Sri Aurobindo.

CWSA 32: 104

There is one force only, the Mother's force — or, if you like to put it like that, the Mother is Sri Aurobindo's Force.

CWSA 32: 105

The Mother is not a disciple of Sri Aurobindo.[1] She has had the same realisation and experience as myself.

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.[2]

CWSA 32: 36 **Sri Aurobindo**

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

2 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." —Ed.



Without him, I exist not;
without me, he is unmanifest.

The Mother

A brief glimpse of the Mother's life before 1914

…when I first began to work well, I had a series of visions (I knew nothing about India, mind you…. I knew nothing.) Well, in several of these visions I saw Sri Aurobindo just as he looked physically, but glorified; that is, the same man I would see on my first visit, almost, thin, with that golden-bronze hue and rather sharp profile, an unruly beard and long hair, dressed in a dhoti with one end of it thrown over his shoulder, arms and chest bare, and bare feet. At the time I thought it was "vision attire"! I mean I really knew nothing about India; I had never seen Indians dressed in the Indian way. Well, I saw him. I experienced what were at once symbolic visions and spiritual facts: absolutely decisive spiritual experiences and facts of meeting and having a united perception of the work to be accomplished. And in these visions I did something I had never done physically; I prostrated before him in the Hindu manner. ... I did it, and at the same time the outer being was asking, "What is all this?!"

I wrote the vision down… but I never spoke of it to anyone…. But my impression was that it was premonitory, that one day something like it would happen. And it remained in the background of the consciousness, not active, but constantly present.

This was around 1904.

'The Mother recounting to a disciple' as quoted by Kireet Joshi in 'Sri Aurobindo and the Mother'. Page - 29

When I was five years old (I must have begun earlier, but the memory is a bit vague and imprecise)... but from five onwards; ... well, I began with consciousness. Of course I had no idea what it was. But my first experience was of the consciousness here (gesture above the head), which I felt like a Light and a Force; and I felt it there (same gesture) at the age of five.

It was a very pleasant sensation. I would sit in a little armchair made especially for me, all alone in my room, and I... and I had a very pleasant feeling of something very strong, very luminous, and it was here (above the head). Consciousness. And I felt, "That's what I have to live, what I have to be." Not with all those words, naturally, but... (Mother makes a gesture of aspiration upward). Then I would pull it down, for it was... it was truly my raison d'être.

That is my first memory — at five years old. Its impact was more on the ethical side than the intellectual; and yet it took an intellectual form too, since.... You see, apparently I was a child like any other, except that I was hard to handle. Hard in the sense that I had no interest in food, no interest in ordinary games, no liking for going to my friend's houses for snacks, because eating cake wasn't the least bit interesting! And it was impossible to punish me because I really couldn't have cared less: being deprived of dessert was rather a relief for me! And then I flatly refused to learn reading, I refused to learn. And even bathing me was very hard, because I was put in the care of an English governess, and that meant cold baths — my brother took it in stride, but I just howled! Later it was found to be bad for me (the doctor said so), but that was much later. So you get the picture.

But whenever there was unpleasantness with my relatives, with playmates or friends, I would feel all the nastiness or bad will — all sorts of pretty ugly things that came (I was rather sensitive, for I instinctively nurtured an ideal of beauty and harmony, which all the circumstances of life kept denying)... so whenever I felt sad, I was most careful not to say anything to my mother or father, because my father didn't give a hoot and my mother would scold me — that was always the first thing

she did. And so I would go to my room and sit down in my little armchair, and there I could concentrate and try to understand... in my own way. And I remember that after quite a few probably fruitless attempts I wound up telling myself; "Look here, you feel sad because so-and-so said something really disgusting to you — but why does that make you cry? Why are you so sad? He's the one who was bad, so he should be crying. You didn't do anything bad to him.... Did you tell him nasty things? Did you fight with her, or with him? No, you didn't do anything, did you; well then, you needn't feel sad. You should only be sad if you've done something bad, but...." So that settled it: I would never cry. With just a slight inward movement, or "something" that said, "You've done no wrong," there was no sadness.

But there was another side to this "someone": it was watching me more and more, and as soon as I said one word or made one gesture too many, had one little bad thought, teased my brother or whatever, the smallest thing, it would say (Mother takes on a severe tone), "Look out, be careful!" At first I used to moan about it, but by and by it taught me: "Don't lament — put right, mend." And when things could be mended — as they almost always could — I would do so. All that on a five to seven-year-old child's scale of intelligence.

So it was consciousness.

Next came the period of learning and developing, but on an ordinary mental level — school years. Curiosity made me want to learn to read. Did I tell you how it happened? When I was around seven, just under seven, my brother, who was eighteen months older, used to bring big pictures home from school with him (you know, pictures for children with captions at the bottom; they're still used now-a-days) and he gave me one of them. "What's written there?" I asked. "Read it!" he said. "Don't know how," I replied.

"Then learn!" "All right," I told him, "show me the letters." He brought me an A-B-C book. I knew it within two days and on the third day I started reading. That's how I learned. "Oh-oh," they used to say, "this child is backward! Seven years old and she still can't read — disgraceful!" The whole family fretted about it. And then lo and behold, in about a week I knew what should have taken me years to learn — it made them think twice!

Then school years. I was a very bright student, always for the same reason: I wanted to understand. I wasn't interested in learning things by heart like the others did — I wanted to understand them. And what a memory I had, a fantastic memory for sounds and images! I had only to read a poem aloud at night, and the next morning I knew it. And after I had studied or read a book and someone mentioned a passage to me, I would say, "ah, yes — that's on page so and so." I would find the page. Nothing had faded, it was all still fresh. But this is the ordinary period of development.

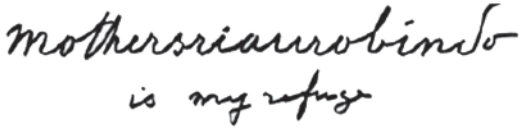
Then at a very young age (about eight or ten), along with my studies I began to paint. At twelve I was already doing portraits. All aspects of art and beauty, but particularly music and painting, fascinated me. I went through a very intense vital development during that period, with, just like in my early years, the presence of a kind of inner Guide; and all centred on studies: the study of sensations, observations, the study of technique, comparative studies, even a whole spectrum of observations dealing with taste, smell and hearing — a kind of classification of experiences. And this extended to all facets of life, all the experiences life can bring, all of them — miseries, joys, difficulties, sufferings, everything — oh, a whole field of studies! And always this presence within, judging, deciding, classifying, organizing and systematizing everything.

Then conscious yoga made a sudden entry into the picture when I met Théon; I must have been about twenty-one. Life's orientation changed, a whole series of experiences took place, with the development of the vital giving interesting occult result.

Then, a period of intensive mental development, mental development of the most complete type: a study of all the philosophies, all the conceptual juggling, in minute detail — delving into systems, getting a grasp on them. Ten years of intensive mental studies leading me to... Sri Aurobindo.

So I had all this preparation. And I am giving you these details simply to tell you it all began with consciousness (I knew very well what consciousness was, even before I had any word or idea to explain it), consciousness and its force — its force of action, its force of execution. Next a detailed study and thorough development of the vital. After that, mental development taken to its uppermost limit, where you can juggle with all ideas; a developmental stage where it's already understood that all ideas are true and that there's a synthesis to be made, and that beyond the synthesis lies something luminous and true. And behind it all, a continual consciousness. Such was my state when I came here: I'd had a world of experiences and had already attained conscious union with the Divine above and within — all of it consciously realised, carefully noted and so forth — when I came to Sri Aurobindo.

Ibid: pp. 47-51



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Premium 2 BHK & 3 BHK Apartments for Devotees of The Mother & Sri Aurobindo



12 minutes from Ashram | 15 minutes from Matrimandir | Convenience of the city | Ambience of greenery

Meditation Hall | Interactive Workshops | Carpool | Community dining | Landscaped gardens | Organic terrace farming | Badminton

Phase 1 & 2 sold out | **Final Phase now open - Last few units available** | Construction ongoing. Possession in 6 months

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