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Mother of the Gods

This is Aditi, the mother of the Gods…
CWSA 18: 118 Sri Aurobindo
(Kena Upanishad, The Second Cycle, First Chapter:7)

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Mother of the Gods

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

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Aditi-the Divine Consciousness
Pure, immaculate, gloriously powerful.
(Flower significance and explanation given by the Mother)

Editorial: The Mother's work of transformation was not just confined to man. Man is but one link among many other creatures on different levels and planes of consciousness which are bound to be effected as man evolves into the Supramental Being. All these links had to be taken into consideration and worked upon. Among them are the gods who have governed the cycles of creation so far. With the supramental consciousness carrying on the next cycle of evolution, man's relation with the gods and the relation of gods with earth is bound to change. The Mother being the Mother not only of earth and men and bird and plants and beasts but also the Mother of the gods and even the titans had to pour Her Love over these children of Hers as well and teach them the New Way to facilitate the supramental creation. In this issue we deal with this side of Her Work.



Disciple: When the Supreme Lord told you to make the world, how did you know what had to be done?

I had nothing to learn for that, because the Supreme Lord contains everything in Himself: the whole world, the knowledge of the world and the power to make it. When He decided that there should be a world, He first brought forth the knowledge of the world and the power to make it and that is me, and then He commanded me to make the world.

CWM 13: 52 **The Mother**

The Mother of God

A conscious and eternal Power is here
Behind unhappiness and mortal birth
And the error of Thought and blundering trudge of Time.
The mother of God, his sister and his spouse,
Daughter of his wisdom, of his strength the mate,
She has leapt from the Transcendent's secret breast
To build her rainbow worlds of mind and life.
Between the superconscient absolute Light
And the Inconscient's vast unthinking toil,
In the rolling and routine of Matter's sleep
And the somnambulist motion of the stars
She forces on the cold unwilling Void
Her adventure of life, the passionate dreams of her heart.
Amid the work of darker Powers she is here
To heal the evils and mistakes of Space
And change the tragedy of the ignorant world
Into a Divine Comedy of joy
And the laughter and the rapture of God's bliss.
The Mother of God is mother of our souls;
We are the partners of his birth in Time,
Inheritors we share his eternity.

CWSA 2: 642 – 643 **Sri Aurobindo**

The Supreme Creatrix Power

The one original transcendent Shakti

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

CWSA 32: 14-15

The Mother as the Mahashakti

The Mother as the Mahashakti of this triple world of the Ignorance stands in an intermediate plane between the supramental Light, the Truth life, the Truth creation which has to be brought down here and this mounting and descending hierarchy of planes of consciousness that like a

double ladder lapse into the nescience of Matter and climb back again through the flowering of life and soul and mind into the infinity of the Spirit. Determining all that shall be in this universe and in the terrestrial evolution by what she sees and feels and pours from her, she stands there above the Gods and all her Powers and Personalities are put out in front of her for the action and she sends down emanations of them into these lower worlds to intervene, to govern, to battle and conquer, to lead and turn their cycles, to direct the total and the individual lines of their forces. These Emanations are the many divine forms and personalities in which men have worshipped her under different names throughout the ages. But also she prepares and shapes through these Powers and their emanations the minds and bodies of her Vibhutis, even as she prepares and shapes minds and bodies for the Vibhutis of the Ishwara, that she may manifest in the physical world and in the disguise of the human consciousness some ray of her power and quality and presence. All the scenes of the earth-play have been like a drama arranged and planned and staged by her with the cosmic Gods for her assistants and herself as a veiled actor.

CWSA 32: 16 - 17

Four Great Aspects of the Divine Mother

Four great Aspects of the Mother, four of her leading Powers and Personalities have stood in front in her guidance of this universe and in her dealings with the terrestrial play. One is her personality of calm wideness and comprehending wisdom and tranquil benignity and inexhaustible compassion and sovereign and surpassing majesty and all-ruling greatness. Another embodies her power of splendid strength and irresistible passion, her warrior mood, her overwhelming will, her impetuous

swiftness and world-shaking force. A third is vivid and sweet and wonderful with her deep secret of beauty and harmony and fine rhythm, her intricate and subtle opulence, her compelling attraction and captivating grace. The fourth is equipped with her close and profound capacity of intimate knowledge and careful flawless work and quiet and exact perfection in all things. Wisdom, Strength, Harmony, Perfection are their several attributes and it is these powers that they bring with them into the world, manifest in a human disguise in their Vibhutis and shall found in the divine degree of their ascension in those who can open their earthly nature to the direct and living influence of the Mother. To the four we give the four great names, Maheshwari, Mahakali, Mahalakshmi, Mahasaraswati.

CWSA 32: 17 – 18

Other great personalities of the Divine Mother

There are other great Personalities of the Divine Mother, but they were more difficult to bring down and have not stood out in front with so much prominence in the evolution of the earth-spirit. There are among them Presences indispensable for the supramental realisation, — most of all one who is her Personality of that mysterious and powerful ecstasy and Ananda which flows from a supreme divine Love, the Ananda that alone can heal the gulf between the highest heights of the supramental spirit and the lowest abysses of Matter, the Ananda that holds the key of a wonderful divinest Life and even now supports from its secrecies the work of all the other Powers of the universe.

CWSA 32: 23-24 **Sri Aurobindo**



A sealed identity within her woke;
She knew herself the Beloved of the Supreme:
These Gods and Goddesses were he and she:
The Mother was she of Beauty and Delight,
The Word in Brahma's vast creating clasp,
The World-Puissance on almighty Shiva's lap,—
The Master and the Mother of all lives
Watching the worlds their twin regard had made,
And Krishna and Radha for ever entwined in bliss,
The Adorer and Adored self-lost and one.
In the last chamber on a golden seat
One sat whose shape no vision could define;
Only one felt the world's unattainable fount,
A Power of which she was a straying Force,
An invisible Beauty, goal of the world's desire,
A Sun of which all knowledge is a beam,
A Greatness without whom no life could be.

Savitri: 525 **Sri Aurobindo**

I was always there

I said one day that in the history of earth, wherever there was a possibility for the Consciousness to manifest, I was there[1]; this is a fact. It's like the story of *Savitri*: always there, always there, always there, in this one, that one — at certain times there were four emanations simultaneously! At the time of the Italian and French Renaissance. And again at the time of Christ, then too.... Oh, you know, I have remembered so many, many things! It would take volumes to tell it all. And then, more often than not what took part in this or that life was a particular yogic formation of the vital being — in other words something immortal. And when I came this time, as soon as I took up the yoga, they came back again from all sides, they were waiting. Some were simply waiting, others were working (they led their own independent lives) and they all gathered together again. That's how I got those memories. One after the other, those vital beings came — a deluge! I had barely enough time to assimilate one, to see, situate and integrate it, and another would come. They are quite independent, of course, they do their own work, but they are very centralized all the same. And there are all kinds — all kinds, anything you can imagine! Some of them have even been in men: they are not exclusively feminine…..

Before I met Sri Aurobindo they would come and come and come to me, night after night and sometimes during the day — a mass of things! Afterwards I told Sri Aurobindo about it, and he explained to me that it was quite natural. And indeed, it is quite natural: with the present incarnation of the Mahashakti (The Mother refers to Herself in III

1."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

person.) whatever is more or less bound up with Her wants to take part, that's quite natural. And it's particularly true for the vital: there has always been a preoccupation with organizing, centralizing, developing and unifying the vital forces, and controlling them. So there's a considerable number of vital beings, each with its own particular ability, who have played their role in history and now return.

The Mother: Conversations with a disciple, June 27, 1962

The crown of twelve pearls

It was above, just above the gods' region. ... That was where Madame Théon recognized me, because of the formation of twelve pearls she saw above my head; and she told me, "You are That (The Divine Shakti, Divine Mother) because you have this. Only That can have this!" It hadn't even remotely occurred to me, thank God!

The Mother: Conversations with a disciple, May 11, 1963

Maheshwari's light. But it seems I always had it, because when Madame Théon saw me, it's the first thing she told me; she didn't speak of "Maheshwari," but she said, "You have the white light" that automatically dissolves all ill will. And I did experience it: I saw beings crumble into dust. ...

I was using it even before meeting Théon: I knew nothing, of course, nothing, but I used to see it. And it was Madame Théon who told me, "It is your light." Madame Théon was the first to tell me what I was, what she saw: the crown of twelve pearls over the head. As for me, I had the experience of it, after which I could simply use it at will: I just had to summon it. And I would see it just as I see you, in a perfectly objective way.

The Mother: Conversations with a disciple, July 10, 1965

Mother and the Gods

Gods of the vedas

I go on reading the Vedas and I see quite well how beautiful it is and how effective it must have been for those people, what a power for realization these hymns must have had!

And I recall a time when I was translating these hymns to Agni with Sri Aurobindo, and Agni was real for me. Well, yesterday it wasn't that, it wasn't the god Agni, it was a state of being. It was a state of the Supreme, and as such, it was intimate, clear, intense, vibrant and living.

The Mother: Conversations with a disciple,April 18, 1961

But with this present incarnation of the Mahashakti[1].... She is the Supreme's first manifestation, creation's first stride, and it was She who first gave form to all those beings. Now, since her incarnation in the physical world, and through the position She has taken here in relation to the Supreme by incarnating in a human body, all the other worlds have been influenced, and influenced in an extremely interesting way....

Human experience, with this direct incarnation of the Supreme[2], is ultimately a *unique* experience, which has given a new orientation to universal history. Sri Aurobindo speaks of this — he speaks of the difference between the Vedic era, the Vedic way of relating to the Supreme, and the advent of Vedanta: devotion, adoration, *bhakti*, the God within…. Well, this aspect of rapport with the Supreme could exist only with man, because man is a special being in universal History — the divine Presence is in him. And several of those great gods have taken human bodies just to have that.

The Mother: Conversations with a disciple, June 30, 1962

1 & 2. Mother is refering to Herself

The Overmind creation and the New World

... in 1926. Sri Aurobindo had given me charge of the outer work because he wanted to withdraw into concentration in order to hasten the manifestation of the supramental consciousness and he had announced to the few people who were there that he was entrusting to me the work of helping and guiding them, that I would remain in contact with him, naturally, and that through me he would do the work. Suddenly, immediately, things took a certain shape: a very brilliant creation was worked out in extraordinary detail, with marvellous experiences, contacts with divine beings, and all kinds of manifestations which are considered miraculous. Experiences followed one upon another, and, well, things were unfolding altogether brilliantly and... I must say, in an extremely interesting way.

One day, I went as usual to relate to Sri Aurobindo what had been happening — we had come to something really very interesting, and perhaps I showed a little enthusiasm in my account of what had taken place — then Sri Aurobindo looked at me... and said: "Yes, this is an Overmind creation. It is very interesting, very well done. You will perform miracles which will make you famous throughout the world, you will be able to turn all events on earth topsy-turvy, indeed,..." and then he smiled and said: "It will be a *great* success. But it is an Overmind creation. And it is not success that we want; we want to establish the Supermind on earth. One must know how to renounce immediate success in order to create the new world, the supramental world in its integrality."

With my inner consciousness I understood immediately: a few hours later the creation was gone... and from that moment we started anew on other bases.

CWM 9: 148–49



A Prayer of the Mother dated September 30, 1914

Our Divine Mother is with us and has promised us identification with the supreme and total consciousness — from the unfathomable depths to the most external world of the senses. And in all these domains Agni assures us of the help of his purifying flame, destroying all obstacles, kindling the energies, stimulating the will, so that the realisation may be hastened. Indra is with us for the perfection of the illumination in our knowledge; and the divine Soma has transformed us in his infinite, sovereign, marvellous love, bringer of the supreme beatitudes. . . .

O divine and sweet Mother, I bow to Thee with a rapt, ineffable tenderness, and with infinite trust.

O splendid Agni, Thou who art so living within me, I call Thee, I invoke Thee that Thou mayst be more living still, that Thy brazier may become more immense, Thy flames higher and more powerful, that the entire being may now be only an ardent burning, a purifying pyre.

O Indra, I venerate and admire Thee, I implore Thee that Thou mayst unite with me, that Thou mayst definitively break down all the barriers of thought, that Thou mayst bestow upon me the divine knowledge.

CWM 1: 254–55 *The Mother*

Gods of the Overmind and surrender to the Supreme

Gods and Goddesses of the Overmind haven't yet surrendered to the Supreme Lord because they have their own great Power and they live in the Higher Consciousness.

When Sri Aurobindo was in his body, I used to give blessings on the Puja days. They used to come.... Also when I was going downstairs and giving meditations all these Gods and Goddesses used to assemble over there. But they are indeed independent; you see, for example, one of Kali's many aspects comes to me and tells me when human beings do wrong things. And I keep Her quiet. Also one of the aspects of Durga came to me last year on one of the Puja days. She was simply magnificent. I asked Her to surrender to the Supreme Lord. She said, 'This is exactly I wanted You to tell me. I am ready!' She was really wonderful.

In 1960, on the night previous to the First Anniversary of the Supramental Manifestation, Krishna came to me and told me, 'It is I who will distribute tomorrow's message.' So the next day when I went down, He sat on my lap and started giving blessings to people. It was really so amusing, seeing Him do so .... So, you see, these Gods are independent with their own Powers and are free to do as they like.

When I was staying in another house (not here) I was very much attached to Shiva. I asked Him to manifest on earth. He said, "No, I will not do so. I shall come only when the Supramental Race will be on this earth." So I had nothing to say. He is free.

Ever since I took birth on this earth, these Gods and Goddesses have been constantly with me.

In the old days, when I was taking a walk on the verandah, Krishna used to walk with me.

I know that these Gods and Goddesses will help human beings in the New Creation, the New World of the Supermind ...

Mother You Said So: 25.2.66

Durga's surrender to the Supreme

During the whole time Sri Aurobindo was here, the four entities he speaks of, the four Aspects of the Mother, were always present. ...

Did I ever tell you? Last time I went down for the pujas.... Yes, it was the year before last, in '60, after that anniversary. (First anniversary of the supramental descent: February 29, 1960.) [Durga used to come every year, two or three days before the Durga puja.] I was walking as usual and she came; that was when she made her surrender to the Supreme.... Those divinities don't have the sense of surrender. Divinities such as Durga and the Greek gods (although the Greek gods are a bit dated now; but the gods of India are still very much alive!). Well, they are embodiments — what you might almost call localizations — of something eternal, but they lack the sense of surrender to the Supreme. And while I was walking, Durga was there — really, it was beautiful! Durga, with that awesome power of hers, forever bringing the adverse forces to heel — and she surrendered to the Supreme, to the point of no longer even recognizing the adverse forces: All is the Supreme. It was like a widening of her consciousness.

The Mother: Conversations with a disciple, June 27, 1962

Visitations by the gods

I remember the days when Sri Aurobindo was here and I used to go downstairs to give meditations to the people assembled in the hall. There's a ledge above the pillars there, where all the gods used to sit — Shiva, Krishna, Lakshmi, the Trimurti, all of them — the little ones, the big ones, they all used to come regularly, every day, to attend these meditations. It was a lovely sight. But they didn't have this kind of adoration for the Supreme. They had no use for that

concept – each one, in his own mode of being, was fully aware of his own eternal divinity; and each one knew as well that he could represent all the others (such was the basis of popular worship, and they knew it). They felt they were a kind of community, but they had none of those qualities that the psychic life gives: no deep love, no deep sympathy, no sense of union. They had only the sense of their own divinity. They had certain very particular movements, but not this adoration for the Supreme nor the feeling of being instruments: they felt they were representing the Supreme, and so each one was perfectly satisfied with his particular representation.

The Mother: Conversations with a disciple, August 2, 1961

Mother's child Ganesh

You see, this is how it happened: there's this Ganesh ... We had a meditation in the room where 'Prosperity' is now distributed. There were eight or ten of us, I believe. We used to make sentences with flowers; I arranged the flowers, and each one made a sentence with the different flowers I had put there. And one day when the subject of prosperity or wealth came up, I thought (they always say that Ganesh is the god of money, of fortune, of the world's wealth), I thought, 'Isn't this whole story of the god with an elephant trunk merely a lot of human imagination?' Thereupon, we meditated. And who should I see walk in and park himself in front of me but a living being, absolutely alive and luminous, with a trunk that long ... and smiling! So then, in my meditation, I said, 'Ah! So it's true that you exist!' — 'Of course I exist! And you may ask me for whatever you wish, from a monetary standpoint, of course, and I will give it to you!'

So I asked. And for about ten years, it poured in, like this (*gesture of torrents*). It was incredible.

The Mother: Conversations with a disciple, June 22, 1958



The luminous heart of the Unknown is she,
A power of silence in the depths of God;
She is the Force, the inevitable Word,
The magnet of our difficult ascent,
The Sun from which we kindle all our suns,
The Light that leans from the unrealised Vasts,
The joy that beckons from the impossible,
The Might of all that never yet came down.

Savitri: 314 **Sri Aurobindo**

Form and Function of the Gods

Supermind and the world of the cosmic God

Sri Aurobindo's work is a unique earth-transformation.

Above the mind there are several levels of conscious being, among which the really divine world is what Sri Aurobindo has called the Supermind, the world of the Truth. But in between is what he has distinguished as the Overmind, the world of the cosmic Gods. Now it is this Overmind that has up to the present governed our world: it is the highest that man has been able to attain in illumined consciousness. It has been taken for the Supreme Divine and all those who have reached it have never for a moment doubted that they have touched the true Spirit. For, its splendours are so great to the ordinary human consciousness that it is absolutely dazzled into believing that here at last is the crowning reality. And yet the fact is that the Overmind is far below the true Divine. It is not the authentic home of the Truth. It is only the domain of the *formateurs*, all those creative powers and deities to whom men have bowed down since the beginning of history. And the reason why the true Divine has not manifested and transformed the earth-nature is precisely that the Overmind has been mistaken for the Supermind. The cosmic Gods do not wholly live in the Truth-Consciousness: they are only in touch with it and represent, each of them, an aspect of its glories.

CWM 3: 173

Reality of the gods

In Europe and in the modern Western world, it is thought that all these gods — the Greek gods and the 'pagan' gods, as they are called — are human fancies, that they are not real beings. To understand, one must know that they are real

beings. That is the difference. For Westerners, they are only a figment of the human imagination and don't correspond to anything real in the universe. But that is a gross mistake.

To understand the workings of universal life, and even those of terrestrial life, one must know that in their own realms these are all living beings, each with his own independent reality. They would exist even if men did not exist! Most of these gods existed before man.

They are beings who belong to the progressive creation of the universe and who have themselves presided over its formation from the most etheric or subtle regions to the most material regions. They are a descent of the divine creative Spirit that came to repair the *mischief* ... in short, to repair what the Asuras had done. The first makers created disorder and darkness, an unconsciousness, and then it is said that there was a second 'lineage' of makers to repair that evil, and the gods gradually descended...

The Mother: Conversations with a disciple, November 4, 1958

Archangels and Formateurs

Jeanne d'Arc was evidently in relation with some entities belonging to what we call the world of the Gods (or as the Catholics say, the world of the Saints, though it is not quite the same). The beings she saw she called archangels. These beings belong to the intermediate world between the higher mind and the supramental, the world that Sri Aurobindo calls the Overmind. It is the world of the creators, the "Formateurs".

The two beings who were always appearing and speaking to Jeanne d'Arc would, if seen by an Indian, have a quite different appearance; for when one sees, one projects the forms of one's mind. To what you see you give the form of that which you expect to see. If the same

being appeared simultaneously in a group where there were Christians, Buddhists, Hindus, Shintoists, it would be named by absolutely different names. Each would say, in reference to the appearance of the being, that he was like this or like that, all differing and yet it would be one and the same manifestation. You have the vision of one in India whom you call the Divine Mother, the Catholics say it is the Virgin Mary, and the Japanese call it Kwannon, the Goddess of Mercy, and others would give other names. It is the same Force, the same Power, but the images made of it are different in different faiths.

CWM 3: 17– 18

Deva and Asura

God and Titan, Deva and Asura, are indeed close kin in their differences; nor could either have been spared in the evolution. Yet do they inhabit opposite poles of a common existence and common nature. The one descends from the light and the infinity, satisfied, to the play; the other ascends from the obscurity and the vagueness, angry, to the struggle. All the acts of the God derive from the universal and tend to the universal. He was born out of a victorious harmony. His qualities join pure and gracious hands and link themselves together naturally and with delight as in the pastoral round of Brindavan, divine Krishna dominating and holding together its perfect circles. To evolve in the sense of the God is to grow in intuition, in light, in joy, in love, in happy mastery; to serve by rule and to rule by service; to be able to be bold and swift and even violent without hurt or wickedness and mild and kindly and even self-indulgent without laxity or vice or weakness; to make a bright and happy whole in oneself and, by sympathy, with mankind and all creatures. And in the end it is to evolve a large impersonal personality and to heighten sympathy into constant experience of world-oneness.

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Working of the Gods and the titans

The gods work oftenest veiled by light or by the storm-drift; they do not disdain to live among men even in the garb of the herdsman or the artisan; they do not shrink from the cross and the crown of thorns either in their inner evolution or their outward fortunes. For they know that the ego must be crucified and how shall men consent to this if God and the gods have not shown them the way? To take all that is essential in the human being and uplift it to its most absolute term so that it may become an element of light, joy, power for oneself and others, this is divinity. This, too, should be the drift of supermanhood.

But the Titan will have nothing of all this; it is too great and subtle for his comprehension. His instincts call for a visible, tangible mastery and a sensational domination. How shall he feel sure of his empire unless he can feel something writhing helpless under his heel, — if in agony, so much the better? What is exploitation to him, unless it diminishes the exploited? To be able to coerce, exact, slay, overtly, irresistibly,—it is this that fills him with the sense of glory and dominion. For he is the son of division and the strong flowering of the Ego. To feel the comparative limitation of others is necessary to him that he may imagine himself immeasurable; for he has not the real, self-existent sense of infinity which no outward circumstance can abrogate. Contrast, division, negation of the wills and lives of others are essential to his self-development and self-assertion. The Titan would unify by devouring, not by harmonising; he must conquer and trample what is not himself either out of existence or into subservience so that his own image may stand out stamped upon all things and dominating all his environment….

CWSA 13: 152–54

The Deva and Asuric nature

The Deva nature is distinguished by an acme of the sattwic habits and qualities; self-control, sacrifice, the religious habit, cleanness and purity, candour and straightforwardness, truth, calm and self-denial, compassion to all beings, modesty, gentleness, forgivingness, patience, steadfastness, a deep sweet and serious freedom from all restlessness, levity and inconstancy are its native attributes. The Asuric qualities, wrath, greed, cunning, treachery, wilful doing of injury to others, pride and arrogance and excessive self-esteem have no place in its composition. But its gentleness and self-denial and self-control are free too from all weakness: it has energy and soul force, strong resolution, the fearlessness of the soul that lives in the right and according to the truth as well as its harmlessness, *tejaḥ, abhayam, dhṛtiḥ, ahiṁsā, satyam*. The whole being, the whole temperament is integrally pure; there is a seeking for knowledge and a calm and fixed abiding in knowledge. This is the wealth, the plenitude of the man born into the Deva nature.

The Asuric nature has too its wealth, its plenitude of force, but it is of a very different, a powerful and evil kind. Asuric men have no true knowledge of the way of action or the way of abstention, the fulfilling or the holding in of the nature. Truth is not in them, nor clean doing, nor faithful observance. They see naturally in the world nothing but a huge play of the satisfaction of self; theirs is a world with Desire for its cause and seed and governing force and law, a world of Chance, a world devoid of just relation and linked Karma, a world without God, not true, not founded in Truth. Whatever better intellectual or higher religious dogma they may possess, this alone is the true creed of their mind and will in action; they follow always the cult of Desire and Ego.

On that way of seeing life they lean in reality and by its falsehood they ruin their souls and their reason. The Asuric man becomes the centre or instrument of a fierce, Titanic, violent action, a power of destruction in the world, a fount of injury and evil. Arrogant, full of self-esteem and the drunkenness of their pride, these misguided souls delude themselves, persist in false and obstinate aims and pursue the fixed impure resolution of their longings. They imagine that desire and enjoyment are all the aim of life and in their inordinate and insatiable pursuit of it they are the prey of a devouring, a measurelessly unceasing care and thought and endeavour and anxiety till the moment of their death. Bound by a hundred bonds, devoured by wrath and lust, unweariedly occupied in amassing unjust gains which may serve their enjoyment and the satisfaction of their craving, always they think, "Today I have gained this object of desire, tomorrow I shall have that other; today I have so much wealth, more I will get tomorrow. I have killed this my enemy, the rest too I will kill. ..."

CWSA 19: 471-73 **Sri Aurobindo**

Dazzling beings of the vital worlds

Sri Aurobindo always said that his Yoga began where the former Yogas ended, that to be able to realise his Yoga it was necessary first of all to have reached the extreme limit of what the older Yogas had realised, that is to say, the perception of the Divine, the union, the identification with the Divine. But that Divine, Sri Aurobindo says, is the Divine of the Overmind which is already something quite unthinkable, in comparison with the human consciousness, because even to reach there one must pass through several planes and in these planes one feels dazzled.

There are beings of the vital, if they appeared to men, or

to say things more exactly, whenever they have appeared to men, men have taken them for the supreme God — these vital entities! If you like, we shall call that a disguise but it is a very successful disguise, because those who saw it were thoroughly convinced that they had seen the supreme Godhead. And yet, they were but beings of the vital. And these entities of the Overmind, these overmental gods are mighty entities in comparison with our humanity. When human beings come in relation with them, they become truly bewildered.

CWM 5: 283 – 284

Beings of the vital world and religions

To begin with, I said that the vital is peopled by small entities, small formations, the remnants of human beings who have died. But there is a whole vital world which has nothing to do with that one, a world peopled by beings of the vital proper, beings of great power and even great beauty. Most people who dabble in occultism without having a deep enough spiritual life are immediately deluded by them — some even take them as the supreme God and worship them. That's generally how religions are created. They are a great success. They are the supreme God of many a religion — they are beings of the vital world, and can assume an appearance of overwhelming beauty. They are the biggest impostors in the world, and dangerous at that; it takes the spiritual instinct, the instinct of true spiritual purity, not to be deceived by them.

Many religions and sects are founded on revelations and miracles, and every bit of it comes from vital beings.

It's one of the greatest problems in human life; I don't mean spiritual life, but the life of people who deal with the beyond.

There are skies (not heavens) in the vital world that are

truly paradises. Naturally the real divine element is lacking, but only spiritual purity and the true spiritual sense can show you the difference. All who remain within the vital or mental worlds are completely deluded. They see marvelous things, miracles in profusion (that's where you find the most miracles!). ...

To those with the spiritual sense, the most dazzling vital lights always seem to have something artificial about them — they feel artificial and cold, hard, aggressive, deceptive. But that's the point: you yourself must be beyond all this. Not to be fooled, you mustn't fool yourself!

The Mother: conversations with a disciple, July 11, 1956

Nature - spirits

The same goes for all those beings the Tantrics deal with — their origin is not vital, they belong to Nature. They are personified natural forces obedient to the laws of Nature. In other words, they originate from below, not from the vital but the physical world. They are vital forces in the physical, but not of vital origin.

In fact, I very often see entities like Nature spirits when I enter the subtle physical and work there (usually for people here and the Ashram, and for the world at large), I very, very often have them with me, or else I meet them in the course of my work. They are forces, generally feminine in appearance, that do some work and have a great deal of power. They are usually the ones that respond to Tantric invocations (I don't mean the Tantrics who call on Kali or Durga, that's something else altogether, those belong to a totally different world). Most of the time these Nature forces are very willing to help – at any rate, they are wonderfully obliging with me! But they are limited beings, with their own ideas and laws, their own volition, and when vexed

they can do unpleasant things. Yet they are not hostile beings, nor are they vital beings: they are personified forces of physical Nature, in the subtle physical.

The Mother: conversations with a disciple, March 11, 1956

Spirit of fire

It is the same thing with fire. I saw the spirit of fire, particularly in Japan because fire is an extraordinary thing in that country. When a fire starts, some eighty houses burn: a whole quarter. It is something fantastic. The houses are of wood and they burn like match-boxes; you see a fire kindling and then all of a sudden, puff!... You have never seen a match-box catching fire? a flash! like that, a flash! one, two, three, ten, twenty houses burnt down before my eyes!... So there are spirits of fire. One day, I was in my bed. I was concentrating, looking at people. Suddenly I saw something like a cloud of flames drawing close to the house. I looked and I saw it was a conscious being.

—Eh! what are you here for?

—*'I have the right to burn the house, start a fire.'*

—That's possible, I told it, but not here.

And it could not resist.

It is a question of who proves the stronger. I said: "No, here you can't burn, that's all!"

CWM 5: 136–37

Spirit of Death

It is said that there is a god of Death. Is it true?

Yes, I call it the spirit of Death. I know it very well. And that is an extraordinary organisation. You do not know to what an extent it is organised.

I believe there are many of these spirits of death, I believe there are hundreds. I have met at least two of them. One I met in France and the other in Japan, and they were very different; which leads one to believe that probably in accordance with the mental culture, the education, the country and beliefs there should be different spirits. But there are spirits of all the manifestations of Nature: there are spirits of fire, spirits of air, of water, of rain, of wind; and there are spirits of death.

Each spirit of death, whatever it may be, has a claim to a certain number of deaths per day. Indeed it is a fantastic organisation; it is a kind of alliance between the vital forces and the forces of Nature. For example, if the spirit of death has decided: "That is the number of people to which I am entitled", let us say four or five or six, or one or two persons, it depends on the day; it has decided that certain persons would die, it goes straight and settles down beside the person about to die. But if you happen to be conscious (not the person), if you see the spirit going to a person and you do not want him to die, then you can, if you possess a certain occult power, tell it: "No, I forbid you to take him." It is a thing that has happened, not once but several times, in Japan and here. It was not the same spirit. That is what makes me say that there must be many.

—I don't want him to die.

—*'But I have a right to one death!'*

—Go and find someone who is ready to die.

You can tell it: "I forbid you to take this one", and have the power of sending it away, and the spirit can do nothing but go away; but it does not give up its due and goes elsewhere. There is another death.

CWM 5: 135–36

Why do we call Death a god? Is he not an Asura like the Lord of Falsehood?

It is in the consciousness of man that he became a god and that is why it is so difficult to transform him.

CWM 15: 123 **The Mother**

King of Serpents

One could almost say that of all animals, the serpent is the most sensitive to hypnotic or magnetic power. If you have it (magnetic power comes from the most material vital), you can easily gain a mastery over snakes; all the people who like snakes have it and use it to make snakes obey them.... That's how I got out of my encounter with the cobra at Tlemcen — do you know the story? Theon had told me about this power and I was aware of it in myself, so I was able to make the cobra obey and he left. Afterwards (I've told this story, too), I was visited by the King of Serpents – I mean the spirit of the species. He came to me in Tlemcen after this and another incident when I helped a cat overpower a little asp (there are asps over there like Cleopatra's, very dangerous) — a big russet angora cat. ...

Then after these two incidents, I received a visit one night from the King of Serpents. He was wearing a superb crown on his head – symbolic, of course, but anyway, he was the spirit of the species He had the appearance of a cobra, and he was wonderful! A formidable beast, and ... wonderful! He said he had come to make a pact with me: I had demonstrated my power over his species, so he wanted to come to an understanding. 'All right,' I said, 'what do you propose?' 'I not only promise that serpents won't harm you,' he replied, 'but that they will obey you. But you must promise me something in return: never to kill one of them.'

I thought it over and said, 'No, I can't make this promise, because if ever one of yours attacks one of mine (a being that depends upon me), my pact with you could not stop me from protecting him. I can assure you that I have no bad feelings and no intention of killing — killing is not on my program! But I can't commit myself, because it would restrict my freedom of decision.' He left without replying, so it remains status quo.

The Mother: conversations with a disciple, February 4, 1961

The Mother and the Cat-World

I once had a cat with almost a child's consciousness, and someone poisoned it. And when he came back poisoned, dying, I cursed all people who poison cats. And that's serious...,

But there is a way....

You know, I made a pact with cats, with the King of the Cats — it goes back very, very far. And it's extraordinary (it happened in Tlemcen, entirely on the occult plane), extraordinary! For certain reasons, the King of the Cats gave me a power over these creatures — and it's true. Only I have to see them….

Cats are vital forces, incarnations of vital forces. The King of the Cats — that is, the spirit of the species — is a being of the vital world.

The Mother: Conversations with a disciple: April 12, 1961

Q: Sweet Mother, here you have said that the Supreme Mother is the creatrix of the universe. But in India usually it is said that Brahma is the creator.

But Sri Aurobindo has said that the Supreme Mother is the mother of Brahma. She is the Mother of all the gods.

CWM 7: 156 **The Mother**

Gods and Humanity

Prayers of various religions

The overmind is the region of the gods, the beings of divine origin who have been charged with supervising, directing and organising the evolution of the universe; and more specifically, since the formation of the earth they have served as messengers and intermediaries to bring to the earth the aid of the higher regions and to preside over the formation of the mind and its progressive ascension. It is usually to the gods of the overmind that the prayers of the various religions are addressed. These religions most often choose, for various reasons, one of these gods and transform him for their personal use into the supreme God.

In the individual evolution, one must develop in oneself a zone corresponding to the overmind and an overmind consciousness, before one can rise above it, to the Supermind, or open oneself to it.

Almost all the occult systems and disciplines aim at the development and mastery of the overmind.

CWM 16: 233 – 234

Man's relationships with overmind gods

It has been said, "Men are cattle for the gods", but if men *accept* to be cattle. There is in the essence of human nature a sovereignty over all things which is spontaneous and natural, when it is not falsified by a certain number of ideas and so-called knowledge.

One could say that man is the all-powerful master of all the states of being of his nature, but that he has forgotten to be this.

His natural state is to be all-powerful — he has forgotten to be this. ...

Naturally, in the evolutionary curve, it was necessary for man to forget his omnipotence, because it had simply puffed him up with pride and vanity, and so had become completely distorted; and he had to be made to feel that many things were stronger and more powerful than he. But essentially this is not true. It is a necessity of the curve of progress, that's all.

Man is potentially a god. He believed himself an actual god. He needed to learn that he was nothing better than a poor little worm crawling on the earth, and so life scraped, scraped, scraped him in every way until he had... not understood, but at least felt a bit. But as soon as he takes the right stand, he knows that he is potentially a god. Only, he must become this, that is, overcome all that is not this.

This relationship with the gods is extremely interesting.... As long as man stands dazzled, lost in admiration of the power, beauty, accomplishments of these divine beings, he is their slave. But when these become for him different ways of being of the Supreme and nothing more, and himself yet another way of being of the Supreme, which he must become, then the relation changes and he is no longer their slave — he is *not* their slave.

CWM 11: 37 – 39

Value of Worship offered to the gods

Sweet Mother, does the worship offered to the goddess Durga and to Kali have any spiritual value?

That depends on who offers the worship.

It is not that which is of importance for the spiritual value. For the integrality and the complete truth of the Yoga it is important not to limit one's aspiration to one form or another. But from the spiritual point of view, whatever the object of

worship, if the movement is perfectly sincere, if the self-giving is integral and absolute, the spiritual result can be the same; for, whatever object you take, through it —sometimes in spite of it, despite it — you always reach the supreme Reality, in the measure and proportion of the sincerity of your consecration.

That is why it is always said that, no matter what aspect of the Divine you adore or even what guide you choose, if you are perfect in your self-giving and absolutely sincere, you are *sure* to attain the spiritual goal.

But the result is no longer the same when you want to realise the integral yoga. Then you must not limit yourself in any way, even in the path of your consecration.... Only, these are two very different things. ...

CWM 8: 243

Divine beings do not like to be worshipped

But if you take real divine beings, this is not at all something they value. They do not like to be worshipped. No, it does not give them any special pleasure at all! Don't think they are happy, for they have no pride. It is because of pride that a man likes to be worshipped; if a man has no pride he doesn't like to be worshipped; and if, for instance, they see a good intention or a fine feeling or a movement of unselfishness or enthusiasm, a joy, a spiritual joy, these things have for them an infinitely greater value than prayers and acts of worship and pujas...

I assure you what I am telling you is very serious: if you seat a real god in a chair and oblige him to remain there all the while you are doing puja, he may perhaps have a little fun watching you do it, but it certainly gives him no satisfaction. None at all! He does not feel either flattered or happy or glorified by your puja. You must get rid of that

idea. There is an entire domain between the spiritual and the material worlds which belongs to vital beings, and it is this domain that is full of all these things, because these beings live upon that, are happy with it, and it immediately gives them importance; and the one who has the greatest number of believers, devotees and worshippers is the happiest and the most puffed up. But how can anyone imagine that the gods could value... The gods—I am speaking of the true gods, even those of the Overmind, though they are still a bit... well, so-so... they seem to have taken on many human defects, but still, despite all that, they really have a higher consciousness—it does not please them at all. An act of true goodness, intelligence, unselfishness or a subtle understanding or a very sincere aspiration are for them infinitely higher than a small religious ceremony. Infinitely!

CWM 6: 195– 96

Gods and their images

When a very small child tries to make someone's portrait, does it resemble that person? It is very much like this, sometimes worse! Because the child is frank and sincere, whereas the one who makes the images of the gods is full of fixed notions and preconceived ideas, or else of all that others have said about the subject and of what has been written in the scriptures and what has been seen by people. And so he is bound by all that. *At times, from time to time,* there are artists who have an inner vision, a great aspiration, a great purity of soul and of vision, who have made things which are reasonably good. But this is extremely rare. And generally, I believe it is almost the opposite.

I have seen some of these forms in the vital and mental worlds, which were truly human creations. There is a force from beyond which manifests. But in these triple worlds of

falsehood, truly man has created God in his own image — more or less —and there are beings which manifest in forms which are the result of the formative thought of man. And here, you see, it is truly frightful! I have seen some of these formations... *(silence)* and all this is so obscure, so incomprehensible, inexpressive....

Some of the gods are more ill-treated than others. For example, that poor Mahakali, you know, what things are done to her!... It is so *frightful*, it is unimaginable! But this form lives only in a very low world... yes, in the lowest vital; and what it possesses of the original being is something... a reflection so remote from the origin that it is unrecognisable…..

CWM 6: 275-76

Pranapratistha

….when an idol is made, you see, and the priest brings down a form — when the ceremony takes place in a regular manner, he puts himself in an inner state of invocation and tries to bring down a form or an emanation of the godhead into the idol in order to give it a power — if the priest is truly a man with a power of invocation, he can succeed. But usually — there are exceptions to everything — but usually these people have been educated in the common ideas according to tradition. And so, when they think of the godhead whom they are invoking, they think of all the attributes and appearances that have been given to it, and the invocation is usually addressed to entities of the vital world or at best to those of the mental world, but not to the Being itself. And it is these small entities which manifest in one idol or another. All these idols in small temples or even in families — some people have their little shrines, you know, in their homes and keep an image of the godhead they worship —these entities

manifest in them; sometimes the consequences are rather unfortunate, for these forms are precisely so remote from the original godhead that... they are awkward formations. ...

CWM 6: 276

Gods incarnating in human forms

The origin of the psychic life, the divine Presence in Matter is one and the same, that's understood, but there are beings in the higher world who have never taken a body upon earth and who want to act there, have a terrestrial action. So they wait till some psychic beings attain their full development and unite with them to do some work according to their nature. Their consciousness is added to the psychic consciousness upon earth. These are beings who have never taken birth here, beings who materialised themselves more and more as the creation proceeded. They are perhaps the first emanations, beings sent into the universe for special reasons— men call them "gods" or "demi-gods". So, one of these beings may have chosen, for some special reason, a psychic being in formation — he helps it, follows its development and, when this psychic is sufficiently ready and sufficiently strong to be able to support the identification, he unites with it, identifies with it to do some work upon earth. This is not very frequent, but it has happened and still happens. You find stories in ancient traditions about gods incarnating upon earth; some mythologies speak of them. That corresponds to something true. But all psychic beings are not necessarily united with a being of the higher planes.

CWM 4: 184

Emanations of the gods

The psychic being is the result of evolution, that is to say, evolution of the divine Consciousness which spread into Matter and slowly lifted up Matter, made it develop to return to the Divine. The psychic being was formed by this divine centre progressively through all the births. There comes a time when it reaches a kind of perfection, perfection in its growth and formation. Then, most often, as it has an aspiration for realisation, for a greater perfection to manifest yet better the Divine, it generally draws towards itself a being from the involution, that is to say, one of those entities belonging to what Sri Aurobindo calls Overmind, who comes then to incarnate in this psychic being. It can be one of those entities men generally call gods, some kind of deities. And when this fusion occurs the psychic being naturally is magnified and shares in the nature of the being incarnated in it. And then it has the power to produce emanations. These beings have the power to produce emanations, that is to say, they project out of themselves a part of themselves which becomes independent and goes into others to incarnate itself. So there can be not only two, but three, four or five emanations. That depends upon cases, it can happen thus. That is to say, one can have the same origin, psycho-divine, we might say. And generally when there are a number of emanations, the different persons feel themselves to be that being, and rightly so, for they carry in themselves something of that godhead: it is as though a part of the godhead has cast itself out of itself and become independent in another being. It is not a self-duplication but a kind of self-projection.

CWM 5: 263 – 264

The psychic in man makes him exceptional

It is the presence of the psychic which makes man an exceptional being — I don't like to tell him this very much, because already he thinks too much of himself; he has such a high opinion of himself that it is not necessary to encourage him! But still, this is a fact—so much so that there are beings of other domains of the universe, those called by some people demigods and even gods, beings, for instance, of what Sri Aurobindo calls the Overmind, who are very eager to take a physical body on earth to have the experience of the psychic, for they don't have it. These beings certainly have many qualities that men don't, but they lack this divine presence which is altogether exceptional and exists only on the earth and nowhere else. All these inhabitants of the higher worlds, the Higher Mind, Overmind and other regions have no psychic being. Of course, the beings of the vital worlds don't have it either. But these latter don't regret it, they don't want it. There are only those very rare ones, quite exceptional, who want to be converted, and for this they act without delay, they immediately take a physical body. The others don't want it; it is something which binds them and constrains them to a rule they do not want.

But it is a fact, so I am obliged to state that this is how it is, that it is an exceptional quality of the human being to carry within himself the psychic and, truly speaking, he does not take full advantage from it. He does not seem to consider this quality as something very, very desirable, from the way he treats this presence — exactly that! He prefers to it the ideas of his mind, prefers the desires of his vital being and the habits of his physical.

CWM 6: 161

Bypassing the gods

I've had conscious contacts with all the beings of the tradition Théon made known to me, and with all the beings described in Indian tradition; in fact, as far as I know I've had contacts with all the deities of all the religions. There's a gradation *(gesture of levels)*. These beings are found all the way from ... there are even some in the vital; in the mental realm, man has deified many things: he has readily made gods out of whatever didn't seem exactly like him. If you are eclectic, you can have contacts with them all. And they all have their own reality and existence. ...

But this overmental region, this region of the gods with the power to govern the universe and, partially, the earth, does have its own reality. You can come into contact with it and use it; the Vedic "forefathers" used it, occultists use it, even Tantrics use it. But there's another path which, distrusting the gods, bypasses them through a kind of intellectual asceticism, as it were, wary of forms, of images, and differing expressions, which rises straight as an arrow, proud and pure, towards the supramental Light. That is a living experience.

Sri Aurobindo preached the integral yoga which includes everything, so one can have all the experiences. Indeed, the universe was clearly created as a field of experience. Some people prefer the short, straight and narrow paths — that's their business. Others like to dawdle along the way — and that's their business! And some are drawn to have all the experiences, and thus they often wander for a long time through the overmental world. And of course, the vast majority of those who have religious aspirations are thus put in touch with various deities, where they stop — it's enough for them.

The Mother: Conversations with a disciple ,September 26, 1962

The Supramental creation and the gods

The experience of the gods has never been more than a distraction for me – an amusement, a pleasant diversion; none of it seems essential or indispensable. You can treat yourself to the luxury of all these experiences, and they increase your knowledge and your power, your this and your that, but it's not particularly important. The thing is altogether different.

We can do without the gods. We can have access to the Supermind without any of these experiences, they're not indispensable. But if you want to know and experience the universe, if you want to be identified with the Supreme in His expression, well, all this is part of His expression, in varying degrees and with varying powers. It's all part of His experience. So why not treat yourself to that luxury? It's very interesting, very interesting – but not indispensable.

I think that once you are identified with the Supreme and He has chosen you to do a work on earth, then He quite naturally grants you all these things, because it increases your power of action, that's all. That's all. ….

But I have a strong impression that that world is still a magnified version of our own, and part of the old path; it has nothing to do with the Supramental Creation, which will bring to earth the sense of the Supreme and the Unique.

The Mother: conversations with a disciple, September 26, 1962

The age of Religions and the New Creation

In any case, to simplify things, it could be said that characteristically the old world, the creation of what Sri Aurobindo calls the Overmind, was an age of the gods, and consequently the age of religions. As I said, the flower of human effort towards what is above it gave rise to innumerable religious forms, to a religious relationship between the

best souls and the invisible world. And at the very summit of all that, as an effort towards a higher realisation there has arisen the idea of the unity of religions, of this "one single thing" which is behind all these manifestations; and this idea has truly been, so to speak, the extreme limit of human aspiration. Well, that is at the frontier, it is something that still belongs *completely* to the Overmind world, the Overmind creation and which from there seems to be looking towards this "other thing" which is a new creation it cannot grasp — which it tries to reach, feels coming, but cannot grasp. To grasp it, a reversal is needed. It is necessary to leave the Overmind creation. It was necessary that the new creation, the supramental creation should take place.

And now, all these old things seem so old, so out-of-date, so arbitrary — such a travesty of the real truth. In the supramental creation there will *no longer be any religions*. The whole life will be the expression, the flowering into forms of the divine Unity manifesting in the world. And there will no longer be what men now call gods.

These great divine beings themselves will be able to participate in the new creation; but to do so, they will have to put on what we could call the "supramental substance" on earth. And if some of them choose to remain in their world as they are, if they decide not to manifest physically, their relation with the beings of a supramental earth will be a relation of friends, collaborators, equals, for the highest divine essence will be manifested in the beings of the new supramental world on earth.

CWM 9: 150 – 151 **The Mother**



mātā devānām aditer anīkam,
"Mother of the gods, form (or, power) of Aditi."
CWSA 15: 131 Sri Aurobindo

Liberation from the gods

Be wide in me, O Varuna;
be mighty in me, O Indra;
O Sun, be very bright and luminous;
O Moon, be full of charm and sweetness.
Be fierce and terrible, O Rudra;
be impetuous and swift, O Maruts;
be strong and bold, O Aryama;
be voluptuous and pleasurable, O Bhaga;
be tender and kind and loving and passionate, O Mitra.
Be bright and revealing, O Dawn;
O Night, be solemn and pregnant.
O Life, be full, ready and buoyant;
O Death, lead my steps from mansion to mansion.
Harmonise all these, O Brahmanaspati.
Let me not be subject to these gods, O Kali.

CWSA 12: 429 **Sri Aurobindo**

So Sri Aurobindo makes Kali the great liberating power who ardently impels you towards progress and leaves no ties within you which would hinder you from progressing.

I think this will be a good subject for meditation.

CWM 9: 377

Why does Sri Aurobindo give more importance to Kali?

It is good and necessary to possess all the divine qualities that these gods represent and symbolise; that is why Sri Aurobindo invokes them and asks them to take possession of his nature. But for one who wants union with the Supreme, for one who aspires for the supreme Realisation, this cannot be sufficient. This is why at the end he calls upon Kali to give him the power to go beyond them all.

For Kali is the most powerful aspect of the universal

Mother and her power is greater than that of all the gods in her creation. To unite with her means therefore to become more vast, more complete, more powerful than all the gods together and that is why Sri Aurobindo places union with her above and beyond all the others.

CWM 10: 84-85

Man is nearer to the Supreme than the gods are

It must be said that all those beings who have never had an earthly existence— gods or demons, invisible beings and powers—do not possess what the Divine has put into man: the psychic being. And this psychic being gives to man true love, charity, compassion, a deep kindness, which compensate for all his external defects.

In the gods there is no fault because they live according to their own nature, spontaneously and without constraint: as gods, it is their manner of being. But if you take a higher point of view, if you have a higher vision, a vision of the whole, you see that they lack certain qualities that are exclusively human. By his capacity of love and self-giving, man can have as much power as the gods and even more, when he is not egoistic, when he has surmounted his egoism.

If he fulfils the required condition, man is nearer to the Supreme than the gods are. He can be nearer. He is not so automatically, but he has the power to be so, the potentiality.

If human love manifested itself without mixture, it would be all-powerful. Unfortunately, in human love there is as much love of oneself as of the one loved; it is not a love that makes you forget yourself.

CWM 15: 360 **The Mother**

What should be the attitude of the sadhak of Sri Aurobindo's yoga towards the various forms of God worshipped by different religions in the past and the present?

A benevolent goodwill towards all worshippers.

An enlightened indifference towards all religions.

As for the relation with the beings of the Overmind, if this relation exists already, each case must have its own solution.

CWM 12: 308

Those who still believe in gods can certainly continue to worship them if they feel like it — but they must know that this creed and this worship has nothing to do with the teaching of Sri Aurobindo and no connection whatever with the Supramental Realisation.

CWM 15: 13

I see no need for us to worship the gods, great or small. Our worship must go to the Supreme Lord alone, one in all things and beings.

CWM 10: 244 The Mother

The higher one stands, the richer the personality, because it lives not only on its own normal level but also on all the levels that are below it and which it has transcended. The complete or integral man, some occultists say, possesses three hundred and sixty-five personalities; indeed it may be much more. The Vedas speak of the three and thirty-three and thirty-three hundred and thirty-three thousand gods that may be housed in the human vehicle – the basic three being evidently the triple status or world of Body, Life and Mind.

CWM 15: 335 — The Mother

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None of those beings, those gods and deities of various pantheons, have the same rapport with the Supreme that man has; for man has a psychic being, in other words, the Supreme's presence within him. These gods are emanations – independent emanations – created for a special purpose and a particular action which they fulfill spontaneously; they do it not with a sense of constant surrender to the Divine but simply because that's what they are, and why they are, and all they know is what they are. They don't have the conscious link with the Supreme that man has – man carries the Supreme within himself.

The Mother: Conversations with a disciple, June 30, 1962

A Wonderful Mother of unnumbered souls

Here is another small instance, gathered from the private diary of a young sadhika, to show how the Mother in the midst of her crammed activities found time to push individuals or groups on the path of their soul's aspiration. She used to see ten or twelve young girls in the evening at about 8 p.m. before she came down for meditation. But many a day they had to wait for hours, even up to 10 p.m. They would feel hungry or sleepy and had to go without their dinner, for the meditation followed immediately after their meeting. One day one of them lost patience and went away, leaving her flowers in a dish for the Mother. Just then, the Mother came. The girls were very much struck by this coincidence. What a test, they thought! As soon as one girl approached the Mother, the Mother asked, "Who has left this dish of flowers here? Oh, is it X? You really surprise me! You can't wait even a little while for me, you get so impatient? Do you know how the gods and goddesses yearn to have my darshan, and the saints and sages consider themselves most blessed when they see me in their meditation even for a minute?"

"But, Mother," replied the girl, "we look upon you as our friend. When we stand under the shelter of a tree, do we think of it giving us a cool shade?" That sweet answer disarmed the Mother completely and she immediately took her into her arms.

Twelve Years with Sri Aurobindo: Page – 116



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

.. .I am above the whole Manifestation.

The Mother, Supreme, p.11

I had a mantra in French before coming to Pondicherry. It was Dieu de bonté et de miséricorde[1] ... [God of kindness and mercy], but what it means is usually not understood – it is an entire program, a universal program. I have been repeating this mantra since the beginning of the century; it was the mantra of ascension, of realization. At present, it no longer comes in the same way, it comes rather as a memory. But it was deliberate, you see; I always said **Dieu de bonté et de miséricorde,** ***because even then I understood that everything is the Divine and the Divine is in all things and that it is only we who make a distinction between what is or what is not the Divine. ...***

And it lasted for ... I don't know, more than twenty or twenty-five years of my life.

(Given below are some other Mantras used by the Mother along with the above Mantra)

Lord, God of kindness and mercy Lord, God of sovereign oneness Lord, God of beauty and harmony Lord, God of power and realization Lord, God of love and compassion Lord, God of silence and contemplation Lord, God of light and knowledge Lord, God of life and immortality Lord, God of youth and progress Lord, God of abundance and plenitude Lord, God of strength and health.

Seigneur, Dieu de la Verite victorieuse[2]!
Lord, God of victorious Truth!

The Mother: Conversations with a disciple, September 16, 1958

1 & 2. French original



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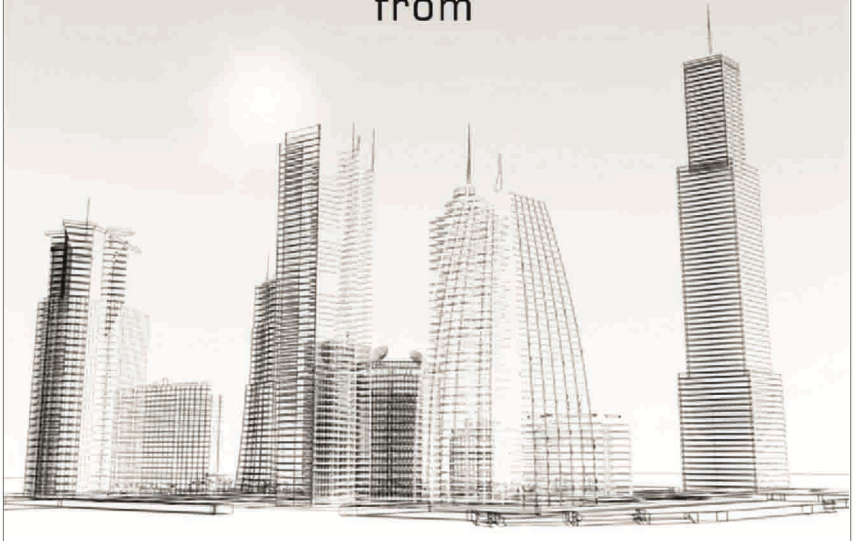
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