A serene pond scene with lotus flowers and large green leaves under a soft, hazy sky. The background is a mix of light blue and yellow, suggesting a sunrise or sunset. The foreground is dominated by large, dark green lotus leaves and two prominent flowers: a vibrant pink one on the left and a pure white one on the right. The overall mood is peaceful and natural.

All India Magazine
April 2023

Lila of the Twin Avatar

Flower on the Cover:

Avatar

(Pink Lotus)



*Avatar-the Supreme Manifested in a Body upon Earth
The pink lotus is the flower of
Sri Aurobindo.*

Botanical name: Nelumbo nucifera

Aditi

(White Lotus)



Aditi-the Divine Consciousness

Pure, immaculate, gloriously powerful.

(Spiritual significance and explanation of the flowers given by the Mother)

ALL INDIA MAGAZINE

A Monthly Magazine of Sri Aurobindo Society

Annual Subscription: Rs.200 in India, US \$ 25 by Air-mail

Owner: Sri Aurobindo Society

Printer: Swadhin Chatterjee for Sri Aurobindo Ashram Press

Publisher: Pradeep Narang for Sri Aurobindo Society

Published from: Society House, 11 Saint Martin Street, Puducherry - 605 001

Printed from: Sri Aurobindo Ashram Press, No 38, Goubert Avenue,
Puducherry - 605 001, India.

Editor: **Dr. Alok Pandey**

Registered with the Registrar of Newspapers for India : No. 22334/71

Phone Nos:(0413) 2336396-97-98

Email: info@aurosociety.org Website: www.aurosociety.org

Lila of the Twin Avatar

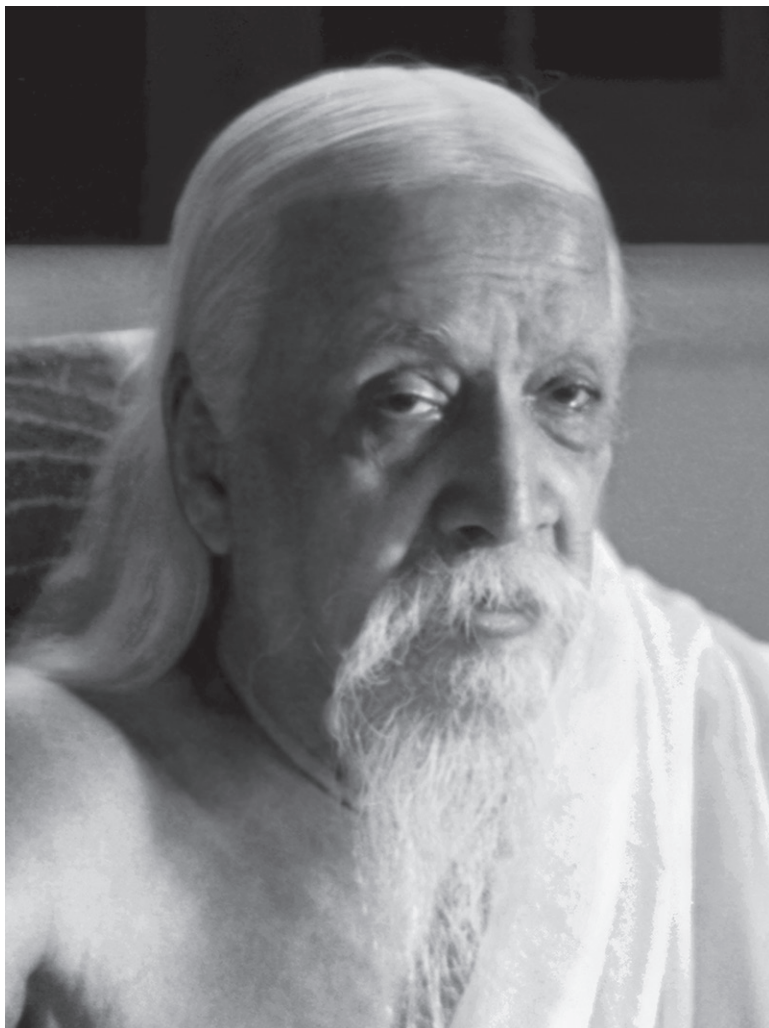
Matter shall reveal the Spirit's face. — Sri Aurobindo



Contents

Sri Aurobindo's Abode	...	5
Sri Aurobindo's Presence	...	10
Sri Aurobindo and the Mother	...	17

Editorial Note: The Lila of the Avatar does not cease after his withdrawal from the outer earthly scene. Rather it gains greater power and momentum. Freed from the physical body wherein the descent was needed for a particular work upon matter, the Consciousness and the Force manifested by the Avatar begins to act universally in a more potent way. Not only that, his divinely human earthly personality continues to help the earth and those who open with faith and depend upon him for the Divine Work that was the reason for the Divine Advent. This issue is dedicated to the ongoing Lila of Sri Aurobindo as revealed by the Mother.



*Sri Aurobindo is constantly among us
and reveals himself to those
who are ready to see and hear him.*

CWM 13: 11

The Mother

Sri Aurobindo's Abode

The decision to withdraw

I remember quite clearly and precisely (I still see the whole setting, in his room) a conversation I once had with him—in what connection, I don't know It was ... (I forget what preceded, you understand), he told me, "We can't both remain upon earth, one must go." Then I said to him, "I am ready, I'll go." Then he told me, "No, you can't go, your body is better than mine, you can undergo the transformation better than I can do."

And the strange thing is that ... It took place just before all his physical difficulties.

But I didn't attach too much importance [to that conversation]; it's only when he left that it suddenly came back, and I thought, "So there, he knew! ..." It was ... I don't know. It was almost like a speculation, you understand, which he was just mentioning. It was at the time of our moving from the other house to this one, [[In February, 1927.]] because it took place one day in that room, here [downstairs], and it was before his accident, before he broke his leg. [[On November 24, 1938.]] In what connection, I forget. That's gone.

But I remember clearly, so clearly, I still see the room and everything, how he was, how he told me, "We can't both remain upon earth." That's all.

The Mother: Conversation with a Disciple, July 26, 1969

Link with the psychic being

When Sri Aurobindo left, I knew I had to cut the link with the psychic being, otherwise I would have gone with him; and as I had promised him I would stay on and do the work, I had to do that: I literally closed the door on the psychic and said, "For the moment this doesn't exist anymore." It remained like that for ten years. After ten years, it slowly, slowly began to open again — it was

frightening. But I was ready. It began to open again. But then, that experience surprised me when I had it; I wondered why it had been like that, why I had received that command and had to do it. And when there was in the body that identification with divine Love [a few days ago], after that had left, the cells were ordered to undergo a similar phenomenon. And I understood why the whole material world is closed: it's to allow it to exist without the experience [of divine Love]. Naturally, I had understood why I was made to close off my psychic, because ... because it was truly impossible, I couldn't go on existing outwardly without Sri Aurobindo's presence. Well then, the cells have understood that they must go on existing and living their life without the presence of divine Love. And that's how it took place in the world: it was a necessary phenomenon for the formation and development of the material world.

But we're perhaps nearing... We are nearing the time when it will be allowed to open again.

The Mother: Conversation with a Disciple, July 27, 1966

We can put it this way: the world was not ready. But to tell you the truth, it was the totality of things around him that was not ready. So when he saw this (I only understood this afterwards), he saw that it would go much faster if he were not there. ...

And he did this ... he bore it all as if it were some unconsciousness, an ordinary illness, simply to keep me from knowing — and he left at the very moment he had to leave. But ...

And I couldn't even imagine he was gone once he had gone, just there, in front of me - it seemed so far away ... And then afterwards, when he came out of his body and entered into mine, I understood it all ... It's fantastic.

Fantastic.

It's ... it's absolutely superhuman. There's not one human being capable of doing such a thing. And what ... what a mastery of his body — absolute, absolute!

The Mother: Conversation with a Disciple, October 19, 1960

Have I told you about the experience I had the day I suddenly found myself in Sri Aurobindo's home in the subtle physical? Well, it's as if I took a step and entered a far more concrete world than the physical – more concrete because things contain more truth. I spent a good while there with Sri Aurobindo and then, when it was over, I took another step and I found myself back here ... slightly dumbfounded. It took me quite some time to regain my bearings here, because it was this world that seemed unreal to me, not the other.

But it's simply that – you take a step, and you enter another room. And when you live in your soul there is a continuity, because the soul remembers, it keeps the whole memory; it remembers all occurrences, even outer occurrences, all the outer movements it has been associated with. So it's a continuous, uninterrupted movement, here and there, from one room to another, from one house to another, from one life to another.

People are so ignorant!

The Mother: Conversation with a Disciple, June 24, 1961

Shortly before the 15th of August I had a unique experience that exemplifies all this.' For the first time the supramental light entered directly into my body, without passing through the inner beings. It entered through the feet (a red and gold color – marvelous, warm, intense), and it climbed up and up. And as it climbed, the fever also climbed because the body was not accustomed to this intensity. As all this light neared the head, I thought I would burst and that the experience would have to be stopped. But then, I very clearly received the indication to make the Calm and Peace descend, to widen all this body-consciousness and all these cells, so that they could contain the supramental light. So I widened, and as the light was ascending, I brought down the vastness and an unshakable peace. And suddenly, there was a second of fainting.

I found myself in another world, but not far away (I was not in

a total trance). This world was almost as substantial as the physical world. There were rooms – Sri Aurobindo’s room with the bed he rests on – and he was living there, he was there all the time: it was his abode. Even my room was there, with a large mirror like the one I have here, combs, all kinds of things. And the substance of these objects was almost as dense as in the physical world, but they shone with their own light. It was not translucent, not transparent, not radiant, but self-luminous. The various objects and the material of the rooms did not have this same opacity as the physical objects here, they were not dry and hard as in the physical world we know.

The Mother: Conversation with a Disciple, October 6, 1959

Sri Aurobindo with a majesty, a magnificent beauty

And Sri Aurobindo was there, with a majesty, a magnificent beauty. He had all his beautiful hair as before. It was all so concrete, so substantial – he was even being served some kind of food. I remained there for one hour (I had looked at my watch before and I looked at it afterwards). I spoke to Sri Aurobindo, for I had some important questions to ask him about the way certain things are to be realised. He said nothing. He listened to me quietly and looked at me as if all my words were useless: he understood everything at once. And he answered me with a gesture and two expressions on his face, an unexpected gesture that did not at all correspond to any thought of mine; for example, he picked up three combs that were lying near the mirror (combs similar to those I use here, but larger) and he put them in his hair. He planted one comb in the middle of his head and the two others on each side, as if to gather all his hair over his temples. He was literally coiffed with these three combs, which gave him a kind of crown. And I immediately understood that by this he meant that he was adopting my conception: ‘You see, I embrace your conception of things, and I coif myself with it; it is my will.’ Anyway, I remained there for one hour.

The world of Truth

You see, it's not as if this world of Truth had to be created from nothing: it is fully ready, it is there, like a lining of our own present world. Everything is there, everything is there.

I remained in that state for two full days, two days of absolute felicity. And Sri Aurobindo was with me the whole time, the whole time – when I walked, he walked with me, when I sat down, he sat next to me. On the day of August 15th, too, he remained there constantly during the darshan. But who was aware of it? A few – one or two – felt something. But who saw? – No one.

And I showed all these people to Sri Aurobindo, this whole field of work, and asked him when this other world, the real one that is there, so near, would come to take the place of our world of falsehood. *Not ready*. That was all he replied. *Not ready*.

Sri Aurobindo gave me two days of this – total bliss. But all the same, by the end of the second day I realised that I could not continue to remain there, for the work was not advancing. The work must be done in the body; the realisation must be attained here in this physical world, for otherwise it is not complete. So I withdrew from that world and set to work here again.

And yet, it would take little, very little, to pass from this world to the other, or for the other to become the real world. A little click would be enough, or rather a little reversal in the inner attitude. How should I put it? ... It is imperceptible to the ordinary consciousness; a very little inner shift would be enough, a change in quality.

The Mother: Conversation with a Disciple, October 6, 1959

Sri Aurobindo's Presence

Sri Aurobindo's Presence at the Samadhi

If ever something torments you or you are in difficulty and you do not know what to do, quieten yourself at once and go inwards. That means, you enter within, and sincerely ask your inner being, the psychic being, and you will get the answer, — clear and precise, like this. It will tell you what is to be done. It will guide you invariably. ...

And there is also another means which is very effective and you will succeed each time you ask. If you are in difficulty or you want an answer, it could be anything, or if you are not feeling quite at ease or something is tormenting you or you have made a mistake which makes you feel uneasy, — supposing you become angry and are discontented, which may be very insignificant, quite ordinary and without any value, even for things of which you do not know the cause, if something is not all right, not as it should be, — at that time, if you want to get rid of this somewhat unhappy state, come directly to the Samadhi, and bow down your head at the Samadhi and speak frankly to Sri Aurobindo all that you have to say, without hesitation, without doubt, as you come to tell me — and you have seen so many times that your difficulties have disappeared at once, vanished completely the moment you spoke to me. You got rid of them because I chased them out of you. And you felt yourself free from these negative or even harmful formations and you felt light because I had removed from you this burden and you went back happy. Do you remember? So many times you have told me that.

Yes, Mother, many times.

In the same manner, you should tell Him (*Sri Aurobindo*); like this, you should keep your head on the Samadhi (*the Mother bows Her head*) and His eternal presence — at the Samadhi you tell Him

to get rid of your difficulties. Or you send a prayer like this, (*the Mother makes a movement with the hand from the region of the heart upwards*) but very sincerely, and you bring the concentration at the very depth of your being. I am sure that He will hear you and He will give you your answer. Without doubt, you can now communicate easily with Him. There are many who put themselves in contact with Him and find their answers. He has become more accessible to us and He is much more active. You see then, in this way you don't have to wait — first to inform me and then I would have to choose a convenient date, a precise time, and also see if I have the time or not so that I could listen to what you have to tell me, and then I would answer. A whole process to be followed before you get the answer. It is long, it takes a lot of time and above all, you have to have the patience to wait. ... But this method is convenient and more direct and more accessible. At any time you can ask. You just come to the Samadhi to have your answer.

If something is not all right and you would like to know the cause, or you want to get rid of a weakness, or get cured, or be cleansed, to have a difficulty removed in order to be purified, — for any answer, come and ask Sri Aurobindo at the Samadhi and you will have the answer. Not only His answer but also His blessings, His compassion, His peace and His illumination. You will be engulfed and seized by His love that is all-powerful. Once you abandon yourself to Him, you will be protected against all mishaps. It is like this — His influence. He reveals Himself to all those who are simple, sincere and humble. He is there, perfectly conscious, and He directs all the activities of the world.

The Blessings of the Grace, pp. 120-21

Sri Aurobindo answers

You know, earlier, when He was in His body, people used to say that He was very far, remote and inaccessible to men and that He was not concerned about the affairs of the sadhaks here. It is

not quite correct, for indeed He used to spend night after night replying to a heap of letters instead of doing His work of uplifting the world and preparing it for the advent of the Supramental world. He used to take pains to follow their progress and occupy Himself with matters concerning the sadhaks. And yet He had arranged things in such a way that the sadhaks could communicate directly with me and receive my blessings and my help practically on the physical plane as well as inwardly for the sadhana. It was through me that they could realise the heights of consciousness towards the Supramental or surmount any difficulty. At that time, He was preoccupied to gain control, not only to conquer but to subjugate and master the different worlds, the diverse powers and the innumerable states of consciousness that were opposing and standing like an obstacle to our work — the quest towards the Supramental. And the mundane affairs were left to me to resolve and also all this organisation of the Ashram as well as the progress of the individuals and the effort towards the collective yoga. During that period He had hardly any time to occupy Himself with the people or hear their complaints. But now He has universalised Himself, become vast, very intimate and close. There is a bond with everyone, through a nearness and a direct influence so that everyone can have access to Him.

The Blessings of the Grace, pp. 121-22

Living assurance

It is formidable. His presence vibrates, concrete, all around the Samadhi. And His influence penetrates and touches the central being and awakens the consciousness to the spiritual life. Even the agnostics, the unbelievers, people of bad-will who come out of curiosity to visit the Samadhi, return amazed by a mysterious alchemy and find an inner peace, because there He showers His peace and His compassion constantly. It is this that bathes them when they pass before Him. It is an unbelievable surcharged activ-

ity of His force and His presence. ...

He is the living assurance of our divine possibility, the promise of the Divinity radiating with the divine Light and divine Power — the progressive march towards the Divine Manifestation. That is why the whole atmosphere is charged with a divine and sublime Peace, you understand? It is He who is there — in the divine body — Himself divinised, the representative of the whole humanity, He who, by His own effort, by His tapasya and by the sadhana that He has done in His body, has made His body glorious. The realisations and the experiences He has had, what He has accumulated in His body by this yogic effort, has charged His body with a transforming power. It is charged — charged dynamically with a force and a light that overflows; it is this that envelops the whole atmosphere. All around, it is His presence. It endures because it is the Supramental force and shows no sign of diminishing. It cannot.

It is this that the people absorb when they pass around the Samadhi. Without knowing it, they are bathed by His love and they do not even realise as to why they are mystified when they approach the Samadhi. It is amazing! They are bewildered when they touch the Samadhi because the force that is working all around demolishes their so-called religious sentiments, shatters the emotions clamouring towards the heavens and puts them before a Reality that they do not understand. They are astounded by this extraordinary phenomenon of the Truth that manifests there. Those who are open are touched, and they return to recharge themselves and to imbibe in their being, this Peace that is in the atmosphere. His presence is so concrete and so living — like a conscious Immensity that dominates and charges this atmosphere. I see how it seems to float in evanescent lights and colours, a beauty of unseizable delight, a spirit of purity and an elusive presence, though unsubstantial yet nearly material, carrying a sweetness unknown to the world. It seems to me that a heart that is one-pointed, aspiring ardently for the Divine, if it stands before

the Samadhi and desires nothing but His beatitude, will be transported into a region of delight much better and higher than the ecstasy experienced by the all-powerful heavens or that the earth has ever known.

The Blessings of the Grace, pp. 122-25

His majestic Presence

His devotees and those who aspire — truly aspire to unite their consciousness with Sri Aurobindo who dominates this place with His formidable presence — find the grandeur of His majestic presence, as concrete as you see me now. And those who wish to communicate with Him find His invariable answer. He is there — all-puissant with all His power and He presides over the New Creation from behind the veil with a sustained insistence and an unbelievable patience, but determined, as is His mode of action, gaining victories one after another, first to change the consciousness of humanity and then to transform it in all its dimensions, knowing well that these resistances and these momentary falls prepare humanity to overcome the obstacles before it, and guiding its mode of action and its attitude by a global movement in the peace of His light. And, above all, this is based on spirituality and not on those so called pseudo-religious movements whose essence is fanaticism, war and unnecessary quarrels. You see the results.... The world is tired of the cruelties of men, — blood flows and violence predominates, we have never seen such terrible devastations. Men have become beasts, even worse than beasts!

... So long as man does not try to change his consciousness ... it is an unsurmountable impasse. No one, neither man, nor individuals endowed with extraordinary faculties can do anything or bridge the chasm between the Divine and the adverse forces. It is ignorance which has pushed man into this state.

But do not worry. One who has been given the charge, One who is responsible, works to bring man towards the frontiers of

a New World; He uproots the difficulties and the obstacles incessantly, guiding man towards a luminous future. He alone can cure this malady, because he is the Master of our existence. Have confidence and all will be all right. This is perhaps the lowest point that man has reached in the spiral of evolution, in the vicissitudes of his terrestrial existence. But soon, we shall see the light — the hope of a great change — the certitude of His presence which alone can bring down and establish the kingdom of the Divine upon earth.

The Blessings of the Grace, p. 125

Sri Aurobindo's mighty power

Not long ago M.'s sister died (psychologically, she was in a terrible state — she had no faith). Well, on that day, just when I came to know that she was passing away, I remember being upstairs in the bathroom communicating with Sri Aurobindo, having a sort of conversation with him (it happens very often), and I asked him, 'What happens to such people when they die here at the Ashram?' 'Look,' he replied, and I saw her passing away; and on her forehead, I saw Sri Aurobindo's symbol in a solid golden light (not very luminous, but very concrete). There it was. And with the presence of this sign the psychological state no longer mattered — nothing touched her. And she departed tranquilly, tranquilly. Then Sri Aurobindo told me, 'All who have lived at the Ashram and who die there have automatically the same protection, whatever their inner state.'

I can't say I was surprised, but I admired the mighty power by which the simple fact of having been here and died here was sufficient to help you to the utmost in that transition.

But there are all sorts of cases. Take N.D., for example, a man who lived his whole life with the idea of serving Sri Aurobindo — he died clasping my photo to his breast. This was a consecrated man, very conscious, with an unfailing dedication, and all the parts of

his being well organized around the psychic. The day he was going to leave his body little M. was meditating next to the Samadhi when suddenly she had a vision: she saw all the flowers of the tree next to the Samadhi (those yellow flowers I have called 'Service') gathering themselves together to form a big bouquet, and rising, rising straight up. And in her vision these flowers were linked with the image of N.D. She ran quickly to their house and – he was dead.

I only knew about this vision later, but on my side, when he left, I saw his whole being gathered together, well united, thoroughly homogenous, in a great aspiration, and rising, rising without dispersing, without deviating, straight up to the frontier of what Sri Aurobindo has called 'the higher hemisphere,' there where Sri Aurobindo in his supramental action presides over earth. And he melted into that light.

The Mother: Conversation with a Disciple, June 24, 1961

Sri Aurobindo's home in the subtle physical

He has already said that He will come back only with the first Supramental body. The first Supramental body will be that of Sri Aurobindo. That is what He has announced. And it is not for now. There is plenty of time. We can wait. It is not yet ready for the Supramental body. The world must be made ready. It will take time....

It is true that Sri Aurobindo is occupied with all those who go away and also prepares their reincarnation....

(Mother writes:)

Comme Sri Aurobindo est dans le physique subtil tout le temps il s'occupe de gens qui s'en vont et de ceux qui reviennent.

[As Sri Aurobindo is in the subtle physical all the time He takes care of people who go away and those who come back.]

The Blessings of the Grace, pp. 127



Sri Aurobindo and the Mother

Sri Aurobindo and the eternal Driver

Sri Aurobindo and I were in an extremely comfortable car, and we were both resting in an eternity of peace and bliss – quietly, next to each other. The car was driven by ... the eternal Driver. It was supreme Bliss, you know. Until suddenly, outside the car (I don't know how), two papers were thrown on the road, and one of the papers was a letter (it was an envelope that had come by mail, there were still moving), quite a divine lightness, Sri Aurobindo leaps out of the car onto the road to pick up the letters. I said to myself, "Ah, the Bliss is over ... (*laughing*) now we'll have to get back to work!" And I also got out of the car (which disappeared). Sri Aurobindo picked up those letters (at that moment I knew exactly what they meant, but it's secondary), then he took me by the hand (that is, his right hand took my left hand: I was on his right), and we started walking on the road. And while we were walking on the road, after a time (there were many details and things I am not telling because they are incidental, they had their

meaning at the time but they don't matter), while we were walking on the road, he suddenly leaned over towards me and showed me that I was walking on flint. (You know, when the road is made of chips of stones and slightly cambered to make water flow away? On the side some earth has been washed away and sometimes the stones are bared.) And I was walking on those stones – no, he was walking on them and he showed them to me, so I had him walk in the middle of the road and I started walking on the stones so he wouldn't walk on them (but I didn't feel the stones at all). And then I noticed (I looked at him at that moment), I noticed Sri Aurobindo's head ... a *glorified* head, truly a supramental head, a marvel! And his whole body, every part of his body was someone in whom he was manifesting for a particular work or reason, or a particular action in relation to me; and as for me, I wasn't a person, I was only a Force (I noticed that I didn't have a body). And I saw all those who were participating (not their physical appearance, but I knew who they were): for this one, such and such a thing; for that one, such and such a thing; the hand, such and such a thing; the arm, such and such a thing ... and so on. And I saw his feet: they were my feet with "getas" on; they were my feet, my feet with getas on. And it was my feet with getas on that didn't want to let him walk on the stones, on the side of the road, and that was why he left it.... It was wonderfully clear and meaningful! And I saw, I knew exactly someone's place in the Work; and in that Work, in that relationship with me, he was supported, directed by Sri Aurobindo.... The whole thing in detail.

It was a revelation with an absolutely wonderful exactness. And that concern he had.... First, the feeling that I was his feet (but his white feet with getas on, as mine are) and that he didn't want me to walk on the edge, on the rugged stones of the road, and that's why he left ...

It has left me with an absolutely unforgettable impression be-

cause it was a revelation of the play of forces – of what things Truly are in spite of their appearances, which are deceptive....

His head was a splendor. And it dominated everything, that was what did the directing – it was the splendor of his supramental conception that directed everything. And everyone had his place....

And I learned the exact place, the relationship of those who work. But I cannot reveal it. But what I always told you about your place and your work was perfectly true – I saw it at that moment. Perfectly true. Some things were revelations about other people – not many people; not many, but those who have a true relationship with me for the work. And very different relationships, in different worlds, on different levels and for different activities. But they aren't very numerous, and it was very precise.....

It's a world in which things are true. True, and of a reality other than the humanly conceived reality: everything becomes just an appearance; often a false appearance, false in its division, anyway. I can't tell you to what extent this body was not only happy but full of a sort of blissful glory at being His feet. When I saw that, it was a marvel. And at the same time, there was the sensation, the clear perception of all the relationships for the Work, with the feeling and sensation, the exact perception of the relationship I have with those people – not very many, but I know them.

The Mother: Conversation with a Disciple, March 10, 1965

Walking with Sri Krishna and Sri Aurobindo

In the past, when Sri Aurobindo was there and I lived in that house which is now the “dormitory annex,” there was a large verandah, and I used to walk up and down on the verandah (Sri Aurobindo was in his room, working), and I would walk alone; but I was never alone: Krishna was always there — Krishna, the god Krishna as he is known, but taller, more beautiful, and not with that ridiculous blue, you know, that slate blue! Not like that. And always, we always walked up and down together - we would

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

Only (*laughing*), He doesn't want the effect to be the same and me to say, "Now I am fed up with people!"

The Mother: Conversation with a Disciple, June 18, 1965

Yesterday I got a letter from the director of the [All India] Radio, in which he said he wanted to make a "spectacular" broadcast on

February 21; and at the end, to “crown” the thing, he asked me to give “reminiscences of my life in India”! (*Mother laughs*) So I’ve prepared my answer....

“The reminiscences will be short. I came to India to meet Sri Aurobindo, I remained in India to live with Sri Aurobindo, when he left his body I continued to live here in order to do his work which is by serving the Truth and enlightening humanity to hasten the rule of the Divine’s Love upon earth.”

There, and that’s that. Period.

It came in English and afterwards I put it into French.

It was Pavitra who read me the gentleman’s letter yesterday evening, and while he was reading it, Sri Aurobindo came, and he started laughing! He laughed when the man asked for my reminiscences, and instantly — instantly — I got the answer, instantly. It came like that: “It’s quite simple, there isn’t much to tell....” But those people don’t understand! And Sri Aurobindo told me, “*It’s high time they learned it.*” So it was over in five minutes.

The Mother: Conversation with a Disciple, January 27, 1968

The Nobel Prize

(Somewhat later, Mother gives S the old desk calendar page on which she had noted the experience of July 24-25, 1959 - the first meeting with Sri Aurobindo in the subtle physical — along with another sheet of paper on which she had written: “I am only realizing what He has conceived. I am only the protagonist and the continuator of His work.” [The note dates from 1951.] Mother explains.)

Some people wanted to get me nominated for the Nobel peace prize; I was asked for a statement and that’s what I wrote. I wanted to say that it wasn’t this person who did things — it was all Sri Aurobindo.

They had wanted to give the Nobel prize to Sri Aurobindo, but he left the year before the decision was to be made. And as they

don't give the prize to "dead" people, he never got it. Then they wanted to transfer it to me, and I wrote this note, because the last thing I want is name and fame. That's all there was to it. They didn't give a peace prize that year.

I believe the whole affair is now buried and forgotten.

The Mother: Conversation with a Disciple, May, 15, 1962

15th August 1965 darshan

On the 15th, at the balcony, Sri Aurobindo was there. He had come and he went out on the balcony with me. I didn't say anything to anybody, not to anybody at all. And there is a little girl, about fifteen years old now, who is considered here as a bad pupil, erratic, *fanciful* (they had even talked of sending her away), but once I asked her to come for her birthday, and as for me, I found her a fine girl (!) And she wrote to me two or three days ago that on the 15th, at the Darshan, she saw Sri Aurobindo on my right. And she asked (*laughing*), "Is it true?"

It quite amused me. I said to myself, "So much for their moral judgments on the pupils here! That's how it is."

But nowadays I don't see the children anymore; formerly I used to see them every day, or at any rate once a month regularly I would see them. When I went to the Playground, I saw them every day.

But now I no longer do, except a few on their birthdays. But I found this interesting. Maybe some others saw him too, but didn't tell me. But she wrote to me, "Well, I saw Sri Aurobindo standing beside you, is it true?"

The Mother: Conversation with a Disciple, August 21, 1965

Sri Aurobindo has told us (it's he himself who said it) and we are convinced by experience that above the mind there is a consciousness much wiser than the mental wisdom, and in the depths of things there is a will much more powerful than the human will.

All our endeavour is to make this consciousness and this will govern our lives and action and organise all our activities. It is the way in which the Ashram has been created. Since 1926 when Sri Aurobindo retired and gave me full charge of it (at that time there were only two rented houses and a handful of disciples) all has grown up and developed like the growth of a forest, and each service was created not by any artificial planning but by a living and dynamic need. This is the secret of constant growth and endless progress. The present difficulties come chiefly from psychological resistances in the disciples who have not been able to follow the rather rapid pace of the sadhana and the yielding to the intrusion of mental methods which have corrupted the initial working. A growth and purification of the consciousness is the only remedy.

The Mother: Conversation with a Disciple, March 11, 1964

Degrees of readiness

Sri Aurobindo was there from the morning till the evening.

For, yes, for more than an hour he made me live, as in a concrete and living vision of the condition of humanity and of the different strata of humanity in relation to the new or supramental creation. And it was wonderfully clear and concrete and living... There was all the humanity which is no longer altogether animal, which has benefited by mental development and created a kind of harmony in its life — a harmony vital and artistic, literary — in which the large majority are content to live. They have caught a kind of harmony, and within it they live life as it exists in a civilised surrounding, that is to say, somewhat cultured, with refined tastes and refined habits. And all this life has a certain beauty where they are at ease, and unless something catastrophic happens to them, they live happy and contented, satisfied with life. These people can be drawn (because they have a taste, they are intellectually developed), they can be attracted by the new forces, the new things, the future life; for example, they can become disciples of

Sri Aurobindo mentally, intellectually. But they do not feel at all the need to change materially; and if they were compelled to do so, it would be first of all premature, unjust, and would simply create a great disorder and disturb their life altogether uselessly.

This was very clear.

Then there were some — rare individuals — who were ready to make the necessary effort to prepare for the transformation and to draw the new forces, to try to adapt Matter, to seek means of expression, etc. These are ready for the yoga of Sri Aurobindo. They are very few in number. There are even those who have the sense of sacrifice and are ready for a hard, painful life, if that would lead or help towards this future transformation. But they should not, they should not in any way try to influence the others and make them share in their own effort; it would be altogether unfair — not only unfair, but extremely maladroit, for it would change the universal rhythm and movement, or at least the terrestrial movement, and instead of helping, it would create conflicts and end in a chaos.

But it was so living, so real that my whole attitude (how to say it?—a passive attitude which is not the result of an active will), the whole position taken in the work has changed. And that has brought a peace—a peace and a calmness and a confidence altogether decisive. A decisive change. And even what seemed in the earlier position to be obstinacy, clumsiness, inconstancy, all kinds of deplorable things, all that has disappeared. It was like the vision of a great universal Rhythm in which each thing takes its place and... everything is all right. And the effort for transformation, reduced to a small number, becomes a thing *much* more precious and much more powerful for the realisation. It is as though a choice has been made for those who will be the pioneers of the new creation. And all these ideas of “spreading”, of “preparing”, or of “churning Matter”... are a childishness. It is human restlessness.

The vision was of a beauty so majestic, so calm, so smiling.

Oh! It was full, truly full of the divine Love. And not a divine Love that “pardons”— it is not at all that, not at all! Each thing in its place, realising its inner rhythm as perfectly as it can. It was a very beautiful gift.

CWM 11: 24-25

Sri Aurobindo never stopped repeating

All that I am doing, all that this body is doing, it has the power to pass on to others - that’s precisely what I am studying now. I am studying this. It’s a sort of power to put people in contact with the Vibration of the Consciousness (*radiating gesture around the head*), which is concentrated on a number of people and things (all over the earth, naturally), but also on certain points. It’s the Power that came the night when there was that descent in the brain: at any moment I was able to direct a beam here, another beam there, touch a point here, another point there ... (*gesture like a beacon*).

That’s what Sri Aurobindo never stopped repeating: “Do not try to do it all by yourself, the Mother will do it for you, if you trust Her.”

This I never say to anyone. But it’s a fact.

I never say it. I am saying it to you just now. But it’s an absolute fact.

It isn’t — you know this - it isn’t done for one body: it is done for the earth.

But the advantage of the individuality is that you can aim a beam at precise points (*same gesture like a beacon*) and obtain a result - not in a miraculous way that leaves people open-mouthed and stupid, not that; but when the aspiration is sincere, when the will is sincere ... You know, what I do constantly is (*gesture of offering*): ”Lord, I cannot do it, do it for me. Lord, I cannot do it, do it for me....” Well, that’s what Sri Aurobindo said: if people around me do not have the direct Contact with the Lord (a contact I brought with my birth, of which I have grown more and more conscious,

but which was the very source of this earthly existence), if they don't have that Contact, they can have a conscious contact with me; that's easy, because, of course, it's something visible, tangible, with a real existence. So if one can be in that state of offering (not with words or sentences, but with a truly sincere feeling): "No, I don't know how I can do it all by myself, how can I? It's such a formidable thing to do, how can I?... How can I even discern exactly between the true movement and the untrue, or between the movement that leads to the Truth and ... No, I don't know - I give it all to You, do it for me."

And that goes on twenty-four hours a day, and, I can say, as many thousand seconds as there are in a day, spontaneously, sincerely, absolutely (*gesture of offering*): "Here, I give it to you." Oh, here comes a difficulty; oh, so-and-so has a difficulty; oh, these circumstances are bad, oh ... "Here, here, here, I cannot sort it out with the knowledge I have - do what needs to be done; do what needs to be done, I give it to You." It's a gesture of every minute, every second. Then, after some time, you see such an obvious Response, you know, so clear that all that has doubts or lacks understanding is compelled first to keep quiet, and then to give in.

Only, I am in a transitional period in which I cannot actively look after people, that is, see them, talk to them, receive them, give them meditations — I can't, it's impossible, the body is unable to do both things. And it is clearly more important for it to attract as much Truth-Force as it can and work like this in silence (*radiating gesture*) than to help one, two, or three, or ten or a hundred people to progress.

The Mother: Conversation with a Disciple, March 28, 1964

*

An inscrutable smile

It was the first time the Supermind entered the cells of my body, and it had risen up to the brain. So the brain found itself in the presence of something (*laughing*) considerably more powerful

than it was used to receiving! And, like the idiot it is, it got worried. As for me (*gesture above or beyond*), I saw it all, I saw that the brain was getting worried, so I tried to tell it what a nitwit it was and to just keep still. It did keep still, but ... you know, it was really seething away in there, as if it were about to explode. So I said, "All right now, let's go see Sri Aurobindo and ask him what to do." Immediately everything became utterly calm ... and I woke up in Sri Aurobindo's house in the subtle physical — a very material sensation, with everything quite concrete. So I arrived, or rather not I but the body-consciousness arrived and started explaining to Sri Aurobindo what had happened — it was very excited, talking and talking. The response was a sort of inscrutable smile and then ... nothing. He simply looked. An inscrutable smile — not a word. All the excitement died away. A face out of eternity. The excitement died away. Then it was time for Sri Aurobindo's lunch (people eat there — in another way). So as not to disturb him, I went into the next room. He came in after some time and stood before me (I — my physical being, that is, my physical consciousness — had had time to calm down). I knelt down and took his hand (a much clearer sensation than anything physical, *mon petit!*); I kissed his hand. He simply said, "Oh! This is better." (*Mother laughs.*)

I am skipping all the details (it was a long thing, lasting an hour), but suddenly he went out of the room, leaving me alone (after expressing what he wanted to tell me with a gesture, which I understood). And then I simply seemed to take a step (*gesture of crossing a threshold*), and I found myself lying in my bed again. And at that moment I said to myself, "Really! We make all kinds of complications, and it's so simple: you just have to go like this (*same gesture*) and there you are; then you go like that (*same gesture in the opposite direction*) and you're back here."

The Mother: Conversation with a Disciple, October 12, 1962

Golden Peace

What did you feel at the darshan yesterday - not “darshan,” at the meditation?... Nothing special?

No, Mother. It was fine, but I don't know.

Ah ... (in a disappointed tone). You were at home?

No, in Sri Aurobindo's room.

Oh....

Do you know, I sat down when it was nearly time [for the meditation], maybe half a minute before, and instantly, without warning, like a staggering blow: such a powerful descent (I was completely stilled) of something.... At the same time Sri Aurobindo seemed to tell me (because the definition came along with the “thing” - it was a vision which wasn't a vision, which was absolutely concrete), and the word was *golden peace*. But so strong! And it didn't budge anymore. For the entire half-hour it didn't budge. Never before ...

It's something new, I had never felt that before. I can't say.... It was perceived, but not like an objective vision. And other people spontaneously told me that as soon as they sat down for the meditation (gesture of a massive descent), something came with a tremendous power, everything was stilled, and a sense of peace as they had never felt in their life.

Golden peace ...

And indeed it gave a sense of supramental golden light, but it was ... such peace! A concrete peace, you know, not the negation of disorder and activity, no: concrete, a concrete peace. I didn't want to stop: they sounded the gong, but I stayed on for two or three minutes. When I did stop, it went away. And it made such a difference for the body — the body itself — such a difference that when the experience went away I felt in great discomfort and it took me half a minute to find my balance again.

It came and went away. It came for the meditation, then went away. For more than a half-hour: thirty-five minutes.

Golden peace.

And in the evening [at the balcony], there was a crowd (I think it was the largest crowd we've ever had, it filled all the streets; the streets were full of people as far as the eye could see), so I came out. And when I went out, there arose from that whole crowd a sort of ... something in between an entreaty, a prayer and a protest, against the world's condition, and particularly the country's. And it rose up in waves.... I looked at it (it was particularly insistent), then said to myself, "Today isn't my day, it's Sri Aurobindo's day," and I did like this (*gesture of withdrawal*) and put Sri Aurobindo in front. Then, when he came in front, when he put himself in front, he simply said, very simply, "*The Lord knows better what He is doing.*" (Mother laughs) I immediately started smiling (I didn't laugh, but started smiling), and there came the same peace as in the morning.

That's all.

The Lord knows better what He is doing ... with his most perfect sense of humor. And everything calmed down right away.

The Mother: Conversation with a Disciple, August 16, 1967

The work in the body

The work in the body is going on at a quickened pace, but it's not easy... But very precise, very accurate. I told you that I spent a whole night with Sri Aurobindo, and he explained to me all that's going on for the body, in detail....

It's difficult.

The state one used to find natural now so much feels like a state of perfect imbecility, so ... and everything one used to lean on now feels like nothing at all. So it's ... difficult.

Things ... it's so interesting! We always think that certain things are dangerous (certain illnesses, for example, or certain disorders) and others are insignificant, and then it's shown in an

absolutely irrefutable manner that it doesn't at all depend on this, that ... all absolutely depends (to put it intelligibly) on what has been decided, on what the Supreme Lord has decided. With the slightest thing, an absolutely insignificant trouble. He can stop the body's functioning, while something regarded as incurably serious passes off without importance. And it's demonstrated in practice.

There are troublesome moments. Because mental convictions, mental constructions help the body a lot, and now it no longer has any, so it no longer has that facility. For instance, when you have a mental faith — what's called faith — it helps you a lot, because it remains without budging through all difficulties ... but that's not there anymore! It's only the Consciousness, but then the Consciousness ... (smiling) the Consciousness makes no fuss. The Consciousness doesn't talk nonsense, it doesn't tell you stories at the desired moment in order to help you — it's like this, as it is (gesture like an immutable presence), in its absolute simplicity and sincerity. So you see very well, you know very well, but ...

The body sees very well, it also sees that its sensations are evidently ... almost made up, which means that they don't really correspond to the truth - but ... (laughing) that doesn't help it much!... At times it really feels ill at ease.

It has become so conscious of its own imbecility that... the first effect was to say, "It's hopeless; it has to dissolve for something else to take the place." And then there's always that Smile looking on here, making no fuss.... So ... so it tries to be still.

You see, it has gone beyond the stage of imbecility where you say, "Why are these things like this?" — It sees clearly, sees very well why they are like this. But things are so vast, so general that ... It's difficult for the body consciousness to remain in that state of universality all the time.

The Mother: Conversation with a Disciple, February 28, 1970

Disk of Sri Aurobindo's light

(Mother copies out in her thick white notebook a few lines from her translation of "Savitri.") ... Near my pen, there is a small disk of Sri Aurobindo's light, which sparkles and sparkles.... I see it more than my handwriting. It's no bigger than this (*two inches*) and it shines, it shines brightly - blue light, of the silvery blue that was Sri Aurobindo's blue. It shines and shines, and it moves along with my fingers. And when I speak, when I say things that "come," there are two disks (I don't know why). Not one, but two, and they are bigger (about four inches), one above the other. When I tell of an experience, for instance, or answer a question, there are two of them, slightly bigger.

And when I concentrate on someone while calling the Lord, then, generally, near the shoulder (*gesture between the person's head and shoulder*), there is a great golden light, like that, which sparkles and sparkles, shines and shines, very brightly, all the while. And when the light goes, the concentration goes. But just now, it was amusing, it was quite small like this, moving along with my pen. Now it's finished, gone!

The Mother: Conversation with a Disciple, January 19, 1966

(Then Mother takes up the translation of "Savitri" and stops abruptly, as if she were following something with her eyes:)

... As big as this, a sun, a sun scintillating with Sri Aurobindo's light, when I write, between me and the notebook, and it moves about with the pen! It's this big (*a big orange*), it's Sri Aurobindo's light, blue, that special blue, silver blue, scintillating, and it moves about every time I write in this notebook! (*Laughing*) That's why I have difficulty seeing: it moves about with the pen!

The Mother: Conversation with a Disciple, November 6, 1965

Yoga in matter

Sri Aurobindo had made it clear to me when I was still in France that this yoga in matter is the most difficult of all. For the other yogas, the paths have been well laid, you know where to tread, how to proceed, what to do in such-and-such a case. But for the yoga of matter, nothing has ever been done, never, so at each moment everything has to be invented.

Of course, things are now going better, especially since Sri Aurobindo became established in the subtle physical, an almost material subtle physical.” But there are still plenty of question marks ... The body understands once, and then it forgets. The Enemy’s opposition is nothing, for I can see clearly that it comes from outside and that it’s hostile, so I do what’s necessary. But where the difficulty lies is in all the small things of daily material life — suddenly the body no longer understands, it forgets.

Yet it’s happy. It loves doing the work, it lives only for that — to change, to transform itself is its reason for being. And it’s such a docile instrument, so full of good will! Once it even started wailing like a baby: ‘O Lord, give me the time, the time to be transformed ...’ It has such a simple fervor for the work, but it needs time — time, that’s it. It wants to live only to conquer, to win the Lord’s Victory.

The Mother: Conversation with a Disciple, January 28, 1960

When Sri Aurobindo left his body he said that he would not abandon us. And in truth, during these twenty-one years, he has always been with us, guiding and helping all those who are receptive and open to his influence.

In this year of his centenary, his help will be stronger still. It is up to us to be more open and to know how to take advantage of it. The future is for those who have the soul of a hero. The stronger and more sincere our faith, the more powerful and effective will be the help received.

The Mother: Conversation with a Disciple, January 2, 1972

I remember, some time ago, at night, I said to him (I see him almost every night, but for a few days I hadn't seen him, then I met him at night ... because he is always there [Mother makes a gesture enveloping her], but at night, in that subtle physical world, I see him objectively, as if I were meeting him), and I said to him, "*I haven't seen you for a few days,*" like that, in jest. Then he put on his most serious air, but with all his irony: "Oh, I am very busy these days." And ... (laughing) the next day I learned they were shooting a film on Sri Aurobindo's life! [[In Bengal, a film on Sri Aurobindo's "political life."]] So I thought he must have been busy sending them good suggestions. But it was so comical! With straight-faced seriousness: "*Oh, I am very busy.*"

The Mother: Conversation with a Disciple, January 25, 1967

A formidable work

Often I have been asked how far Sri Aurobindo had succeeded in transforming His body by the Supramental Force.

Yes, Mother, we wonder about it, but we do not really know.

But how can you know with your little mind? No, none can understand what it is, unless one has experienced something. But I tell you, He had amassed considerably the Supramental Force in His body. What a formidable work. ...

You remember, don't you, that when He left His body, the body remained glorious for almost five days. Perfectly luminous, even though He had poured all His Supramental Force into me. He gave me everything, everything, before He left. But His body still radiated with the Supramental Splendor You know, at that moment, during the last few minutes, I was standing near His bed and I could literally see the Supramental Light entering into me, materially, with a friction it was entering into me. It was as concrete as that, through the pores, it was entering like this (*gesture*).

And for the first time I see how one can have faith in the Di-

vine Grace, an unshakable faith, without the least anxiety about the work which He had accomplished. It was phenomenal, the consciousness He had accumulated in Himself. It was extraordinary — the level He had reached with diverse and unknown realisations. And a single decision: that the work for hastening the descent of the Supramental world would be done faster if He left the body in order to work more effectively in the subtle physical. And at once He left His body behind and launched Himself to conquer this domain of the subtle world which still resisted. It was not the perception of the unreality of life that made Him leave His body, but it was the conviction of His faith that to win this victory He had to be free to prepare the ground in order to bring down the Truth upon earth, so that this work of transformation is done in spite of all the consequences. One word from above, and the decision was taken — like a decree. This is the most noble sacrifice that has ever been made. No, it is a total self-abandonment into the Supreme Ecstasy — which He alone could do — to annihilate oneself completely in order to exist in Him alone.

Formidable! What Power, what Consciousness, what Knowledge, what Compassion, what Light He had in Him ...

And He commanded me: "*You shall do My work of transformation upon earth My help is there*" (*Mother speaks in English*) So I did not think at all. I did not formulate anything, but with confidence I launched myself into this work which He had so laboriously undertaken and had now commanded me to do, to continue until it is done ... I do not question. What He had wanted has to be done, and without Him I can do nothing.

At each step He is there to support my effort, to push me further, to guide me, to enlighten me if ever I hesitate. And what a formidable work we have accomplished together!

All that was conceived, all that was promised is now materialising.

And the transformation of the body is no longer a vain mirage

— it is a fact, a process that has taken root and is developing and moving steadily towards a luminous future. Already the body is responding so marvelously to the New Light. And more and more the body feels itself vibrating with a divine confidence. What it can accomplish I do not doubt at all. Nothing seems impossible for it, and its capacity has increased tremendously with an unlimited power and energy. The body is becoming vast, as vast as the universe. The body has already undergone a sort of transformation of the cells and it projects what one conceives of as that Eternal Form with the Eternal Beauty.

Evidently it is a thousand times more beautiful than what man can ever imagine. It has no age and will never be dissolved by time or its consequences I have become like an infant, but so prodigious!

The body is luminous, transparent, plastic, malleable — and can take any form according to its need. Even the quality of its consciousness has changed so much that the past no longer exists for it, and so many other things that cannot be expressed in words. Oh, it is marvelous! It is extraordinary! It is unbelievable!

But... no one will be able to understand nor believe nor assimilate even a hundredth part of what is happening in me. This is the truth that surpasses all comprehension. (*trance*)

The Supreme, pp. 38-40

Leave everything to me

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

Otherwise ... I would say that the earth and men were not ready, were not receptive enough to accept the descent of a greater Light, a greater Knowledge, a greater Ananda, were not ready to open themselves to the Eternal, to the Truth of existence. Voila! Now I must not speak further. I have talked a lot, revealed much, much more than I should have. Hurry up, it is very late. Au revoir!

The Supreme, p. 41

Sri Aurobindo has arranged everything

Sri Aurobindo has arranged everything so that my work becomes easy. Sri Aurobindo has the key to open this region of the Inconscience. He turns the key to open the door and illumines my way, and very gently I enter to infuse the Force, the Light and the Divine Ananda into the body of this inert and obscure matter. When it is touched by this transforming light, the atoms that constitute this matter awake to a New Consciousness. Like this the work continues and spreads or multiplies. You understand, Sri Aurobindo is the Soul of Matter, the aspiration of the whole humanity. He is the Light in Matter or the Spirit incarnated in Matter. Sri Aurobindo has separated himself from the Supreme and has plunged in this matter, in a body, with this load of inconscience and ignorance upon himself – to awaken them to the divine life. For this He has invoked the Supreme, the Grace, to descend here below on this earth to help in His work. That is why, having heard His call, I have come down here into matter in a physical body, into this world of pain, suffering and death. And it is in the union of both of us that the world will witness gradually this miracle of a divine life. It is because of Him that I have descended. It is this intense aspiration of matter from below that He has sent up and the Grace has responded by a descent. What a blessed hour for the earth. It is an occasion for a tremendous progress so that the whole universe may blossom in a great elan towards the goal of its

existence. With Our help which will be at its disposal and a will to pursue, what could be there that would be impossible to realise! This is the moment.

You know, each vibration that emanates from us, each ray of light radiating from us becomes a beacon-light spreading in the being of the inconscience and illumining its path towards the truth of its existence. It is only because of Sri Aurobindo that I can accomplish this work. He does the major portion of the work. He invites me, He opens the door and I enter into the depths of this inconscience and I kindle the light to illumine the atoms in the torpor of inconscience. I put there a bit of force to awaken them and I give this Divine Love so that they may aspire more. I charge each atom in this way.

There where we have placed our feet and left our footprints behind, those atoms irradiate and influence others which are in their proximity and in this way the work of transmutation continues unabated.

The Supreme, pp. 52-53

The Lord and His Shakti

There, in that immense cave of the inner being, one must plunge to find the inner support; one must descend and descend further, more and more, plane after plane, consciousness after consciousness, leaving behind all imprints, and enter into the very depths to find the serene Peace. Within this immense quietude of the being, far from the exterior noise, far from the anguish and the pain, far from the thoughts and the imaginations, far, far away from the waves of sensations, one must enter very carefully, there where the ego does not exist, to feel the Presence. There is yet further to go, still more to discover, to turn the consciousness inwards where the Power vibrates, all-powerful, which accomplishes everything. One must go still deeper where there is no act, no impression, no ego, no separate self, nothing but waves of joy

and a vibration which is at the origin of everything, like that, equal (*gesture*), and of a perfect equanimity. To feel and be united in this perfect and immutable peace ... then to enter into that serene beatitude where the consciousness is completely identified with the central being. There, there is no duality anymore, no existence anymore, nothing at all — to be one with this spark of the Immortal Flame, the Immanent Divine, the Unique and the One, the Soul that resides in us.

And still deeper down in this purifying Flame resides Sri Aurobindo — Immutable Ananda, All-Powerful, the Invincible, the Supreme Lord of our existence, the manifestation of the Omnipresence in existence, the Omnipotence in His effectuations, the Omniscience of the Supreme Power manifested; one who is the Goal, the Master, the Beloved, — who is also the Supreme Lord.

When one truly calls Him, it is from there (Mother indicates the heart) that Sri Aurobindo answers. It vibrates by His Name, with His consciousness; there resounds the name of Sri Aurobindo because His imprint is there (*gesture*).

In the very depths, it is He who resides All existence lives by Him.

It vibrates by Him. The whole universe vibrates by Him. He is there in everything, vibrant and animating by His Presence.

The delight of His Name penetrates and purifies all, rings and re-sounds everywhere in the sublime Joy, eternal and true. With His Name the existence takes on a meaning.

To rediscover the Immanent Divine hidden in everything in this whole universe To find Him is the eternal game. To feel Him is to feel the immutable Peace of perfect Purity. To realise Him is to find the eternal Joy. To call him is to unlock the doors of Infinity. This is the power behind the name Sri Aurobindo (*trance*)

This, then, is the meaning of gratitude: that the Divine exists and a sublime joy fills our being with a marvellous sensation of self-giving in an act of perpetual thankfulness, and we submit our-

selves in a peaceful adoration to the Supreme Lord of our being....

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

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

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

Yes, for him, the Lord is all powerful. Only to repeat: liMa — Sri Aurobindo, Ma — Sri Aurobindo" ... (trance). That is enough. (trance)

The Supreme, pp. 63-64

Today is the first day of Sri Aurobindo's centenary year. Though he has left his body he is still with us, alive and active.

Sri Aurobindo belongs to the future; he is the messenger of the future. He still shows us the way to follow in order to hasten the realisation of a glorious future fashioned by the Divine Will.

All those who want to collaborate for the progress of humanity and for India's luminous destiny must unite in a clairvoyant aspiration and in an illumined work.

The Mother: Conversation with a Disciple, August 4, 1971

With best compliments from:

AURO MIRRA INTERNATIONAL SCHOOL,

110, Gangadhar Chetty Road,
Ulsoor, Bangalore-560042

Email: accounts@auroschoolsulsoor.org
www.auroschoolsulsoor.org



**SRI AUROBINDO SCHOOL OF
INTEGRAL EDUCATION**

1-A, Sector 27A, Madhya Marg,
Chandigarh

Email: sasoie@yahoo.co.in



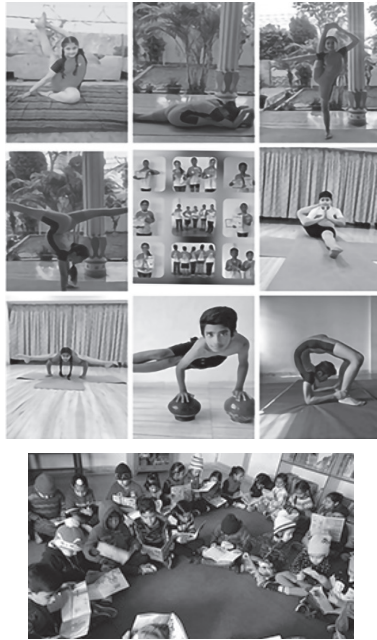
With best compliments from:

**AURO MIRRA CENTRE OF
EDUCATION**

An Integral School,

SSST Nagar, Patiala

E-mail: auomirrapt@gmail.com



**SRI AUROBINDO
INTERNATIONAL SCHOOL**

(A Senior Secondary School)

Sri Aurobindo Marg, Rose
Garden-Bus Stand, Patiala

E-mail: auroschooldpta@gmail.com





Trust in the Divine Grace

Face all these things [inner disturbances] quietly and firmly with perseverance in the endeavour of the sadhana. Trust firmly in the Divine Grace and the Divine Grace will not fail you.

CWSA 29: 174

Sri Aurobindo



*Our Gratitude and consecration to the
Mother and Sri Aurobindo*

Sri Aurobindo Society, Nairobi Centre, Kenya



200 LEVEL INTERNATIONAL YOGA TEACHER TRAINING COURSE

SRI AUROBINDO ASHRAM - DELHI BRANCH
UNDER THE GUIDANCE OF SWAMI VIDYANAND

1-30 JULY 2023



Registration



INTENSIVE TRAINING
200 Hours Yoga Teacher
Training Course

contact@worldyogafederation.us
worldyogafederation.us/sriaurobindodelhi
+91-9810670711 | +91-9810680711

NON RESIDENTIAL: RS 40,000/-
RESIDENTIAL: RS 70,000/-
(Includes food & accommodation)

INTERNATIONAL CERTIFICATION WITH
YOGA ALLIANCE INTERNATIONAL & WORLD YOGA FEDERATION



**WORLD YOGA
FEDERATION**
FOUNDED BY SWAMI VIDYANAND



OR ENTER PAYMENT ADDRESS

milhc@ucobank

PAYEE NAME: THE MOTHERS INTEGRAL HEALTH CENTRE
Account Details for Money Transfer (RTGS/NEFT)

Account Name- The Mother's Integral Health Centre
Saving Bank AC No- 90030110003442,

IFSC CODE- UCBA0009003

UCO Bank, Sri Aurobindo Ashram-Delhi Branch Extension Counter.

EHIM UPI



Rs.30.00

Vol. 52, No.9

Regd.:SSP/PY/42/2021-2023

ISSN 0972-0782

WPP No. TN/PMG/(CCR)/WPP-471/21-2023

Date of Publication: 01.04.2023 (Monthly)

RNI No. 22334/71

“She is the golden bridge,
the wonderful fire.
The luminous heart of
the Unknown is she,
A power of silence in
the depths of God”

SRI AUROBINDO

A New Dawn

An animation film is
in the making

Work-in-progress frame from the Animation Film



An offering by Sri Aurobindo Society
for the 150th birth anniversary of Sri Aurobindo

For details, visit

www.anewdawn.in

Join hands to make this film. **DONATE NOW!**

