

2020  
February -  
April

# New Race

*A Journal of Integral & Future Studies*



Volume VI  
Issue 1

Special Issue  
Mirra - Miramba - Mirambika



Institute of Human Study

ISSN 2454-1176 (Online)



NEW RACE is published by Chhalamayi Reddy on behalf of  
Institute of Human Study, 2-2-4/1, O.U.Road, Hyderabad 500 044.

**Founder Editor :** (Late) Prof. V. MADHUSUDAN REDDY

**Editor-in-Chief:** V. ANANDA REDDY

**Assistant Editor:** SHRUTI BIDWAIKAR

**Cover Page Image :** INTERNET SOURCE

Wisteria: The Mother had taken her Japanese name Hoojiko after this flower

**Cover Concept:** V.ANANDA REDDY

Email: [newracejournal@gmail.com](mailto:newracejournal@gmail.com); Phone: 040 27098414

On the web: [www.instituteofhumanstudy.org](http://www.instituteofhumanstudy.org)

ISSN No.: 2454-1176

*The author bears the sole responsibility of the content of papers and articles published here.*

# NEW RACE

*A Journal of Integral & Future Studies*

February-April 2020

Volume VI Issue 1

---

## CONTENTS

---

From the Editor's Desk...	iv	Levels of Mother's contact with the Disciples	39
<b>SECTION I: MIRRA</b>	1	<i>George Van Vrekham</i>	
The Mother's Past Lives	4	<b>Meeramba -</b>	
<i>A compilation</i>		<b>The Mother's Universal Aspect</b>	42
The Mother and the Nature of Her Work	10	<i>Deepshikha Reddy</i>	
<i>Nolini Kanta Gupta</i>		<b>How I came to the lotus feet of the Mother...</b>	50
The Mother's first meeting with Sri Aurobindo	13	<i>Monica Gulati</i>	
Impressions of Japan	15	<b>Meeting the Divine Mother</b>	52
<i>The Mother</i>		<i>Taruna Nagpal</i>	
My Journey Miraculous	17	<b>SECTION III: MIRAMBIKA</b>	56
<i>Chhalamayi Reddy</i>		<b>First Supramental Manifestation</b>	58
<b>SECTION II: MIRAMBA</b>	34	<i>The Mother</i>	
The Mother's Second Meeting with Sri Aurobindo	36	<b>Mirambika: The Mother's Yoga</b>	62
<i>The Mother</i>		<i>Ananda Reddy</i>	
		<b>The Birth and Growth of SACAR</b>	68

## *From the Editor's Desk...*

The year 2020 marks the centenary of the Mother's final arrival to Pondicherry. Declaring the significance of her coming back she wrote: "The anniversary of my return to Pondicherry, which was the tangible sign of the sure victory over the adverse forces." (CWM 13: 62) Between her first and second coming to Pondicherry she underwent many pleasant and painful experiences to salvage humanity. It is evident in her message itself that she battled against the hostile forces to come back to India. India was her place of work. Sri Aurobindo and the Mother have told this many times that India is the *adhara*, the base on which they could take their work of transformation forward.

While approaching Pondicherry for the first time in 1914, on the boat, she had an experience:

When I came here for the first time, I felt the atmosphere of Sri Aurobindo, felt it materially, at a distance of ten miles, ten nautical miles, not kilometres nautical miles. (CWM 13: 75)

On 24<sup>th</sup> April 1920, six years after her first arrival here, the Mother finally came to Pondicherry never to leave again and she again had that experience:

I was on the boat, at sea, not expecting anything.... when all of a sudden, unexpectedly, about ten nautical miles from Pondicherry, the quality of the atmosphere, of the air, changed so much that I knew I was entering the aura of Sri Aurobindo. It was a physical experience and I guarantee that whoever has a sufficiently awakened consciousness can feel the same thing. (Kireet Joshi, *Sri Aurobindo and the Mother*: 89-90)

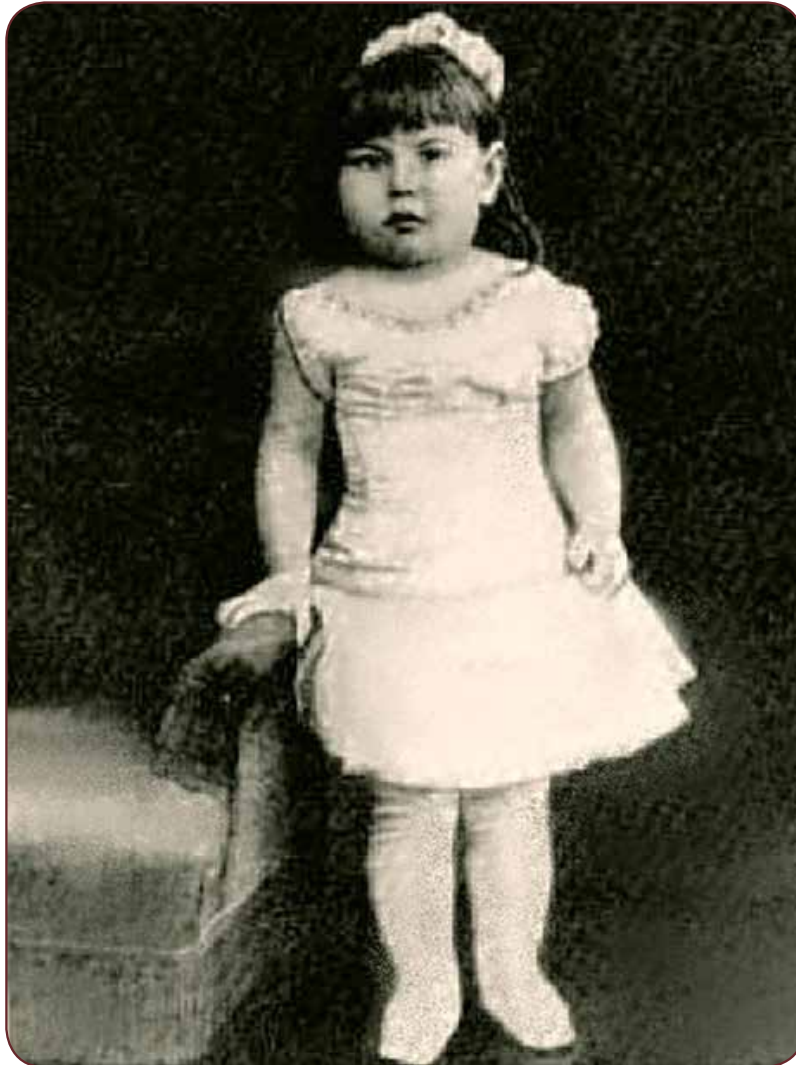
The Mother stayed here to work with Sri Aurobindo and create that golden bridge between the supramental world and the earth which made the transformation of the earth possible. Sri Aurobindo and the Mother both worked on their bodies to bring down the supramental force, but it was on 29th February 1956 that this force was made available to earth. It was on this day that the Mother opened the doors of the supramental force to come to earth. The importance of this manifestation is highlighted in one of the conversations of the Mother published in this issue.

It is to celebrate the four major occasions of the Mother's birthday, the anniversary of supramental manifestation, the anniversary of Sri Aurobindo Centre for Advanced Research (SACAR) and the centenary of the Mother's final arrival to Pondicherry that we bring out this issue of *New Race*. It is our humble offering at the feet of the Mother who has worked and suffered for us and sheltered us with her Grace and Love.

*Shruti*

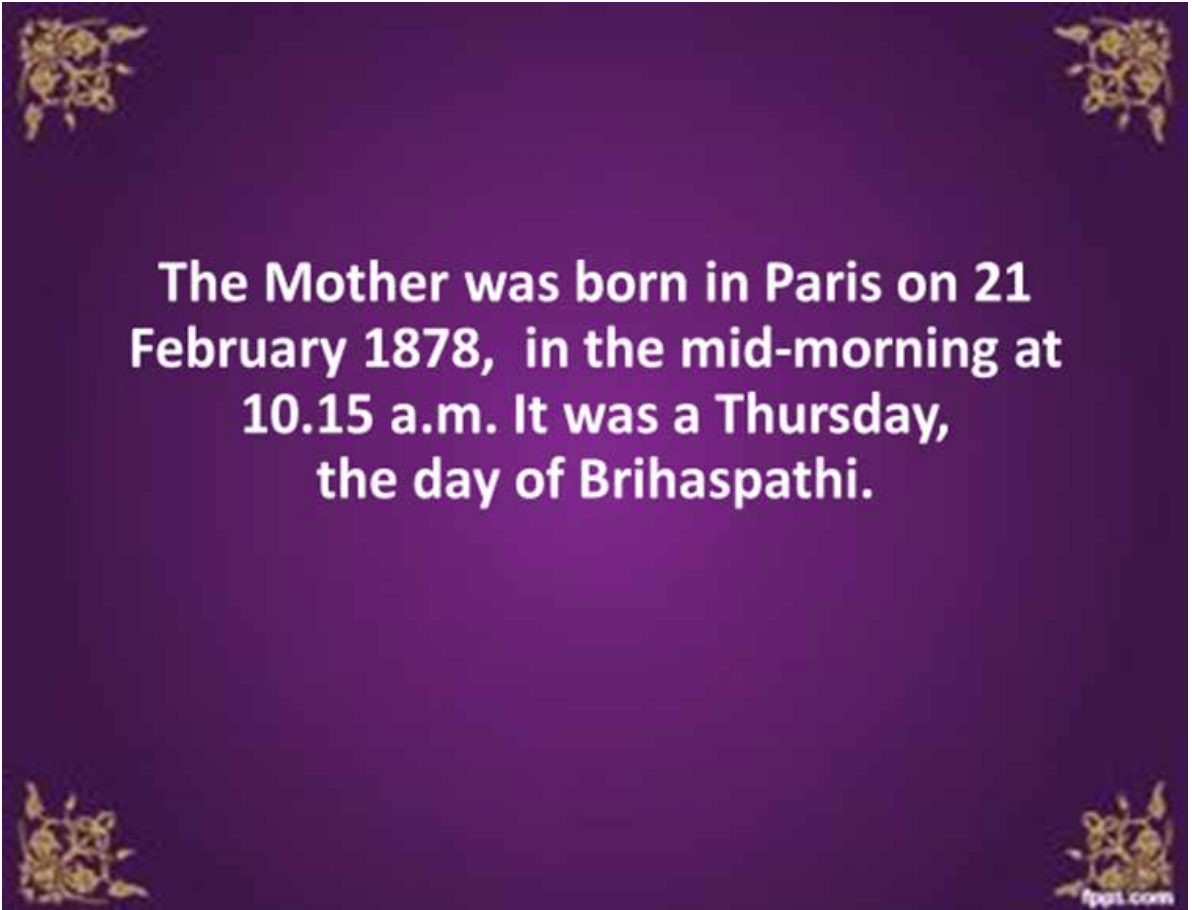


## MIRRA



Even before I was born my body was prepared by Mahasaraswati. Yes, while I was in the womb of my mother, before that, Mahasaraswati prepared the womb itself.

*The Mother*



*France represents today just this mind of humanity at its best, the flowering of its culture and civilisation. She was born there so that the highest mind of the human race may receive that light through her.*

*Nolini Kanta Gupta*



*Mathilde Alfassa, The Mother's Mother*

*She was born into a unique family – her mother, Mathilde Ismaloun was from Egypt and she was said to be the descendent of the Egyptian pharaohs. The father, Maurice Alfassa, was from Turkey, dominated by the Islamic faith. Just a year before the Mother's birth the parents had shifted from Egypt to Paris – the heartcentre of Europe.*

*A very brilliant light would then descend over my head and produce some turmoil inside my brain, gradually I began to feel, 'I shall have to do some tremendously great work that nobody yet knows'.*

*The Mother*

## The Mother's Past Lives

*A compilation*

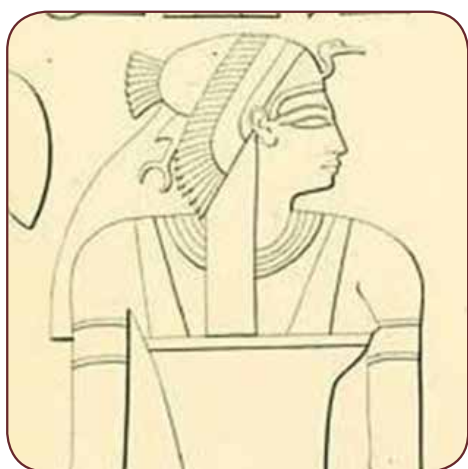
*Since the beginning of the earth, wherever and whenever there was the possibility of manifesting a ray of consciousness, I was there.*

*The Mother*

*According to her, her very first birth in a human form was in the earthly paradise about which she has spoken in detail in her *On Thoughts and Aphorisms*. She has spoken of having 'at least' three births in Egypt; among them she has spoken at length about two and the source of the information regarding the third birth is KD Sethna. The incarnations were Queen Hatchepsut (1504—1483 BC), Queen Tiy (1397—60 BC) and Queen Cleopatra (January 69—12 August 30 BC), the Hellenistic ruler of Egypt who shared power first with her father Ptolemy XII and later with her brothers/husbands Ptolemy XIII and Ptolemy XIV.*

### Hatchepsut

“Standing in front of a portrait of Queen Hatchepsut, the Mother told the following story when she came to the Ashram's University Centre Library to open an exhibition on ancient Egypt in August 1954. When she was a girl of about eight or ten, she and her brother were taken one day by her teacher to the famous Museum of the Louvre in Paris. On the ground floor are galleries of Egyptian antiquities. As they were slowly passing through the collections, the Mother was suddenly attracted by a beautiful toilet case inlaid with gold and lapis lazuli, which was exposed in one of the museum cases. An attendant noticed her



great interest and explained to her that the toilet case had belonged to the Egyptian Queen Hatchepsut. He also showed her a fine portrait of the Queen as a young girl and smilingly remarked that she had a striking resemblance to that ancient Queen. The toilet case and particularly the comb appeared to be strangely familiar to the Mother.”

Pournaprema, the Mother's grand-daughter also writes in her book on the Mother: ‘During this journey [from Paris to Pondicherry in March 1914] which led her towards Sri Aurobindo, she had to pass through the Suez Canal, and the Japanese ship in which she travelled stopped at Cairo in Egypt. She got off the ship there and went to visit the Cairo museum. Here in a glass show-case were exhibited the toilet-set of a great queen of Egypt: a comb, hair pins, perfume bottles and a jar for cosmetic cream. And looking at them, Douce Mère said, “How badly they've all been arranged. Not at all the way they were when I used to arrange them myself. The hairpins should have been there, the comb here and the bottles kept in this order...” She was used to seeing her things kept in a certain way, so she felt extremely annoyed now to find them placed differently...

‘Not until she was in the carriage, going back to the port after leaving the museum, did the real significance of what happened strike her—she had been this great Egyptian queen.’ This great Egyptian queen’ was none other than Queen Hatchepsut.



## Queen Tiy

About her birth as Queen Tiy (whose son Amenhotep IV [1376—47 BC] would become the future Akhenaton), the Mother has said in May 1956: 'About two years ago I had a vision in connection with Z's son. She had brought him to me—he was not quite one year old—so I had just seen him in the room where I receive people. He gave me the impression of someone very well known to me, but I didn't know who or what. Then, in the afternoon of the same day, I had a vision. It was a vision of ancient Egypt, and I was somebody there: I was the High Priestess, or whomever. I didn't know whom, for one doesn't tell oneself "I am so-and-so." The identification is complete, there is no objectivation, so I don't know.

I was in an admirable building, immense! so high!—but quite bare. There was nothing, except a place with magnificent paintings, which I recognized as the paintings of ancient Egypt. I was coming out of my apartments and entering a kind of large hall. There was a sort of gutter all along the walls, for collecting the water. And then I saw the child, half-naked, playing in it. I was quite shocked. I said: "What is this! This is disgusting!" (The feelings, ideas and all that were translated into French in my consciousness.) Then the tutor came—I had him called. I gave him a scolding. I heard the sounds. I don't know what I said, I don't remember the sounds any more. I heard the sounds I was pronouncing, I knew their meaning, but the translation was in French and the sounds I didn't remember. I spoke to [the tutor]. I told him: "How can you let the child play in there?" He answered—and I woke up with his reply—saying...I did not hear the first words, but in my thought it was [translated as]: "Amenhotep likes it." "Amenhotep" I heard and I remembered. Then I knew the little one had been Amenhotep.

So I know that I spoke. I spoke in that language, but I don't remember it now. I remembered "Amenhotep" because I have kept that in my active consciousness: "Amenhotep." But the rest, the other sounds did not remain. I have no memory for sounds. And I know I was his mother.



Then I knew who I was, for I know that Amenhotep was the son of so-and-so. Besides, I looked at it up in history.'

Georges Van Vrekhem has included a personal communication to him from Tanmaya, a French teacher who taught at the Ashram School for many years, in his biography of the Mother where the latter remembers: "In reply to a question (concerning Akhenaton) I had put her, Mother let it clearly be understood that she had been Queen Tiy, the mother of Akhenaton...She specified that Akhenaton's revolution was intended to reveal to the people of that time the unity of the Divine and his manifestation. This attempt, the Mother added, was premature, for the human mind was not yet ready for it. It had, however, to be undertaken in order to assure the continuity of its existence in the mental plane."

And Georges Van Vrekhem himself observes: "Tiy was a

‘Vibhuti’ of the Universal Mother, a fact which endowed her with the awareness of her eternal soul within, and thus of the Divine. She had probably become an initiate of the mysteries of Heliopolis, keeper of the secrets of the Sun. Here it is worth mentioning that Sri Aurobindo said that the Sun is the symbol of the Supramental, which is the Divine upholding all creation. (This upholding and blessing is graphically represented in Akhenaton’s iconography of the Sun disk.) Having become a high occult initiate, Tiy may have had the vision or inspiration—or a series of visions or inspirations—of the supramental Truth. The word ‘supramental Truth’ is nothing but a verbal abstraction for a divine Reality which surpasses everything an ordinary human being can feel, imagine and experience. It is the One Reality present in all that exists and of which the gods are the cosmic powers.”

- *According to KD Sethna, the Mother was also born as Queen Cleopatra [21] but we don't know whether the Mother herself has said anything about this particular incarnation of hers.*
- *Among the four different bodies in which the Mother took birth simultaneously were Mona Lisa, Joan of Arc (1412-1431 AD), Queen Elizabeth I (1533—1603) of England and Marguerite de Valois (1553—1615), Queen of France and Navarre.*

## Joan of Arc

The next known incarnation of the Mother is that of Joan of Arc (1412-1431 AD) who liberated Orleans from the clutches of the English but was burnt to death by them when she was captured. The Mother speaks about her incarnation as Joan to Satprem on 30 June 1962: ‘As a child, when I was around ten or twelve years old, I had some rather interesting experiences which I didn’t understand at all.



I had some history books—you know, the textbooks they give you to learn history. Well, I’d read and suddenly the book would seem to become transparent, or the printed works would become transparent, and I’d see other words or even pictures...my brother and I were great chums...so I would tell him: “They talk nonsense in history, you know—it is like this; it isn’t like that: it is like this!” And several times the corrections I got on one person or another turned out to be quite exact and detailed. And (I see it now—I understood it later on) they were certainly memories... I found out many, many things about Joan of Arc—many things. And with stunning precision, which made it extremely interesting. I won’t repeat them because I don’t remember with exactness, and these things have no value unless they are exact.’

On the same day (30 June 1962), the Mother revealed to Satprem that she took birth in four different bodies during the Italian and French Renaissance. When Satprem tried to clarify this statement by informing her that Mona Lisa and Marguerite de Valois were

contemporaries, the Mother told him: “Four at once. And, in general, they were the different states of being of the Mother—the four aspects. Generally one aspect in each embodiment (when there were four). Or else this or that aspect might have been less present in one embodiment and more present in another. Sometimes there was a fairly central presence and then at the same time less central, less important emanations. But that has happened several times—several times. On two occasions it was particularly clear. But I have often sensed that there wasn't merely ONE embodiment, that the course of history may have been crystallized around this or that person, but there were other embodiments...less conspicuous somewhere else. They are the different aspects of the Mother.”

## Queen Elizabeth I

Twice in the Agenda, the Mother has spoken about her birth as Queen Elizabeth I. On 12 September 1964 the Mother informs Satprem: ‘Again this whole story of Elizabeth came back to me a few days ago! Since then, a part of the consciousness has been more self-assured, but it hasn't changed its attitude...Its attitude towards the Divine, towards the Work and towards life, is the same, but there is a greater clarity and a greater certainty—and a sort of integrality in the experience...This remark, “We shall die afterwards,” [It is said that when Elizabeth, who was in her death-bed, received a delegation from the people she rose to listen to them despite the protest of her physicians to whom she said: “We shall die afterwards.”] is my own experience, it wasn't a “dream”—in fact, it's never dreams: it's a sort of state you enter very consciously, and all at once you relive a thing.



‘Even now I can see the picture: I see the picture of the people, the populace, myself, the gown, the person who nursed me—I see the whole scene. And I answered... It was so obvious! I felt so strongly that things are governed by the will that in answered, “We shall die afterwards,” quite simply.

‘In English, not in French!’

And again on 15 July 1967 the Mother says: “...memories of Elizabeth, memories of two lives at the same time in the age of Francis I, memories...innumerable memories, and quite diverse. Each one...It's not that you were in such or such persons for his or her whole life: you were the important psychic moment in those lives.”

## Monalisa

In *Champaklal Speaks*, we find an interesting note dated 6<sup>th</sup> February 1940 where the Mother reveals a few facts about her and Sri Aurobindo's past birth:

‘Mother was arranging flowers. It was an understanding that in order to save time I could

show to her paintings, etc., at that hour when she arranged flowers. Champaklal: "Can I show the plate now?" Mother smiled and said: "Yes, yes." After seeing the painting Mother said: "This is the best." Champaklal: "Is that so?" Mother: "I think so. We shall see. Sri Aurobindo was the artist." Champaklal: "Leonardo da Vinci?" Mother smiled sweetly and said: "Yes." Then I pointed to the picture [Mona Lisa's painting] and said: "Mother, it seems this is yours?" Mother: "Yes."



The Mother confirmed Sri Aurobindo's incarnation as Leonardo da Vinci to Udar Pinto as well. Udar, who craved a Sanskrit name for his wife Mona from Sri Aurobindo, was told by the Mother that Sri Aurobindo wanted her to keep her name unchanged as it reminded him of Mona Lisa. Then the Mother told Udar: "You know, Udar, I was Mona Lisa, and Sri Aurobindo, as Leonardo da Vinci, painted me in that famous picture." With reference to this context KD Sethna too writes in his article on K. Amrita: "On one occasion when I remarked to the Mother that the way she had poised her arm and hand a moment earlier reminded me of the depiction of Mona Lisa's in Leonardo's famous painting, she said that at times even physical characteristics were carried over from one life to another." In Mother's Agenda we find her saying (on 30 June 1962): "And then, for the Italian Renaissance: Leonardo da Vinci, Mona Lisa and for the French Revolution: François I, Marguerite de Valois and so forth. Twice I knew that it wasn't just images but something that had happened to Me..." KD Sethna too observes: "As Mona Lisa, she was a mysterious inspirer of the greatest art."

### Marguerite de Valois

Regarding the Mother's incarnation as Marguerite de Valois, Pournaprema writes: 'While she [the Mother] was married to Henri [Morisset], she used to go on holidays to Beaugency, on the banks of the Loire, where they had a country house. It was a very lovely place, and here they practised painting. This is a region in France where, during the Renaissance, the kings had built their chateaus which are now visited as historical monuments. Once, she went visiting one of these chateaus, I think it was the Château de Blois, where there is a series of portraits of the royal family, painted by Clouet. She stopped before one of the portraits and she said, "But why has he put such a coiffure on me? ..." and she



then noticed that people round her were looking somewhat oddly at her...and she kept quiet. She had been this lady in a past life, and in front of the painting, the past memories had suddenly come alive and she could recall that she was not wearing this robe, that her hair was not dressed this way...And she has added, "I stopped myself from speaking aloud,

because otherwise those around would say “This woman has gone crazy.” Years later the Mother recalled: ‘But I told my friends, “Listen, it was definitely me! It was My portrait, it was me!’ The portrait that the Mother saw was of Marguerite de Valois.

## Queen Catherine II

The next known incarnation which is said to be the Mother's last incarnation before she took birth as Mirra Alfassa was that of Queen Catherine II of Russia (1729—96). On 15 July 1967 she revealed to Satprem that she was born as Catherine the Great and that “memories of Catherine the Great” were coming to her. And in Mother's Chronicles, we find the Mother saying: ‘I remember acutely a resolve I made in my last life as an empress [that is, Catherine II]. I said: “Never again! Enough is enough, I want no more of it! [In the next birth] I want to be a commoner, in an ordinary family, free at last to do as I want.”’



## Rani Lakshmibai

And she was born in India as Rani Lakshmibai, the ruler of Jhansi who fought against the British during the Sepoy Mutiny in 1857. It is interesting to note that Lakshmibai (19 November 1835—18 June 1858) who was born as a ‘commoner’ in a Maharashtrian Brahmin family as Manikarnika became the queen of Jhansi when its ruler Gangadhar Rao married her when she was fourteen years of age. When a film on Lakshmibai was being shown in the Playground, the Mother who was watching it had remarked: “I was Lakshmibai, Queen of Jhansi.” Chandradeep, a sadhak who was sitting near her overheard the Mother's statement. When Nolini Kanta Gupta was informed about it, he said: “It is probable.”



Source of the article: <http://savitri.in/blogs/light-of-supreme/the-former-incarnations-of-sri-aurobindo-and-the-mother-by-anurag-banerjee>

After being born as Manikarnika she took birth as Mirra Alfassa and lived almost incognito until she came to be known as the Mother in Sri Aurobindo Ashram Pondicherry.

## The Mother and the Nature of Her Work

*Nolini Kanta Gupta*

It seems I am to tell you something about the Mother — a bit of her life, a bit of her activities.

Well, the first part of her life, as you all know, the Mother passed in France; she was born in France, in Paris. So naturally it was very often pointed out to her that she was French, she was European. To this, however, she was always protesting, saying, “I am not European, I am not French.” Her family came in fact from Egypt. Her parents, her father and mother went to France just a year before she was born, a year only. And in Egypt, her family, it seems, belonged to a very ancient Egyptian family — perhaps even to a royal family of Egypt, the Pharaohs. So she is not European or French by blood, although she was brought up as if it were so. Strictly speaking, she would belong to the Middle East, that is to say, the portion joining the east of Europe and the west of Asia. It means the union of Europe and Asia, the two harmonised, and that reflects the character of Mother’s life and its destiny.

As I said, she spent the first part of her life in France. But why France? There is a meaning in the choice. We know now the meaning, the fundamental meaning of her life, her mission and her work. She came to bring a new light. She wanted a new world, not the old world with its old nature and old culture, but a new world, a new human race. She brought with her the new light that is to re-create, re-shape man and the world. What was the relation between the new man and France? For the new light to come and manifest, you have first to receive it in your mind; that is to say, you must see and recognise that it is a new light and ask for it. And mind is the first or the topmost receptacle in man. You may remember here the opening line of the Dhammapada containing the epitome of Buddha’s teaching: “Manopubbangama dhamma” — Mind, is the foremost of all human functions. Mind surpasses all, embraces all. Now, as the light comes down and enters you, the first thing it touches is your head, that is, your mind: you see it, you are conscious of it. France represents today just this mind of humanity at its best, the flowering of its culture and civilisation. She was born there so that the highest mind of the human race may receive that light through her. She passed her life there in the company of the elite, the most cultured people of the time, scientists, artists, poets, all of the highest and most refined stature. She was there so that through her contact and association she could bring into them the new light. With this end in view she joined a society, rather a group, and the name given to it was *Le cosmique*. “Cosmic” means the whole world; in other words, what she was doing, what she was giving, was for the whole world, for all men, for East and West, for everybody. Also it means a cosmic or world-embracing consciousness. She was creating a new type of mental world, through the highest mental development, to reach a still wider mind — beyond the individual egoistic mind.

As I have said, the mind, the head, being the highest part in man, it is easy for him to receive the new light through his head first of all. You may remember here, in this connection, Sri Aurobindo’s poem “The Golden Light”: how it comes from above and first enters into the head, the brain. It illumines your thoughts, develops your understanding, widens it, deepens it and sharpens it. But understanding is not sufficient, you must love it, then only do you begin to possess it. So the golden light enters your heart. Then it proceeds

farther down towards a more concrete and active expression; it enters into the vital region as we call it. Lastly the golden light enters your feet, that is, possesses your physical limbs; it becomes concrete materially and present, as though solidified, in your very body: it builds the body beautiful. The Mother thus brings the golden light into the head of humanity, the top rung of its consciousness, and that work of initiation, *dīkshā*, into the Life Divine she started in France.

From France she went to Japan for the next stage of her work. In Japan she came to the Far East. She spent five years, five long years in that country. Japan is the land of the Zen system of meditation, that is to say, a special way of entering into an inner consciousness, not a rational mental consciousness but a gaze inward into an occult and more sensitive region. The Japanese as a nation represent indeed a very sensitive vitality, an artistic vitality that seeks order and beauty in life, in the mode of living. For the golden light to manifest and have its play in the physical world, to possess its body, as it were, a vitality of this kind is necessary to acquire and hold it. The Japanese wrestlers are well-known for their vital strength, their self-controlled strength; usually they possess (almost all of them, you must have noticed, in pictures at least), a big tummy, and it is, they believe, the storehouse of vital strength. This does not mean that I advise you to develop a big paunch, on the contrary. However, even in physical activities, more than mere physical strength, vital strength is necessary.

Yes, the Japanese have a vital that is strong, controlled, ordered, sensitive. You may remember one or two prayers of the Mother in her *Prayers and Meditations*. She speaks of the cherry-blossom, which is the emblem of the Japanese artistic sense, the feeling for beauty, a purified sense-perception: not a rough and crude and violent (lower) vital, but a fine, a pleasant intimate feeling and an orderly happiness; that is what the cherry-blossom means. Mother described also a vision of hers, a beautiful picture it was, a Japanese mother and her child: it was an image of the new child that was born in humanity. A new world is thus ushered in in the land of the cherry-blossom, a new vital world, for all the world.

The Mother is creative consciousness; wherever she happens to be, wherever she is called upon to be, her very presence moves towards creation, creating a new world and a new dimension of being and consciousness, according to the need of the time and place. And it is a whole world she creates, and her creation endures, for it is an added achievement in the evolution of the human being. To this end, the neat, strong, orderly vital world of which we were speaking requires a competent body to support it and manifest it. The golden light must come down into the feet. And that was the work she was doing here and it is for that that she created the Ashram. You all know the special emphasis she laid on physical education in order to prepare the body and senses to receive the golden light. She always said that physical education gives us the basis for the new consciousness, the new light. We must have a strong body, a beautiful body, a body that endures: for the new light is powerful, it is not merely light, it is force; one must be able to bear it and carry out its commands. Indeed, here in order to give a shape, a concrete and physical form, an earthly body to this Divine Light.

Now the body beautiful is not by itself an end and fulfilment; in order to secure it one

must secure a beautiful vital. Not only that: for a fulfilment in the body and in the vital one must possess a mind beautiful. The physical education that the Mother has arranged for us here is to prepare us for the body beautiful. And the school that she has organised is for the cultivation of the mind. The cultivation of the mind, however, means not only storing it with information on various subjects, the study of books; it also means a purification and clearance of the mind, the mental stuff itself, an elevation of consciousness to seek and recognise the light.

I have said that you are to receive the new light through the head at first, but through the heart also, and then dynamically through your vital energy. You must not only see the light and recognise it, but love it and be devoted to it. And here comes the Mother's central work, her special gift, her grace to us. When you love a thing, you love, as it is said, through the heart; but there is love and love, and there is a heart within the heart. True love, the love that is divine, is within this inner heart, which is your soul, the real being or person in you; and the soul coming out, coming to the front as we say, is the Mother's special Grace here, her gift to all of you, to each one of you here. She has given you your soul. I have often said that it is the special privilege for each one of us here, for each one of you, to carry this being, this inner being, this intimate person, the Divine Child who is you. It is this that is building your divine personality, it is this that will give you in the end a mind beautiful, a vital beautiful, a body beautiful — all that you need, all that is perfect and flawless in your life here in this world.

You may remember, many of you, the famous line of *Savitri*; you must have heard it from Mother's own lips:

Built is the golden tower, the flame-child born.

She has built this tower of new life and the child is here, the golden child. This golden child is in every one of you. You must find it, recognise it; this is the goal of your life, the mission and fulfilment of all that you want to do and be on earth. Some of you surely must have felt in you the presence of this child. Some may even have seen it as the Divine Child in you. These things — visitations as they are called — usually come in dreams. At least I know of some who have seen it, who came and told me of their miraculous experience. It is a possibility for everyone and if you happen to see it you must recognise it, hold it, grasp it with all love and affection. The Mother is still living and active among us and her Presence is still here, even concretely, for each one of you has the Divine Child in you.

I end with a prayer, a prayer that I made to the Mother some time ago; it was on behalf of the small children of our playground:

Sweet Mother, your Playground children are angels. They have not become divine or godly, but they are angels, earthly angels. Keep them constantly under your eye, cradle them in your loving consciousness.

That was the prayer I made on your behalf to the Mother, and I am sure Mother has responded "Yes." (*The Mother Abides* 24: 29)



## The Mother's first meeting with Sri Aurobindo

29<sup>th</sup> March 1914



*The place where the Mother met Sri Aurobindo for the first time*

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

*(Mother's Agenda 2: 405-406)*

## The Mother in Japan



“... Those landscapes of Japan, well, almost all – the most beautiful, the most striking ones – I had seen in vision in France; and yet, I had not seen any pictures or photographs of Japan, I knew nothing of Japan... they seemed to me too beautiful for the physical world, too perfectly beautiful...”

The Mother

## Impressions of Japan

*The Mother*

You ask me for my impressions about Japan. To write on Japan is a difficult task; so many things have been already written, so many silly things also... but these more on the people than on their country. For the country is so wonderful, picturesque, many-sided, unexpected, charming, wild or sweet; it is in its appearance so much a synthesis of all the other countries of the world, from the tropical to the arctic, that no artistic eye can remain indifferent to it. I believe many excellent descriptions have been given of Japan; I shall not then attempt to add mine, which would certainly be far less interesting. But the people of Japan have, in general, been misunderstood and misinterpreted, and on that subject something worth saying remains to be said.

In most cases foreigners come in touch with that part of the Japanese people which has been spoiled by foreigners,—a Japan of money-makers and imitators of the West; obviously they have proved very clever imitators, and you can easily find here a great many of those things which make the West hateful. If we judge Japan by her statesmen, her politicians and her businessmen, we shall find her a country very much like one of the Powers of Europe, though she possesses the vitality and concentrated energies of a nation which has not yet reached its zenith.

That energy is one of the most interesting features of Japan. It is visible everywhere, in everyone; the old and the young, the workmen, the women, the children, the students, all, save perhaps the “new rich”, display in their daily life the most wonderful storage of concentrated energy. With their perfect love for nature and beauty, this accumulated strength is, perhaps, the most distinctive and widely spread characteristic of the Japanese. That is what you may observe as soon as you reach that land of the Rising Sun where so many people and so many treasures are gathered in a narrow island.

But if you have—as we have had—the privilege of coming in contact with the true Japanese, those who kept untouched the righteousness and bravery of the ancient Samurai, then you can understand what in truth is Japan, you can seize the secret of her force. They know how to remain silent; and though they are possessed of the most acute sensitiveness, they are, among the people I have met, those who express it the least. A friend here can give his life with the greatest simplicity to save yours, though he never told you before he



loved you in such a profound and unselfish way. Indeed he had not even told you that he had loved you at all. And if you were not able to read the heart behind the appearances, you would have seen only a very exquisite courtesy which leaves little room for the expression of spontaneous feelings. Nevertheless the feelings are there, all the stronger perhaps because of the lack of outward manifestation; and if an opportunity presents itself, through an act, very modest and veiled sometimes, you suddenly discover depths of affection.

This is specifically Japanese; among the nations of the world, the true Japanese—those who have not become westernised —are perhaps the least selfish. And this unselfishness is not the privilege of the well-educated, the learned or the religious people; in all social ranks you may find it. For here, with the exception of some popular and exceedingly pretty festivals, religion is not a rite or a cult, it is a daily life of abnegation, obedience, self-sacrifice.

The Japanese are taught from their infancy that life is duty and not pleasure. They accept that duty—so often hard and painful—with passive submission. They are not tormented by the idea of making themselves happy. It gives to the life of the whole country a very remarkable self-constraint, but no joyful and free expansion; it creates an atmosphere of tension and effort, of mental and nervous strain, not of spiritual peace like that which can be felt in India, for instance. Indeed, nothing in Japan can be compared to the pure divine atmosphere which pervades India and makes of her such a unique and precious country; not even in the temples and the sacred monasteries always so wonderfully situated, sometimes on the summit of a high mountain covered with huge cedar trees, difficult to reach, far from the world below.... Exterior calm, rest and silence are there, but not that blissful sense of the infinite which comes from a living nearness to the Unique. True, here all speaks to the eyes and mind of unity—unity of God with man, unity of man with Nature, unity of man with man. But this unity is very little felt and lived. Certainly the Japanese have a highly developed sense of generous hospitality, reciprocal help, mutual support; but in their feelings, their thoughts, their actions in general, they are among the most individualist, the most separatist people. For them the form is predominant, the form is attractive. It is suggestive too, it speaks of some deeper harmony or truth, of some law of nature or life. Each form, each act is symbolical, from the arrangement of the gardens and the houses to the famous tea ceremony. And sometimes in a very simple and usual thing you discover a symbol, deep, elaborated, willed, that most of the people know and understand; but it is an exterior and learnt knowledge—a tradition, it is not living truth coming from the depth of spiritual experience, enlightening heart and mind. Japan is essentially the country of sensations; she lives through her eyes. Beauty rules over her as an uncontested master; and all her atmosphere incites to mental and vital activity, study, observation, progress, effort, not to silent and blissful contemplation. But behind this activity stands a high aspiration which the future of her people will reveal.

9 July 1917

(CWM2: 148-150)

## My Journey Miraculous

*Chhalamayi Reddy*

It all began in the year 2018. Japan is a destination of 'must visit' for most lovers of travel. The very name of Japan conjures a land of beauty and perfection in our minds. For me it was no less a dream to visit this country; more so because the Mother spent four years of her life in Japan. I was very keen on visiting it during the centenary of the Mother's final coming to Pondicherry, between 2019 to 2020 April 24th. I started planning my visit to this wonderful land of beauty.

It was around the year 1990 that a Japanese Buddhist monk, Kiyohito Kitagawa visited Sri Aurobindo Ashram and studied Sri Aurobindo's philosophy for a few months under my brother, Dr V Ananda Reddy. I interacted with him a couple of times as I was living at Pondicherry during those days. Over the years we had completely lost contact with him. I was keen on renewing communication with him as he was the one who had helped take members of my family to visit the place where the Mother lived in Kyoto. My relentless efforts at finding his whereabouts first met with an embarrassing situation where a man with a same name denied any knowledge of any Indian leave aside having ever visited India.

This is from where I started experiencing a chain of miraculous help from the Mother who laid out most comfortably my travel to Japan in May 2019. I did not give up trying to find the whereabouts of our Japanese friend, the Buddhist monk. With contacts established through a former teacher friend who had visited Japan for a week two decades ago I was helped by an Indian in Tokyo (a complete stranger to me) to finally trace Kiyohito Kitagawa. I had to first email to him to establish and confirm contact with the right person before calling him as the Japanese are private people who do not appreciate intrusion into their lives. I was overjoyed when he acknowledged my mail and so was he!

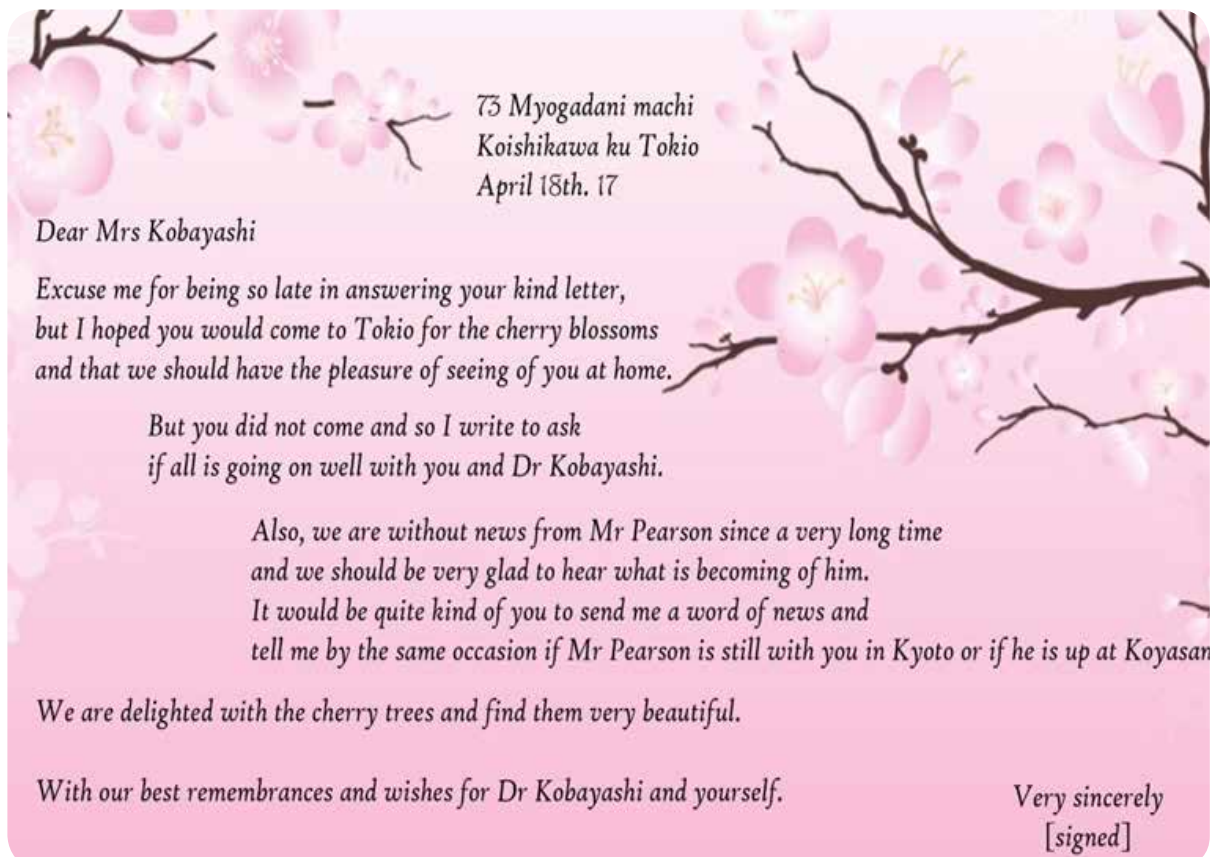
Upon establishing contact I eagerly requested him to plan my visit to the home where the Mother probably resided. Until a few days before I was flying to Japan it was not sure if I could visit the place in Kyoto as Mr Kitagawa said he failed to establish contact with the family member of Nobuko Kobayashi, inhabited until recently by Midori Kobayashi (now no more alive), the daughter of Nobuko Kobayashi and that presently her house was completely demolished and some new construction was erected in part on that area. Just forty eight hours before my flight to Japan he confirmed that he finally could contact Atsuko Kobayashi, the granddaughter of Nobuko Kobayashi who accepted us to visit her home. My gratitude knew no bounds and I prepared myself for the special day when I would travel to Kyoto. On 21st May, 2019 Kiyohito Kitagawa drove me to the place so eagerly awaited. Madam Atsuko Kobayashi graciously welcomed us and firstly shared the script of Seizasha or the 'Silent Sitting Meditation' (practiced by the Mother along with Nobuko Kobayashi her close friend) and showed the photographs of the house where Nobuko Kobayashi resided from around 1932 onwards. At that point I did not know the important information that the Mother never visited that house/place as Nobuko moved into it after her husband's demise many years after the Mother left Kyoto. I mistook it to be the house that the Mother probably had either lived in or visited. Kiyohito Kitagawa took me to this same place as he had done to my

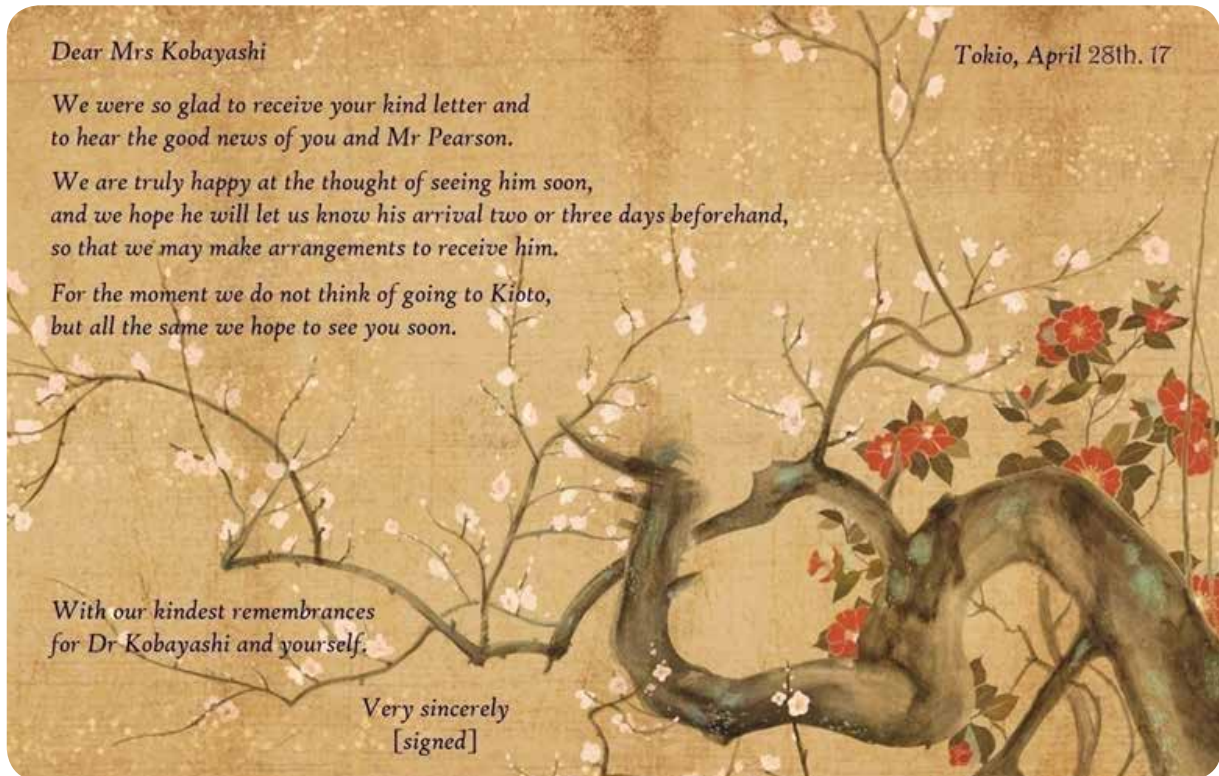
family. They had met Midori Kobayashi who gave the original letters of the Mother written to Madam Nobuko Kobayashi to my brother Dr Ananda Reddy who submitted them to the Ashram archives. Hence, I unfortunately never visited the area (Shichijo) where the Mother had probably lodged in Kyoto (visited by others from the Ashram).

Here are a few of the letters of the Mother to Nobuko Kobayashi. If we follow the date-line on the letters we can figure out the years and months of her stay in Tokyo and Kyoto. She seems to have stayed in Kyoto only about 13 months from 1917 December to 1919 January, that is mainly the whole year of 1918. Here is the date-line of the letters:

1. April 18th '17, Tokio
2. April 28th,'17, Tokio
3. Nov 1st, '17, Tokio
4. Dec 19th, '17 Kioto
5. Jan 16th, '19 Tokio
6. May 17th, '19 Sendagaya (Tokio)
7. Friday 21st,'19 Sendagaya (Tokio)

And here are the original letters ( the backdrop is added )





Kioto  
Dec. 19th. 17

Dear Mrs Kobayashi

I am so sorry to hear that you are still in bed.  
All the same I hope that you will soon be quite well,  
and that it will be possible to finish the miniature. I shall be so pleased to work at it.  
Please let me know when you will be able to let me come at your home for that.

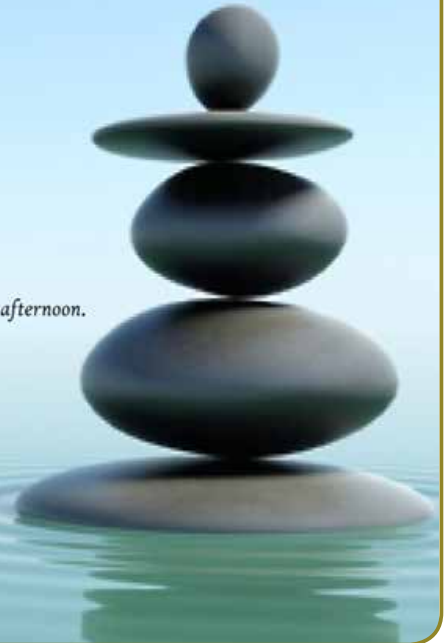
We have decided, after all, to settle in the little house  
where we are the present; it is not so big but convenient enough.  
Now the little room upstairs is arranged and Mr R has started working once more.  
He is now very busy and thinks no more of going out.  
So he is sorry but it will not be possible for him to come to see Dr Kobayashi on Saturday afternoon.

Many thanks for the good advice about the police.  
Dr Hirsch told us that the question had been settled long ago  
and that we had nothing more to do now.

Hoping to see you soon

With our best remembrances

Yours  
[signed]



My dear friend,

Tokio - Jan. 16th. 19.

It is such a long time since I received news from you, that I am beginning to be anxious. I hope you have not caught cold once more . . . .

Here, we are facing a little difficulty for the moment; because the proprietor of our house told us that he needed the house for the 15th of February and asked us to vacate it for that date.

So we are very much puzzled about what to do. Because of the lessons we are giving in various schools, we are trying to find a house in Tokio or in the near neighbourhood; but it is terribly difficult to find, in such short time, a suitable house!

If we could find somewhere a nice and well situated temple, we always think of retiring there for some time. But we have so much luggage! It must be a large temple, because we need a lot of space.

Also we thought of finding, from now, the place where we could spend our summer and go there immediately, instead of removing twice . . . . .

Can you give us a good suggestion for one of these three things? It would help us very much.

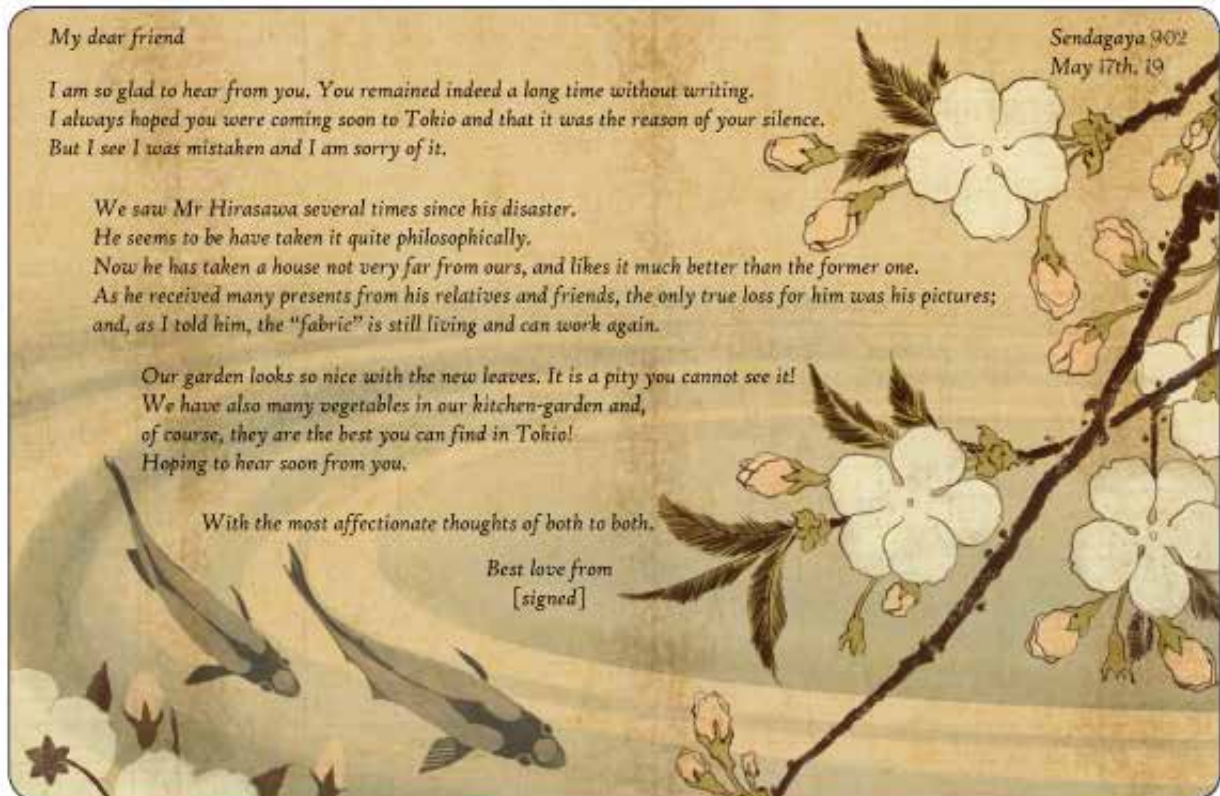
Hoping that all is going well with you and Dr Kobayashi.

With best love from  
[signed]

Have you ever received a small parcel we sent you for the new year? . . .







My dear friend

Sendagaya 902  
May 17th, 19

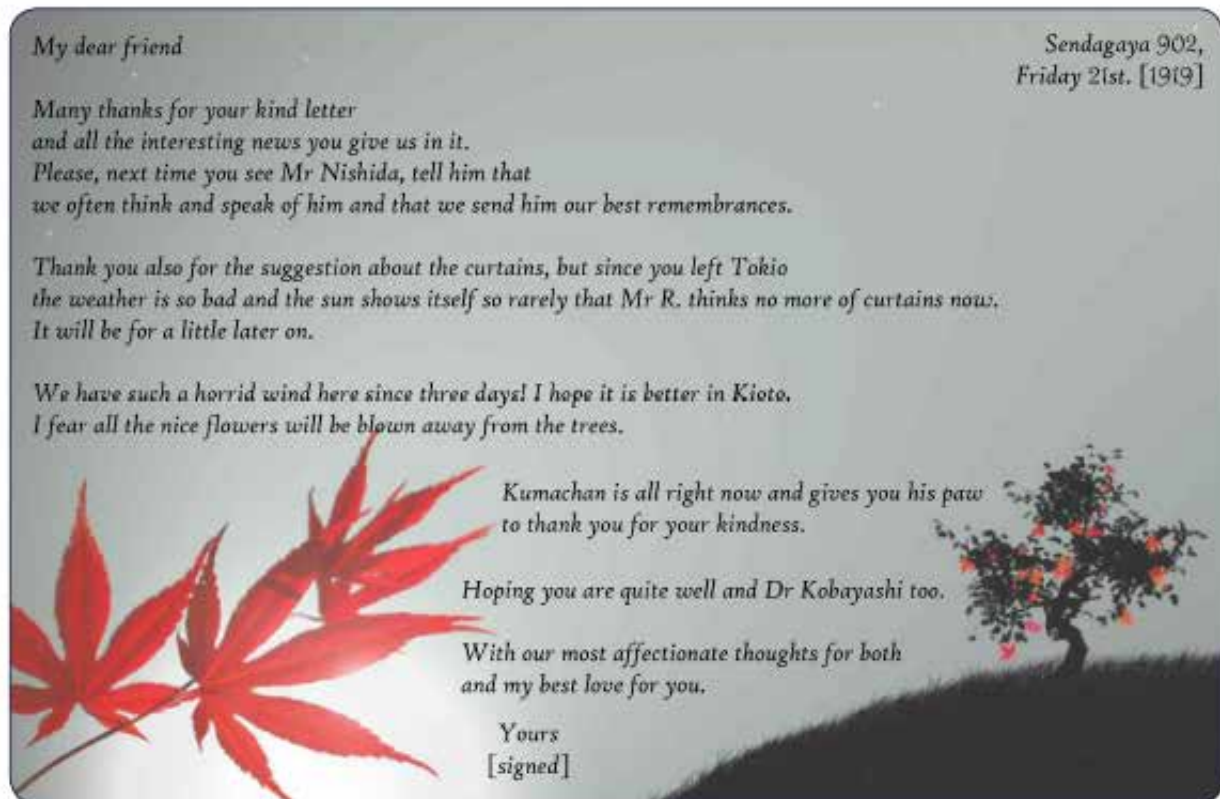
I am so glad to hear from you. You remained indeed a long time without writing.  
I always hoped you were coming soon to Tokio and that it was the reason of your silence.  
But I see I was mistaken and I am sorry of it.

We saw Mr Hirasawa several times since his disaster.  
He seems to be have taken it quite philosophically.  
Now he has taken a house not very far from ours, and likes it much better than the former one.  
As he received many presents from his relatives and friends, the only true loss for him was his pictures;  
and, as I told him, the "fabrie" is still living and can work again.

Our garden looks so nice with the new leaves. It is a pity you cannot see it!  
We have also many vegetables in our kitchen-garden and,  
of course, they are the best you can find in Tokio!  
Hoping to hear soon from you.

With the most affectionate thoughts of both to both.

Best love from  
[signed]



My dear friend

Sendagaya 902,  
Friday 21st. [1919]

Many thanks for your kind letter  
and all the interesting news you give us in it.  
Please, next time you see Mr Nishida, tell him that  
we often think and speak of him and that we send him our best remembrances.

Thank you also for the suggestion about the curtains, but since you left Tokio  
the weather is so bad and the sun shows itself so rarely that Mr R. thinks no more of curtains now.  
It will be for a little later on.

We have such a horrid wind here since three days! I hope it is better in Kioto.  
I fear all the nice flowers will be blown away from the trees.

Kumachan is all right now and gives you his paw  
to thank you for your kindness.

Hoping you are quite well and Dr Kobayashi too.

With our most affectionate thoughts for both  
and my best love for you.

Yours  
[signed]

I got to know from my monk friend that there were two scholars who were interested to meet me the next day which was my last day of stay in Japan to discuss 'something' of the Mother and India. I readily agreed to meet them and was looking forward to sharing my 'information' and instead was left amazed and humbled as they knew much more about the Mother's stay in Japan than I had any inkling of !

A plan, a hidden Intelligence is glimpsed.  
There is a purpose in each stumble and fall;  
Nature's most careless lolling is a pose  
Preparing some forward step, some deep result.

Savitri

The two scholars are Prof Tishio Akai and Dr Kurita Hidehiko. They are both commissioned by the Japanese government to research on Indo Japanese Cultural Ties between the two World Wars. In their research the Mother appears as a prominent figure. I readily took the opportunity to invite them to the Ashram the coming year, that is, 2020 April. But, they mentioned that they could visit only late February/early March. I would like throw light upon an important detail that I came upon through my communication with them regarding the probable location of the Mother's house in Kyoto. The house that has been visited by a few disciples from ashram is at Shichijo, a likely area where the Mother must have resided. According, to the scholars it is very improbable that it is the same house that the Mother resided in, as a hundred years have passed and buildings have been reconstructed a couple of times over at that place. However, they admit that the Kobayashi couple might have had their house around there as there is more evidence to trace its whereabouts due to the practice of Silent Sitting meditation being continued for many years. Therefore, according to them it is unlikely that the Mother stayed with the Kobayashi couple but might have visited their home often and sat for meditation with Nobuko Kobayashi.

It is more probable that the Mother lived in a rented apartment near about as is indicative through her letters to Nobuko, her friend. In the letter (No.3) dated Nov,1st 17,Tokio, the Mother is mentioning how she is looking forward to showing the miniature done by her from a photograph and her regret that Nobuko is unable to come to as is indicated below-No 8) Tokio along with Dr Kobayashi. Following it, she writes again to Nobuko that a friend of theirs, Dr Alcan Hirsh is looking for a rental house for himself and also for them.

(Transcript of the original letter No 8 as shown below)

*In a few days, you will receive the visit of our good friend Dr. Alcan Hirsch who is going to Kyoto, where he will stay for some time – he is appointed by the Japanese government to organize and supervise the Senrio Kaisha at Ajikawaguchi.*

*He intends to take a house, for him and perhaps also for us... as, if he finds one suitable, we think of coming to Kyoto for a few weeks.*

*I told him that you were a very kind and obliging friend and that you would certainly help him in his search and make things easier.*

*Hoping that I have not been indiscreet and we may meet soon.*

*With our kindest remembrance to Dr Kobayashi and yourself.*

[signed]

Dear Mrs. Kobayashi

In a few days you will receive the visit of our good friend Dr. Allan Hirsch who is going to Kyoto, where he will stay for some time - He is appointed by the Japanese Government to organize and supervise the Senrio Kaisha at Ajikawaguchi.

He intends to take a house, for him and perhaps also for us... as, if he finds one suitable, we think of coming to Kyoto for a few weeks.

I told him that you were a very kind and obliging friend and that you would certainly help him in his search and make things easier.

Hoping that I have not been indiscreet and that we may meet soon -

With our kindest remembrance for Dr. Kobayashi and yourself

W. P. Michener

This clearly indicates that the Mother did not live with the Kobayashi couple. Moreover, she says if they find a suitable house then she plans to stay for a 'few' weeks in Kyoto. The next letter No.4, dated Dec 19th, '17, Kyoto, mentions that she is feeling sorry for still not being able to meet Nobuko (although the Mother is in in Kyoto), due to the later being sick. Then a long gap in the correspondence ( we don't have any correspondence between them presently) before the letter (No.5) to Nobuko from Tokio, dated Jan 16th, '19 stating that she is anxious about her not receiving any news from Nobuko in the recent past. As we presently do not have the evidence of the Mother's correspondence to Nobuko during the whole year of 1918, one can infer that the Mother lived in Kyoto.

Here is my recent correspondence with Prof Tishio Akai and Dr.Kurita Hidehiko who shared with me the information about the Mother's letter to Nobuko (Letter No 8) speaking to her about renting a house for herself in Kyoto. I produce here the exact email correspondence in order to maintain authenticity.

[5:16 AM, 3/2/2020] Akai Tishio Japan:

Kurita Hidehiko castanea1127@gmail.com Jan 30,2020,4:04

*The place called "(Kami) ninomiyacho" is the place where Sanzaburo and Nobuko lived before Sanzaburo passed away. That means that the Mother lived either in Sanzaburo and Nobuko's house together or in a place near their house. Sanzaburo is Dr Kobayashi, husband of Nobuko.*

Kurita Hidehiko castanea1127@gmail.com Feb 8, 2020, 8:34 PM  
to me, Toshio

*Dear Chhalamayi garu,*

*To be more accurate, I will show you a list of the time and place in which the Mother lived in Japan as following.*

*In May 1916, Mirra and Paul arrived at the Port of Yokohama.*

*From 1916 to 1917, they lived in Myōgadani, Tokyo.*

*On October 1916, Mirra and Paul met Ōkawa Shūmei after a talk of Hara Prasad.*

*On November 1917, Mirra sent a letter to Kobayashi Nobuko from Tokyo. The letter says that Mirra and Paul were looking for a house in Kyoto and going to come to Kyoto for a few week.*

*From 1917 to 1919, they lived in Ninomiyachō, Kyoto with Kobayashi Sanzaburo and Nobuko or near the place where they lived.*

*From 1919 (February) to 1920, they lived in Sendagaya, Tokyo, with Ōkawa Shūmei.*

*In February 1920, they departed from the Port of Kobe.*

*According to the latest information which you sent me, her address was "Nobuji Suzuki 902 Sendagaya Tokyo". I think that this address was from 1919 to 1920. But, I do not know who Nobuji Suzuki is. This name is apparently different from Ōkawa Shūmei.*

*Sincerely,  
Hidehiko*

Toshio Akai murgan@iris.eonet.ne.jp Thu, Jan 23, 6:04 AM

to me, (Japanese script could not be copied)

*Chhalamayi garu*

*When the Mother visited Kyoto for the first time in 1917, she probably stayed with Dr Kobayashi's personal residence in Shichijo for a while. The residence no longer exists and was substituted long ago by a hotel or something like that. It is the place the map you shared with us yesterday is pointing to...*



We are not sure where she lived later, but inferable strongly is that she didn't stay permanently with Dr Kobayashi. Hidehiko has discovered the Mother's letter written in 1917 from Tokyo addressed to Nobuko Kobayashi, in which the Mother asked Nobuko to find a house to live in Kyoto for her friend an Alcan Hirsch (a strange name but it is written so) and she and Paul Richards might live with this gentleman. We don't know how this plan went, but circumstantial evidences strongly suggest she rented a house (or rooms) by herself and lived there. Probably her apartment was not far from Kobayashi's home in Shichijo.

After the death of Dr Kobayashi, Nobuko gave up the residence in Shichijo (probably together with the clinic her husband ran near Toji Temple) and moved in several places in Kyoto, and eventually settled in Yoshida, near the National University of Kyoto, in 1932. In 1947, she renovated the place into a building mainly for Silent Sitting practitioners and named it Seizasha. Later her granddaughter Atsuko san divided the property into several plots and sold them except the place where she built a new house to live. This is the place where your family members visited before (when the old Seizasha building was still standing), and Atsuko san introduced you last year (after the Seizasha building was demolished).

I hope my explanation enables you to understand that the house your family and yourself visited is NOT the place where the Mother lived in Kyoto. It's impossible for her to live there

because Nobuko moved to the place in 1932, twenty years after her departure from Kyoto. All the photographs you shared with us yesterday were taken in and around the Seizasha building in Yoshida. The difference between them and your memory comes only from the fact that the building was deconstructed.

However, the last but not the least, the Seizasha building is not directly related with the Mother, but it involves her in terms that she tried the Silent Sitting method with Nobuko while she was staying in Kyoto, and she appreciated this way of meditation to some extent.

- Prof Akai

The date for the paper presentation by the scholars was fixed for March 2nd 2020 in the Hall of Harmony, SAICE well in advance. Again, as Her Grace would have it, both the scholars cancelled their trip to Ashram a month before for genuine personal reasons. But, thankfully Dr Helena Capkova, (Associate Professor at Ritsumeikan University) another research scholar who is part of their team came down for the event and presented their papers alongside her own. On further reflection I take it as Her benevolent Will that they could not visit India during this pandemic created by Covid '19.

The three papers presented were titled as follows :

1. The Mother's Four years in Japan, a few visible and many invisible by Prof Tishio Akai
2. Kobayashi Nobuko and Still Sitting Meditation by Dr. Kurita Hidehiko
3. Universal Beauty-Japanese Aesthetics: The Golconde and Antonin and Noemi Raymond by Prof Helena Capkova

All of them are of historical and archival interest and contain details of interest especially for us disciples of the Mother and Sri Aurobindo during this historical centenary of the Mother's final arrival to Pondicherry.

At the end of the paper presentations I was able to share a wonderful information which was sent a day before the talks on the actual place of the Mother's photograph with Rabindranath Tagore which was a mystery to us till date.

WhatsApp communication

[6:48 AM, 2/28/2020] Akai Tishio Japan:

Good morning Madam. Here is a new discovery.

[6:50 AM, 2/28/2020] Akai Tishio Japan: This picture has been thought to be take in 1916 somewhere in Kyoto, but no one could figure out where it was.

[6:52 AM, 2/28/2020] Akai Tishio Japan: *The huge Buddha statue standing behind Tagore and the Mother is conspicuous, but it couldn't be identified with any of existing statues.*



*The Mother with Rabindranath Tagore in Japan*

[6:56 AM, 2/28/2020] Akai Tishio Japan: *A few days before, my colleague Shinichi Yoshinaga (Hidehiko's guru) asserted that this picture was taken in the garden of Kyoto Hotel, one of the most prestigious and international accommodation in the interwar years, and the precise date of shooting is, not in 1916, but Feb. 5, 1917.*

[7:03 AM, 2/28/2020] Akai Tishio Japan: *The hotel was requisitioned by Occupying Army after Japan's surrender to the Allies and the garden was made vacant probably due to the confusion of the surrender. The Buddha statue was probably removed then and new generation didn't remember the existence of the statue itself.*

My journey of miracles would be incomplete if I don't share my experience of my aspiration to offer at Her Lotus Feet an exhibition on Her Stay in Japan. The idea came to me in 2019 February; while I was planning my trip to Japan I visited Ohryu Rekha Reddy's (a friend) Ikebana show on Recycle, Reuse and Repurpose presented by children of various age groups. I texted her the next day expressing my appreciation of her beautiful work of eco-Ikebana exhibits and spontaneously shared with her the thought of coming up with an Ikebana show at the ashram in February 2020 to commemorate the occasion of the Mother's centenary year of her coming from Japan. To my happy amazement she readily agreed! From that day onwards I started imagining and visualizing how best to put up the exhibition.

In the following month of March itself when I had the occasion of visiting ashram I began to ask a couple of friends whether they would like to participate in this project. I being at Hyderabad and working full time and to plan an exhibition at the ashram exhibition hall seemed quite ambitious. However, I was convinced I could do it as I wanted to offer at her Lotus feet. At the earliest possible in March 2019 itself I booked the Exhibition Hall from the 29th February 2020 to March 3rd, 2020. Meanwhile I was graced by another opportunity to partner with my friend Kusum Mistry who works for the Sri Smriti (Sunanda ben team), planning to display their beautiful panels consisting of the Mother's photographs of her stay in Japan through painting, embroidery, collage, etc., for the February darshan 2020. Through the coming months a series of communication happened between me and my friends and teachers to help me out with the lending of vases, the selection of flowers and themes with Rekha Reddy, the arrangements of the panels, the finalizing of the garden and picking of flowers from Kaderland and all the other nitty gritty for putting up the exhibition. Also, my team at Hyderabad helped me with printing the script and enlargements of photographs. In January 2020, my brother's Ananda Reddy's sabbatical stay at Hyderabad turned out to be a boon for me. Thanks to his guidance the entire exhibition started taking shape visually.

Actual hands on work started on 23rd February 2020 at the exhibition hall. The Exhibition was preponed to commence on 26th afternoon. Graciously help came from people whom I wasn't acquainted with and from those friends who silently but generously lent their unconditional support. SACAR team jointly with Sri Smriti worked together to inaugurate on the given date. Rekha Reddy came along with five others (her Ikebana students) on the 28th afternoon and plunged into active work as the display was to be completed by 29th afternoon 4.00pm. With the loving help and participation of one and all the Exhibition: The Mother in Japan, turned out to be extraordinarily beautiful with a mélange of the Mother's photographs in Japan, panels of the Mother's photographs with art work, the Mother's prayers and experiences in Japan, display of her paintings in Japan, Her letters to Madam Nobuko Kobayashi, Interviews by Prof. Gokak and Dr. Srinivas Iyengar, of Mother's friends in Japan and the 21 Ikebana arrangements of the Mother's life.



*The Mother in Japan*  
1916-1920

AN EXHIBITION OF ...  
The Mother's Paintings, Letters, Photos,  
Her House in Kyoto, Her Friends in Japan, etc.

From 26<sup>th</sup> February to 3<sup>rd</sup> March 2020

Timing : 4:30 pm - 7:30 pm ( all days )  
March 2<sup>nd</sup> : 10:00 am to 11:30 am  
( Sunday )

Venue : Sri Aurobindo Ashram Exhibition House  
Beside Promenade Hotel ( Entry from the Sea-side Gate )

An Ikebana Flower Arrangement:  
*"Myriad Fluxes of the Mother"*  
By Ohryu Rekha Reddy,  
First Master Ohara Ikebana  
From 29<sup>th</sup> February to 2<sup>nd</sup> March 2020

An Exhibition to Commemorate  
the Centenary Year of the Mother's Return  
to Pondicherry on 24<sup>th</sup> April 1920

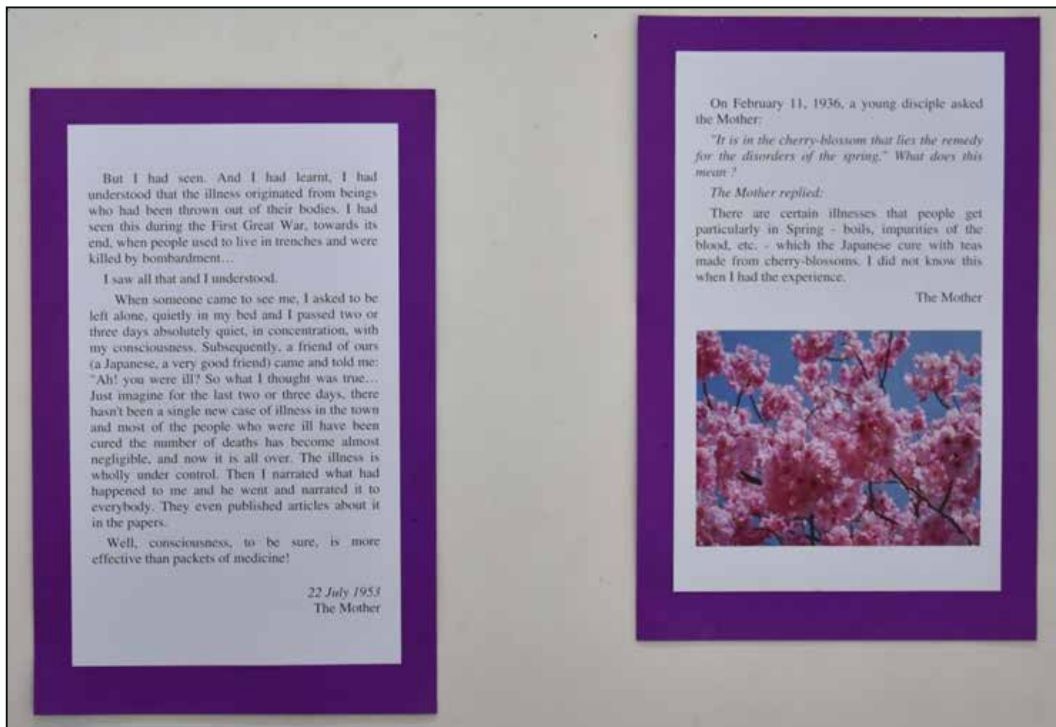
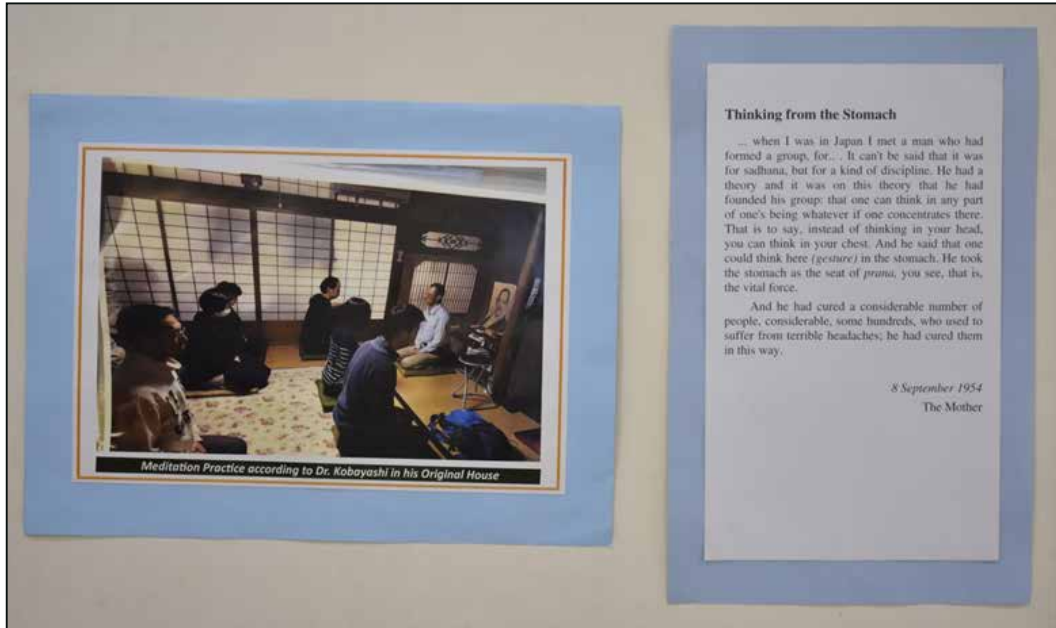
An Offering by  
Sri Samiti, Sri Aurobindo Ashram  
Institute of Human Study, Hyderabad  
Sri Aurobindo Centre for Advanced Research, Pondicherry

*Ikebana*  
From 29<sup>th</sup> February to 3<sup>rd</sup> March 2020



The Mother's Sketches in Japan





An Offering by Sri Smriti, Sri Aurobindo Ashram



Ikebana arrangement by Ohryu Rekha Reddy gements



The Mother was a 'Divine' Artist as is evident in her art work. The years she spent pursuing this hobby is the base for this flower arrangement.

The blue vase & streaked pale blue container nestled at its base suggests a colour pallet. Blue is also in association with Sri Aurobindo's colour. The dry spathe of the palm tree is nature's wide palette; paint brushes nestled in the midst are representing her use of them over a number of years.



'Savitri' the epic creation of Sri Aurobindo is the base for this Ikebana creation. Done in the Hanamai Style which means 'dancing flowers', it has the red cannas as Savitri and the song of India as Satyavan. The bold, deep red of the canna flowers depict the strength of the Mahakali Shakti aspect of Savitri in her fight to get back Satyavan from the depths of the darkness of death. Symbolizing her strength is she the one standing taller?



A hundred years since the Mother made her journey to Pondicherry, India. Four years spent in the beautiful orient, in Japan, in the land of the Rising Sun.

The arrangement depicts the flag colours of Japan- white and red. An oval white container with red painted fasciated willow & flowers. White & green schefflera leaves & red heads of dracaena complete the creation.



The Mother's four years in Japan from 1916-1920 were full of activities & experiences. She learnt the traditional art of Ikebana flower arrangement. The vase chosen for this arrangement is a tall one similar to the one she is seen with in her photograph of that time. The material used is completely garden material with beautifully yellowing leaves. The strange twist in the twin sunflower has elements of wabi-sabi.



The final arrangement in the series of Ikebana based creations depicting the Mother's journey in life and meeting Sri Aurobindo has the Kadamba flower, golden yellow chrysanthemums, a golden Japanese paper fan and a black and gold gong in it. All these co-exist in making a representation of February 29<sup>th</sup>, the Golden Day.



The Mother and 'white' go hand in hand.  
The white airy gypsophilia popularly known as baby's breath is intentionally used in the arrangement. Its rising up at the centre of the Ikebana arrangement shows raising of herself to an eternal Supramental state. The white lotus Aditi symbolizes Her embodiment. The style is in the radial form *Hikel* of the Ohara school of Ikebana which is appropriately expressive of the concept explained.

There are lot more details in completing this maze of miracles which I will abstain from narrating. My first purpose of sharing this experience is purely to express that if one aspires sincerely and decides to do something for the Mother then the journey is nothing short of 'miraculous' in every sense of the term. Every situation and help is meticulously planned by Her. On the face of it something seems disappointing but turns out to be a greater blessing at the end.

"A mighty Guidance leads us still through all."

Who else would know this better than all of you who offer your services to Her.

A prayer, a master act, a king idea  
Can link man's strength to a transcendent Force.  
Then miracle is the common rule,...

The second 'raison' is to share that the physical stay and details (however interesting) of the Mother's stay in Tokyo and Kyoto hold a much greater truth of her spiritual voyage than the outer facts of it.

Our human knowledge is a candle burnt  
On a dim altar to a sun-vast Truth;...

For Truth is wider, greater than her forms.

A thousand icons they have made of her  
And find her in the idols they adore;  
But she remains herself and infinite.

-Savitri

My humble and sincere gratitude to each and every one who travelled with me, to commemorate this very special occasion of the Mother's final arrival to Pondicherry, especially Aurosri who assisted me all through.

## MIRAMBA

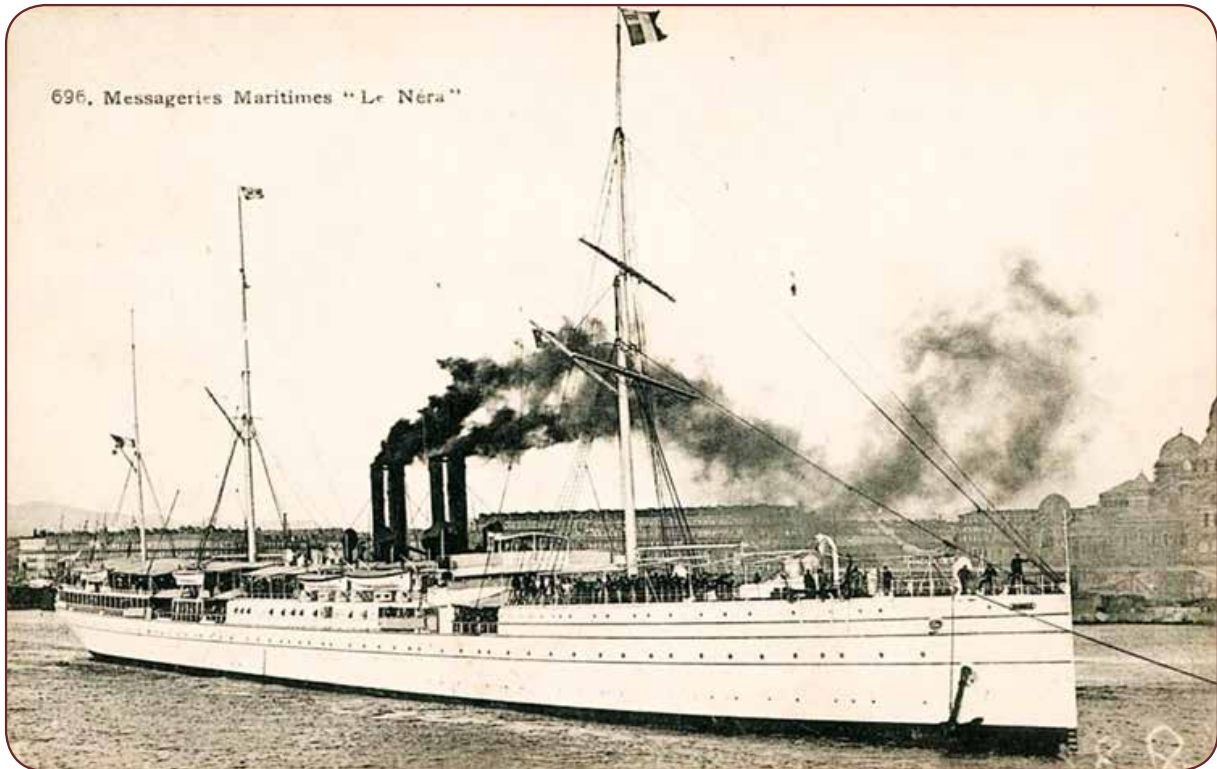


A friend and yet too great wholly to know,  
She walked in their front towards a greater light,  
Their leader and queen over their hearts and souls,  
One close to their bosoms, yet divine and far.  
Admiring and amazed they saw her stride  
Attempting with a godlike rush and leap  
Heights for their human stature too remote  
Or with a slow great many-sided toil  
Pushing towards aims they hardly could conceive;  
Yet forced to be the satellites of her sun  
They moved unable to forego her light,  
Desiring they clutched at her with outstretched hands  
Or followed stumbling in the paths she made.  
Or longing with their self of life and flesh  
They clung to her for heart's nourishment and support:  
The rest they could not see in visible light;  
Vaguely they bore her inner mightiness.

(Sri Aurobindo, *Savitri* Book IV Canto II)

## The Mother's Final Arrival at Pondicherry

24<sup>th</sup> April 1920



**One of the ships of Messageries Maritimes in which  
the Mother travelled from Colombo to Pondicherry**

I was on the boat, at sea, not expecting anything - I was of course occupied with the inner life, but I was living physically on the boat - when all of a sudden, unexpectedly, about ten nautical miles from Pondicherry, the quality of the atmosphere, of the air, changed so much that I knew I was entering the aura of Sri Aurobindo. It was a physical experience and I guarantee that whoever has a sufficiently awakened consciousness can feel the same thing.

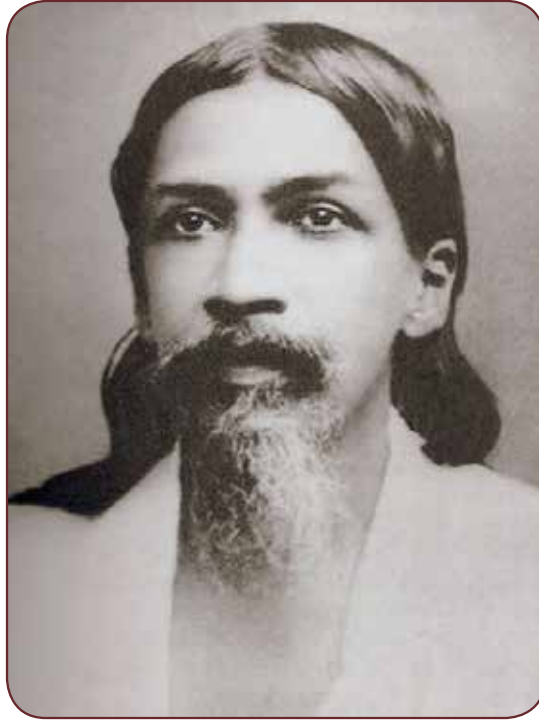
*The Mother*

### **The Mother's Second Meeting with Sri Aurobindo**

But this was merely the beginning of my vision. Only after a series of experiences—a ten months' sojourn in Pondicherry, five years of separation, then the return to Pondicherry and the meeting in the same house and in the same way—did the end of the vision occur.... I was standing just beside him. My head wasn't exactly on his shoulder, but where his shoulder was (I don't know how to explain it—physically there was hardly any contact). We were standing side by side like that, gazing out through the open window, and then together, at exactly the same moment, we felt, 'Now the Realisation will be accomplished.' That the seal was set and the Realisation would be accomplished. I felt the Thing descending massively within me, with the same certainty I had felt in my vision. From that moment on there was nothing to say—no words, nothing. We knew it was That.

*(Mother's Agenda 2: 406-407)*





**The Sadhana and the work were waiting for the Mother's coming.**

*Sri Aurobindo*

### AFTER 1920

When Mother came back from Japan, she began to work with Sri Aurobindo. By that time, Sri Aurobindo had brought down the supramental light into the mental world and was trying to transform the Mind. In Mother's words:

“When I returned from Japan and we began to work together, Sri Aurobindo had already brought the supramental light into the mental world and was trying to transform the Mind. ‘It's strange,’ he said to me, ‘it's an endless work! Nothing seems to get done— everything is done and then constantly has to be done all over again.’ Then I gave him my personal impression, which went back to the old days with Theon: ‘It will be like that until we touch bottom.’ So instead of continuing to work in the Mind, both of us (I was the one who went through the experience... how to put it?... practically, objectively; he experienced it only in his consciousness, not in the body—but my body has always participated), both of us descended almost immediately (it was done in a day or two) from the Mind into the Vital, and so on quite rapidly, leaving the Mind as it was, fully in the light but not permanently transformed.”

*(Kireet Joshi, Sri Aurobindo and the Mother: 86-87)*

## Towards “creating a little world”: the Ashram

At the beginning of my present earthly existence I came into contact with many people who said that they had a great inner aspiration, an urge towards something deeper and truer, but that they were tied down, subjected, slaves to that brutal necessity of earning their living, and that this weighed them down so much, took up so much of their time and energy that they could not engage in any other activity, inner or outer. I heard this very often, I saw many poor people—I don't mean poor from the monetary point of view, but poor because they felt imprisoned in a material necessity, narrow and deadening.

I was very young at that time, and I always used to tell myself that if ever I could do it, I would try to create a little world—oh! quite a small one, but still... a small world where people would be able to live without having to be preoccupied with food and lodging and clothing and the imperative necessities of life, so as to see whether all the energies freed by this certainty of a secure material living would turn spontaneously towards the divine life and the inner realisation.

The Mother



## Levels of Mother's contact with the Disciples\*

*George Van Vrekham*

'When someone is accepted, the Mother sends out something of herself to him and this is with him wherever he goes and is always in connection with her being here,' wrote Sri Aurobindo. The Mother herself said: 'With those whom I have accepted as disciples, to whom I have said "yes," there is more than a tie, there is an emanation of me. This emanation warns me whenever it is necessary and tells me what is happening. Indeed I receive intimations constantly, but all are not recorded in my active memory, I would be flooded; the physical consciousness acts like a filter. Things are recorded in a subtle plane, they are there in a latent state, something like a piece of music that is recorded without being played. When I need to know with my physical consciousness, I make the contact with the subtle physical plane and the disc begins to turn. Then I see how things are, their development in time, the actual result.'

What is an emanation of the Mother? Sri Aurobindo explained: 'The Emanation is not a deputy, but the Mother herself. She is not bound to her body, but can put herself out (emanate) in any way she likes. What emanates suits itself to the nature of the personal relation she has with the Sadhak which is different with each, but that does not prevent it from being herself. Its presence with the Sadhak is not dependent on his consciousness of it. If everything were dependent on the surface consciousness of the Sadhak, there would be no possibility of the divine action anywhere; the human worm would remain the human worm and the human ass the human ass, for ever and ever. For if the Divine could not be there behind the veil, how would either ever become conscious of anything but their wormhood and asshood even throughout the ages?' This is obviously a quotation from his correspondence with Nirodbaran.

What one might call a second, more intimate level of the contact of the Mother with the disciples was her 'self-identification' with them. As we know, 'identification' was held by Sri Aurobindo and the Mother to be the only possible way to real knowledge, as all other knowledge is ultimately based on sense data, which are unreliable, and on the mind, which cannot grasp a whole. 'All [real] knowledge is knowledge by identification. That is, one must become that which one wants to know,' said the Mother.

Would a still closer contact be possible, a third level? The answer seems to be in the affirmative, for the Mother said about the first disciples: 'They were held as though in an egg-shell in my consciousness, so close, you know, that I could direct all their movements, both inner and outer, all the time. Everything was under complete control at every moment, night and day... It was altogether true that I did the sadhana for them all the time!' Not only was she permanently present with them by means of an emanation of her, not only did she know everything that was going on in them by identification: she carried their inner personality literally within her and did their sadhana, which was new and difficult for them.

We find this confirmed by Sri Aurobindo: 'The Mother by the very nature of her work had to identify herself with the Sadhaks, to support all their difficulties, to receive into herself all the poison in their nature, to take up besides all the difficulties of the universal Earth-Nature, including the possibility of death and disease in order to fight them out. If she had not done that, not a single Sadhak would have been able to practise this Yoga. The Divine has to put on humanity in order that the human being may rise to the Divine. It is a

simple truth, but nobody in the Ashram seems to be able to understand that the Divine can do that and yet remain different from them — can still remain the Divine.' In another letter he wrote: 'The Mother does the sadhana in each sadhak — only it is conditioned by their zeal and receptivity.'

This intimate nearness of the sadhaks with the Mother resulted in the Mother receiving all their calls for spiritual and occult help and assistance, for the sadhaks had been advised to live as if she was always present with them — which she was indeed — and to invoke her presence in case of any difficulty. Often such calls stopped the Mother in the middle of a sentence or a gesture, and this kind of work, together with her activities 'elsewhere,' kept her busy day and night. Sri Aurobindo had to answer several questions on this subject. One of his answers was: 'All knowledge is available in her universal self, but she brings forward only what is needed to be brought forward so that the working is done... Mother can see what people are doing by images received by her in the subtle state which corresponds to sleep or concentration or by images or intimations received in the ordinary state; but much even of what comes to her automatically like that is unnecessary, and to be always receiving everything would be intolerably troublesome as it would keep the consciousness occupied with a million trivialities; so that does not happen. What is more important is to know their inner condition and it is this chiefly which comes to her.'

Still, if so desired, she could play back 'the disque,' the recording in her universal consciousness, and know the facts which were relevant to be known, even if trivial. 'You don't expect her mind to be a factual encyclopaedia of all that is happening on all the planes and in all the universes? Or even on this earth, e.g. what Lloyd George had for dinner yesterday?' asked Sri Aurobindo. 'Questions of consciousness, of course, she always knows even with her outmost physical mind. Material facts she can know but is not bound to do it. What would be true to say, is that she can know if she concentrates or if her attention is called to it and she decides to know. I often know from her what has happened before it is reported by anyone. But she does not care to do that on a general scale.'

The Mother once said with a smile that time after time sadhaks who wanted to hide something from her came to her in the subtle physical telling her themselves what they were not going to tell her! And she spoke the following words, so limpid in their simplicity: 'Do not try to appear virtuous. See how much you are united, one, with everything that is anti-divine. Take your share of the burden, accept to be impure and false, and thus you will be able to take up the Shadow and offer it. And in the measure that you are capable of taking it and offering it, in that measure things will change.'

Her intimate identity with the disciples also meant that she had to swallow all their 'human, all too human' reactions. Certainly, the real sadhaks were souls who had descended to participate in the Work and were impelled or called to the place of the participation, 'the place of the Realization.' But they were also very human. Wasn't it the humanity in them that had to be transformed — something that had become possible after Sri Aurobindo and the Mother had transformed their own humanity? Sri Aurobindo wrote pertinently to Nirodbaran: 'I have borne every attack which human beings have borne, otherwise I would be unable to assure anybody "This too can be conquered." At least I would have no right to say so.' And: 'You write as if I never had any doubt or any difficulty I have had worse than any human mind can think of. It is not because I have ignored difficulties, but because I have

seen them more clearly, experienced them on a larger scale than anyone living now or before me that, having faced and measured them, I am sure of the results of my work.' The same went for the Mother.

Now she had to receive all the dark impulses of humanity in the sadhaks she was helping to change — and through them of the hostile forces that, threatened in their existence, used the sadhaks to attack her. You must have practised a yogic discipline to know how, as soon as you take it up, everything contrary and adverse to it in yourself and around you will lift its head. The powers that rule the world do not like being questioned, contradicted or threatened; and as they are vicious by nature, their response is always inimical, often crushingly so. Whoever wants to do a yoga of transformation has to take up his cross, in a very real sense. The Mother was bearing the crosses, voluntarily, of all those who followed in her and Sri Aurobindo's footsteps and whom she had taken inside her consciousness.

We have no direct report of the difficulties in the sadhaks and sadhikas the Mother had to face. They were something confidential between her and her children — and she had known very well what was awaiting her when she took up the burden of the task. But sometimes we find an indirect glimpse of what was like a constant turmoil under an ostensibly placid surface. 'There are Sadhaks who at every step revolt, oppose the Mother, contradict her will, criticize her decisions,' wrote Sri Aurobindo; and in another letter: 'I have seen with what constant leniency, tolerant patience and kindness she has met the huge mass of indiscipline, disobedience, self-assertion, revolt that has surrounded her.' (Sri Aurobindo was not given to hyperbole.) And he wrote about 'the outward-mindedness and physical-mindedness that dominates the atmosphere.'

One of the problems that cropped up on many occasions was that of the physical nearness to the Mother. There were people whom she saw more often than others because of material necessity or for other reasons. Sri Aurobindo had to intervene on numerous occasions.

'The Sadhaks always imagine in their ignorance that when the Mother sees more of one person than of another, it is because of personal preference and that she is giving more love and help to that person. That is altogether a mistake. Physical closeness and contact can be a severe ordeal for the Sadhak; it may raise the vital demands, claims, jealousies, etc., to a high pitch; it may, on the other hand, leave him satisfied with an outer relation without making any serious effort for the inner union; or it becomes for him something mechanical, because ordinary and familiar, and for an inner purpose quite ineffective — these things are not only possible but have happened in many cases. The Mother knows that and her arrangements in this matter are therefore dictated by quite other reasons than those which are attributed to her.'

Sometimes Sri Aurobindo was forced to put matters bluntly: 'Your physical mind cannot understand what the Mother does, its values and standards and ideas are not hers.' And: 'If people want to understand why the Mother does things, let them get into the same inner consciousness from which she sees and acts.' Or: 'The Mother does not act by the mind, so to judge her action with the mind is futile.'

**\*Title of the article is given by the editors.**

(An excerpt from *The Mother: The Story of Her Life* by George Van Vrekham: 252-253)

[https://www.aurobindo.ru/workings/other/van\\_vrekhem-mother.htm#10](https://www.aurobindo.ru/workings/other/van_vrekhem-mother.htm#10)

## Meeramba - The Mother's Universal Aspect

Deepshikha Reddy

*(Transcription of a talk given at SACAR in February 2020)*

You are all aware that we at SACAR are organising talks to celebrate the Mother's birth anniversary, 21st February, 2020. It has been organized to capture the three phases of the Mother's life: a) Mirra, her individual life and work from her birth to her coming to Pondicherry in 1920 b) Meeramba, her universal aspect and work from 1920 to 1973 c) Meermabika, her Avataric work. Yesterday we had a very beautiful description of her mission and journey through life. Her present life is but a continuation of the work that she had started in her previous births. So we were given a glimpse of some of her previous births as queens or a revolutionary or a commoner—preparing, in each life, for the new consciousness that she was to bring in the present Avataric birth.

The highlights of yesterday's talk were: the reason of her taking birth in Paris and the meaning of the four stages of her life. The Mother, originally known as Mirra Alfassa, was born in Paris. Now why was she born in France? Why not in any other country?

That is because the main mission of the Mother and Sri Aurobindo was to bring down the supramental consciousness upon the earth. For any new creation or manifestation one needs a kind of a laboratory to work out the main principles. France, as the Mother explained, represents a clear and precise mind with refinement of thought and taste. Therefore it was more open to receive the higher consciousness –and her birth and stay for 22 years was to prepare the mind of France to receive the higher consciousness that she had intended to bring upon earth.

Then she went to Japan which represented beauty in the higher aesthetic vital plane. Living in Japan for four years she established the new light on the vital level. Now, after the mind and the vital she had to work on the physical level - bringing down this new light in the body. So, as Nolini da described beautifully in one of his articles, she chose India as her ultimate work-place for bringing down the new consciousness on the earth because India is already prepared in her physical consciousness by the intense tapasya of the great many yogis and saints and sages, avatars and partial avatars all through its history. On the occult and spiritual level, India was the country, its very earth was made ready for her to work and collaborate with Sri Aurobindo who was born to do the same work.

Today, I will share with you the second aspect of her life: the universal aspect. How the universal Mother is seen in her four aspects in the building of Sri Aurobindo Ashram and even Auroville towards the later part of her life. I am going to highlight two of her major personalities as she manifested from the year 1926, when Sri Aurobindo withdrew to the background for his tapasya after establishing the Mother as the centre of the Ashram's life and growth.

To speak about her and her ways is impossible as our human minds are incapable of understanding her ways. Avatars manifest to establish a new consciousness and it is way

beyond our ken of comprehension. They come for certain mission on the earth, a mission that becomes clear to human thought only centuries after they have left their bodies. Therefore, we mortals cannot understand them but those of the sadhaks who have seen them in the physical and have even lived part of their life in the aura of the Mother and Sri Aurobindo could get a glimpse of their grace and love for them. Hence, I am going to narrate to you glimpses of her acts of grace and love through anecdotes gathered from some authentic sources and some through personal experiences. Anecdotes touch us deep and go straight to our heart, for they avoid any high philosophical jargon or psychological terms! I suppose most people are more enamoured by Bhagavatam than the Bhagavat Gita!

She built this wonderful Ashram brick by brick so to say from 1926 onward till her late years. However, in the 20s there were very few people here in the Ashram. In the 30's more sadhaks joined but it was since the beginning of the World War II that quite a few families started arriving in the Ashram for shelter and the number of devotees started increasing. The Mother shaped the Ashram organically, as it is said. That is, according to everyone's need and requirements of the community. The older sadhaks used to say that left to Sri Aurobindo the Ashram would have been one like any other Indian Ashram— very austere and stoic life with very spiritual stipulations. But Mother was the Mother of all and Ashram grew most organically, departments, houses, gardens, play fields and farms for producing food to become self-sufficient. She took into consideration the need of the individual both inner and outer. She guided each sadhak in their individual Sadhana as well. She gave them the full liberty with utmost love to flourish and bloom under her loving guidance.

It is important to bring to your notice that in the beginning when the Mother came to settle here permanently, in 1920, exactly a hundred years ago, people did not take her so kindly as she was a foreigner. Everyone at that time had come here for Sri Aurobindo. They did not want to accept her as their Guru or as the Mother. It is then perhaps that Sri Aurobindo had to write letters on the Mother explaining as to who really is this Mother— neither an Indian nor Westerner but she is the supreme Shakti, the eternal Force and Power of the Divine without whom nothing can move in the universe. That is how he established the Mother somewhat like one establishes a deity in a temple – what we call *prana-pratishtha*: the priest chants mantras and invokes life and breath into the idol. One day, when Sri Aurobindo had uttered the name “Mother”— the day and the time forgotten in the annals of history—he like a purohit must have installed the supreme Mother in our midst.

One of the major emphasis that is given in this little book, the *Beeja Mantra of Integral Yoga*, is that Integral Yoga cannot be done without the help, grace and support of the Mother. Secondly, an absolute and total surrender is required if one aspires for her grace. We have read much about these aspects but it is only in practice, I suppose, that we experience the truth of these basic tenets of yoga.

I had joined the Ashram in 1969, exactly fifty years ago. The Mother used to admit each person then after examining in her own way. However, I was young and did not understand anything at all about yoga. I had read only one book *Basis of Yoga*, a very difficult book that I

heard every incoming sadhak had to read in the early days. Not that I understood much but I liked the book.

One day I asked an elderly gentleman, an old sadhak here, about the early days because he joined the Ashram in 1930's. I asked him, "What is the meaning of sadhana and if he got any guidance from Sri Aurobindo about it." He said that Sri Aurobindo had told him, rather wrote to him to do nothing – only to keep himself open and make space within himself for the Mother to work. I felt absolutely baffled and dumb as I just could not understand what he meant. I was proud that I was quite educated from Delhi University, and had just done away with my MPhil scholarship as I became an Ashramite! And yet here I was pretty nonplussed by what he said about sadhana. I just felt so inadequate in front of an elderly person speaking to me in Hindi! I was pretty much disturbed and felt ashamed.

Seeing my distressed condition with a blank face he explained further that he was told to surrender and offer all to the Mother. Still seeing my resistance, he lovingly said that making space for the Mother means giving space to her. We are always so full with ourselves, our thoughts, our opinions, our looks, our judgements, our preferences, that we have no space for the Divine. Sri Aurobindo meant that we have to make an intimate contact with the Mother – by intimacy, by thinking and remembering someone we love – then we like to do everything as the other person wants — that is what is surrender. Then I asked "What is offering then ?". Then he said, " Remembering the one we love and doing all for her is offering. It is a simultaneous action – not separated from the other."

However, after this loving explanation I certainly understood that she is the pivot of our yoga. That uncle also told me to tag along with the Mother at all times. Not that it was ever that easy to tag along with her or to understand her because we saw her very often, we could write to her whenever we needed to ask her for anything... we did not take her that seriously. She had a tremendous magnetic pull, still most of us did not know who she really was. She was our Mother, our Goddess, our most intimate friend and guide –just that.

My inner faith about the Mother got confirmed when I read the book *The Mother*. Sri Aurobindo describes the four powers and personalities of the Mother. These are Maheshwari, Mahakali, Mahalakshmi and Mahasaraswati. This is the first time the Mother, the Supreme Aditi has manifested with these four powers of her for her work on the earth. Here while building the Ashram it is interesting to see how she used these powers of hers to manifest the needed virtues or qualities of beauty, of perfection. Mostly we see her in the Mahalakshmi and Mahasaraswati aspects. It is difficult to separate the two aspects in her works because her acts were steeped in sweetness and love. Yet, a few incidents and events show her two personalities mentioned before.

One cannot imagine the amount of concentrated energy and consciousness both Sri Aurobindo and the Mother had poured into the building of Golconde. The meticulous care and guidance in detail surely are perfect aspects of Mahasaraswati who represents perfection in works. We can see the same consciousness of perfection in works in all her developments of the departments of the Ashram. Let's not forget the most wonderful



gardens from where flowers come daily for the Samadhi and even to individual houses of the Ashram. The gardens were first developed in the Lake estate property of the Ashram I hear. The whole place is steeped with the Mother's tender care and consciousness. The whole Ashram, in fact, is the loving cradle that she herself built to establish a centre of new consciousness. We are all so fortunate to be embraced by her Grace and Light whether we deserve it or not.

Again, her aspect of Mahasaraswati comes forth very evidently in the following simple but significant episodes. In 1972, the Ashram Press, very proudly presented to the Mother the centenary volumes of Sri Aurobindo. She opened a page at random and straight pointed out a mistake saying that, "I want work to be perfect". In the early years the Mother used to visit disciple's rooms sometimes. Quite naturally the rooms were kept very neat and well-organized for her visit. The Mother at times went straight to a drawer or some hidden area or lift up the corner of the carpet or the mat and find them messy and unclean. Everyone would feel so embarrassed. But she said that particularly those areas in the room called her the moment she entered. She did not go there to embarrass anyone. We know that she knows all, and she can see everything and said that those dark corners in the rooms called out to her. Therefore, Sri Aurobindo has told us not to do anything that we cannot do in her presence. Half of our problems would never arise if we could follow this advice.

Just like those dark areas, the difficult and resistant parts within us also call her for her help to purify us. She used to say that cleanliness, discipline, perfection, detail order and beauty should become a part of our life. This is our Yoga that embraces all of these.

When we were very young in our teens or even in our twenties, we never knew all this. We were here only because we got terribly attracted by her. Her presence and care got revealed to me as I went along in life. More and more I started feeling that She was always there for us. I remember an incident. I was then working in the kitchen of Corner House. One fine morning while cooking mutton I made a terrible blunder. I put in the pot all the tomatoes while frying the mutton which had not yet become tender. As you all know, tomatoes are supposed to be added only after the mutton becomes tender after frying with the masalas. You may be surprised as to why I was cooking mutton for the students. For the students kitchen, non-veg was allowed by the Mother as she said they had come primarily to study and that they had not consciously taken a decision to do yoga. But in the dining room no onion or garlic or non-veg was allowed as it was the common dining for all the Ashramites. However, I was cooking for about three hundred students and the mutton had to be fully ready by 11:30 a.m. — the lunch time. I got so nervous that I ran to the Samadhi with my apron on and just placed my head on the Samadhi telling the Mother to remedy the blunder. She must have heard my helpless prayer for when I went back I found that the meat was well cooked and it was all ready on time for the lunch. That was our faith in her that she was always there for us, come what may.

I shall narrate another such incident in my life which built my faith and trust in the Mother. When she sent me to the newly founded Auroville School in 1971 as a teacher, I

came across many snakes in that area of the school and our residential huts. It was quite natural that before the Auroville huts were built many snakes, scorpions etc. had been living there peacefully and they were disturbed. We were managing with this menace but one day, to our great relief we heard that Nagraj – king of snakes – had met the Mother and said that none of her children will be bitten by any snake. I cannot produce now any authentic letter of contract but that is what we had heard in those days and it was enough to alley our fears. Recently, I came to know that in one of the Agendas there is an account of the Mother's meeting with Nagraj but what exactly was the conversation between them I do not know. Whatever may have been the truth, but what we heard was very reassuring and we were all very happy. I have had a cobra and a viper in my room of 10x10 feet, then a deadly krait in a tiny children's class and but on the whole there was never one single casualty as much as I know of my eight years stay at Auroville.

A similar event impacted my faith in her and it also showed me how much love and care she poured in the building of Auroville. This is indeed her aspect of Mahasaraswati. Let me narrate the incident now. In the early years of Auroville we used to have a lot of water scarcity. Auroville was just being built – construction work, school building work, children and elders in that hot and humid region without any trees — was not a very easy time for all of us. The only saving grace was that we were all very young and spirited. Mostly there were Westerners. We were a very few Indians along with the local Tamil villagers, few of whom had joined Auroville.

Then one day the Mother said that there is a Ganesha statue hidden among the bushes which needs to be brought out and propitiated by daily worship. He could help us get water sources for the project of Auroville. Of course a temple was discovered and Kusumben was appointed by the Mother to perform the daily puja. Again I had only heard about it and fully believed it as we were witness to the changes coming up there. Auroville has become a wonderful green sanctuary changing the weather and ambiance of the whole bio-region. Let me repeat that I did not read anywhere about this incident of Ganesha giving us water. But again even such a story deepened our love for the Mahasaraswati aspect of the Mother, one who loved and cared for her children on all levels.

The Mahalakshmi took care not only of Aurovilians but also of gods! There are many interesting incidents noted by Himmat Singkaji in his book. The following one is well-known that we heard. Once, it seems, Ganesha went to the Mother in a very pensive mood and very disturbed. He was walking up and down in front of the Mother in her room. When asked the reason, he said that his devotees in the Ganesh temple, near the Ashram, could not take a full round of 'Pradakshina' around the sanctum sanatorium because a portion of an Ashram house obstructed that space. If the Mother got that wall removed, then his devotees could freely go round the idol! The Mother assured him that she will take care of the problem right away and in gratitude he promised that he will see the Ashram has no financial difficulty in its running. If you visit the Ganesh temple, close to the Ashram, you will see a plate on the wall acknowledging the Mother's kind gesture. Ganesha almost feels like a family member when you read the accounts of their dealings and conversations. Indeed, the Gods used to

feel free with the Mother because Sri Aurobindo wrote that the Mother was the mother of all Gods.

I have read many stories told by the Mother herself and recorded in her own Collected Works or written by her devotees about many interesting instances. Another incident that throws light on the aspect of Maheshwari is the following. As some of you may know, the Mother had accepted the request of some Bengali disciples who wanted a special darshan on the Puja days, as observed in West Bengal. On one such a Puja day, one lady saw Durga in the Mother. She narrated her experience to Madhav Pandit who reported it to the Mother when he went to her the next day. The Mother seems to have replied that she then understood why Durga had come to her on that day because normally the Goddess visited her one day before the Puja day. It must have been because of the ardent devotion and prayer of the disciple!!

Like this I know a few more incidents of people seeing different gods in their dream-visions. The Mother had confirmed that all these gods had come down upon the earth to help her in her work. I have read their correspondence with the Mother.

In those early years Mother used to give Darshan or meet people quite a few times in the day from morning to evening. Once a young lady, while waiting for the Mother with her flower-plate, got bored and restless and returned to her room. Later the Mother commented that it was a pity that the lady could not wait for her even when the Gods and Goddesses have to perform tapasya in order to have even a glimpse of her. This incident is recorded in Pritidi's book *The Eternal Moment*. Looking at it seriously, we realize that we have absolutely no capacity at all to know the ways of the Divine. We are mere ignorant humans, living by her Grace.

Anyway, all these stories I told you were only to highlight her divine aspects and essential qualities. Here is a sentence from Sri Aurobindo which summarises the essential meaning of all these stories that I have been telling you :

To walk through life armored against all fear, peril and disaster, only two things are needed, two that always go together – the Grace of the Divine Mother and on your side an inner state made up of faith, sincerity and surrender. (*The Mother*)

It is in the same book, in chapter six, that Sri Aurobindo describes the four personalities of the Mother. It was indeed very difficult for some new disciples to accept the truth of his description. So, once a devotee asked the Mother whether all that Sri Aurobindo had written was true. The Mother answered affirmatively. Then he requested her to show these aspects. I wonder what must have been the tremendous aspiration and tapasya of this devotee that one after the other she unveiled all her four Aspects and showed her inner forms. We read of a similar experience in Pritidi's book, *The Eternal Moment*, where standing in the Playground itself the Mother revealed all her four Personalities of Maheshawari, Mahakali, Mahalakshmi and Mahasaraswati. I know my father-in-law, Madhusudan Reddy, a staunch devotee, who was also given the great darshan of the four personalities of the Mother. Luckily for us he recorded it in his memoirs.

Spirituality is nothing but faith, sincerity and surrender. All our devotion is composed of only these three virtues. It is a matter of growing a conscious and constant contact with our guru or *ishtadevata* or the master or the mother whom we worship. If we can develop these spiritual qualities then our daily life can be in right balance and harmony; one does not have to go to the Himalayas or join any Ashram. One can live anywhere and feel the Presence of the divine.

Talking of the Himalayas, I remember another incident. Once the Mother was distributing Darshan messages to the devotees. Suddenly, it was noticed that she was shivering all over. When she came out of it, when asked, she said that she had gone to a yogi in the Himalayas as he called her for help and it was very cold out there. May be such incidents are not all recorded but have been told from person to person. What it all implies is that the Mother could work simultaneously on different levels, from the gross to the subtle where distance does not matter.

As we have seen through all these anecdotes, the Mother built this Ashram as a cradle of the new world that she wanted to manifest on this earth. While building this she brought forth her utmost sweetness and love, her aspect of Mahalakshmi. About this power Sri Aurobindo wrote: "For, she throws the spell of the intoxicating sweetness of the Divine, to be close to her is a profound happiness and to feel her within the heart is to make existence a rapture and a marvel". (*The Mother*) Her sweetness was unbounded. In fact, what she truly gave us, to all her children and disciples through her gaze and touch, was the gift of the soul. She has salvaged all our souls, she has hastened our soul's journey, unlocking and quickening its pace. About this she herself has said "Whoever gets my touch, whoever has a second of true aspiration, true love for me, he is finished for this life, for all life. He is bound to me. I have put a golden chain around his neck, his heart, his body and he is bound eternally to me." This is the eternal gift we got from her whether we deserved it or not. She is the giver without any demand or condition. If we turn to her we are filled with her light and love and are rewarded with the capacity to recognise our soul for which the yogis had to do tapasya for lives together.

She is sitting there in our hearts and if we can be a little open and sincere we can feel her guidance and understand the many subtle ways of her guidance. One such day in our life seems to be our own birthday. She used to give a lot of importance to our birthdays as on that day our soul is in the forefront and very receptive. If we can be open, we can do wonders on that day. That is why we were allowed to go to her on our birthday. A very significant episode comes to my mind in this regard. Once a blind disciple went to the Mother on his birthday. Now, that gentleman lamented that he could not see the Mother. She then consoled him saying that it did not matter if he could not see her, what matters is that she could see him!! Our outer sight is highly limited. She was opening our inner eyes so that we could feel her within us.

Our Integral Yoga lays great importance on Karma, working for the Divine as an offering. Though there is a fine balance of all the other paths, a simple mind understands

that dedicated work for the Mother is the basis of our Yoga. Sitting for meditation for hours on end is not our way of sadhana. Meditation inevitably has to be a stage in sadhana but it is not central to it. And of this stress on work, the Mother herself was an inspiration. It brought forth her aspect of Mahasaraswati. On a day to basis, she herself looked into the management of the Ashram in all its aspects. At the same time she would attend to the daily problems of the disciples and workers as well as give intimate spiritual guidance to all. Along with these works, she also combatted the adverse forces, looked into problems of visitors from the outside. As if it was not enough, she had to respond to endless mails from all over the world! There were days when she hardly slept at all, recorded Champaklalji.

Imagine at the age of 90, she gave the plan, aim, principles and all other details of the new venture of Auroville. The conception of Auroville is purely Divine, manifesting through her. We saw how tirelessly in the last five years of her life, she went into the details of building Auroville; how she guided each and every issue of Aurovilians, be it big or small. She did focus on Matrimandir but equally guided meticulously in the making of a baby swimming pool in the kindergarten. She started the most novel and futuristic concept of Pour Tous Store, dealt with the health issues and the hospitals at Auroville. It was a continuous amazement to see her work in her 90s with such a frail and light body!

You might have noted that we have not spoken of her Mahakali aspect at all. She is, as describes Sri Aurobindo: "She cannot bear any negligence, sloth or indifference in the divine work. She is a great divine warrior, but she does not destroy out of hatred but out of great love and compassion. She is swift and most effective." (*The Mother*) We have hardly seen her in this aspect amongst us except sometimes while removing certain evil or very negative force from someone. This force is more used for humanity to grow out of its inertia. The terrible upheaval and churning that we are facing in modern times, the violence, the corruption, the breakdown of all the cherished traditions and values, breaking of all the old moulds, death of religion, an unceasing search for the new and creative challenges – are the works of the Mahakali aspect of the Mother. The world is in turmoil only to realise its true aim.

The last aspect of the Mother, that of Maheshwari, who is rather distant and opens up to the Supramental infinities and cosmic vastness, is almost impossible for us to understand. All that I know is that she leads each one of us according to our aspiration and handles the different elements of our nature with a subtle pressure so that we can move forward.

So briefly these are her four aspects and personalities. Out of her infinite compassion she has consented to come down amongst us, writes Sri Aurobindo, and lift us up from this deep ignorance and falsehood in which we are today. The only method of transformation that she uses is infinite, unbounding love. She has made the path of yoga very simple and straight. All we need to do is to be her simple children fully surrendered to her in all trust and faith. That is all. Nothing else is needed. Let us try only one thing – to love her from our hearts and to remember her at all times and be grateful to her for all that happens to us.

## How I came to the lotus feet of the Mother...

Monica Gulati

One thing of which I am certain is the state of consciousness I was living in, especially from the time I got married. I married the person who I loved and deeply connected with from the first day itself. But Indian marriages come with a bonus of relatives, the immediate family and the so called responsibilities associated with Indian daughter in law.

Somehow I soon began internalising the thoughts of everyone around me. What others may be thinking of me, what would that mean, what is the implication for future, what is the image they have about me, why did one say that, why did one did not say that, what was the need of this, why was that required, it could have been said in a different way, why this, why that? Etc. etc. I did not even realise that I had started to live in the mind of people around me. I was not in my body. My body was abandoned. And my mind was cluttered with thoughts from everywhere. There was no stillness present in the mind, apart from some temporary miniscule durations.

If I look back at my state of consciousness back then, I can see that there was nothing Higher in my life that I had occupied myself with. No wonder that I was full of rubbish from everywhere. I hadn't begun consciously on a path that I can call spiritual or a path of sincerity.

So, in the year 2014, after delivering my second child, Anand, within a few months I was diagnosed with Cancer of the Urinary Bladder. The symptoms had been there, which I had been ignoring for a long time, until a time came that they could not be ignored anymore. When I got an ultrasound done, the Doctor observed some growths in my bladder, which did not look very nice.

Pretty soon, a surer diagnosis befell upon me, Bladder Cancer. Time stopped, all the happenings around did not matter, just this mattered. I think, it seemed that was the first time I got a taste of being with myself, being self-absorbed. As to attend to this emergent issue, all my consciousness was now suddenly bundled up, which usually remained scattered all over, in thoughts, people, situations, past, future, planning etc.

There was a knowing from within that this has been created by the concoction of my own emotions, and it has something to tell me. I don't know how that strong knowing came into being, but it was there throughout. An intense aspiration to resolve and decode cancer arose from within. I did not know of this word 'aspiration' back then, but now if I look back, it seems to have been that only, fuelling my intensity to decode and seek help in unmasking what my life wanted to tell me.

Responding to my aspiration, grace gave me all the possible help, in terms of family and mentors. With the help of a therapist, I began taking sessions in order to get in touch with my inner self, and what it was trying to tell me through cancer. I got to know how much anger was suppressed within me, in oblivion. I started looking at my life, my thoughts, my body, my being, more closely, more intimately, with sincerity, attention and honesty. It was as if, now I had to, there was no escaping this. I had to become aware of my shadows and own them like my kids, without judging them for who they are according to social conventions and definitions. Jealousy, hatred, anger, anxiety, restlessness and their seeming opposites were present in me, all at once. The beauty was that I did not need to hide from them, or save

myself from them, or ignore or neglect them anymore. It had to be a choiceless acceptance of all of them together.

Something in me felt whole, complete, after I recognised and validated my shadows. The fear of them being in me, went away. Through these sessions and experiences, I felt a strong presence, as if trying to come forward, at the heart centre. Something told me, strongly, "This is your home. You just need to be here, no matter what is going on." I don't know how this certitude came about? But I followed the dictates, I could not ignore them. It was a point of no return for me. As if something had been transformed irreversibly in me.

While all this was going on, in the year 2016, I got my elder one, Chinmay admitted to Lavenir pre-school run by The Gnostic Centre, Delhi. Until now, I had no idea about Sri Aurobindo and the Mother. I just knew that this was alternative, holistic education, which is what I wished for my children.

While the kids were in the school, I began visiting the library at the Centre, and slowly started picking up interest and fondness for the Mother's words. In the course of 2-3 years, I did two courses on knowing one's own self from the Centre. There, through the texts and readings I got to know of the word 'Psychic Being.' Something in me deeply knew that it was the psychic that I felt at the heart centre.

The beauty that I got to know through the readings was, the game had just begun. As if all until now was just a dress rehearsal for the life to begin. Slowly the intensity of the faith increased organically, no one asked me to do that, it just happened effortlessly, naturally.

I began to get in touch with and initiate the process of discovery of, the parts of my being through the talks and texts of the Mother and then slowly started sliding towards Sri Aurobindo as well. I was amazed at how much work was waiting for me. I felt as if there is no end to this huge path of discovery that I could fathom. That made life very interesting for me. Each moment, each day is a surprise, is pregnant with the potential of revealing something new, resolving the knots within me, of which I am even not aware of.

The book *Integral Healing* - a compilation of the words of the Mother and Sri Aurobindo on health and healing, was something that I stumbled upon and resonated deeply with; its words struck a chord with my heart, owing to my own journey with cancer. If not for cancer, the book would have just been an intellectual burden on my head and not a lived experience.

I feel immense gratitude towards cancer which brought me to Sri Aurobindo and the Mother. I don't know how on earth was I going to move in this direction. Gradually I am feeling more and more connected to their teachings and making them seep into the daily life, utilising them to understand my own contents, many hidden so far, some not so hidden, some getting revealed layer by layer. This process of exploration now is Life itself. All the external happenings just then become a way to deepen the process of this exploration. There is immense joy that I feel connecting with the fellow travelers on this path of self-exploration, so meeting fellow travelers, seekers and having discussions and sharings with them is a major part of my present Life right now. I engage myself in running a few WhatsApp groups for fellow travelers, where we share each other's learnings and queries and discuss Kabir and other mystics there, in relation to our daily lives. There is a Kabir Circle that we run twice a week in our apartments and sing and discuss Kabir's bhajans and couplets, all in relation to our practical daily challenges in life.

It is a journey which has just started and is full of new revelations for me every day.

## Meeting the Divine Mother

Taruna Nagpal

I have been seeking, seeking something for as long as I can remember. I did not know exactly what it was that I was looking for, but there was a constant pain, that I found in myself. Something that kept pricking at me, saying “this cannot be the reason why I was born”. I tried various things, changed three schools, two universities, two countries; switched professions and changed several jobs. Met someone, fell in love, fell out of love but nothing changed.

Then came along my son and since his birth, my accountability from myself increased. It was like, I have to advance, I have to know, it’s even more important now so that I can show him the way. Soon, while looking for a school for him, I discovered Shikshantar, a school based on the Mother’s teachings. I had not known the Mother before; I had just heard the name of Sri Aurobindo and that’s about it. This was me, less than three years back.

Then one day, a close friend asked me if I would like to pursue a course, she is pursuing from the Gnostic Centre in Delhi called ‘The New Creation of the Self’. After refusing her thrice as nothing in the course structure made clear sense to me, I found myself enrolled in the course. It was then that I was, for the first time, formally introduced to the Mother. The course was good, the material was both intriguing and challenging but it was not until I got stuck, at the topic of the final dissertation, that I actually entered the course fully. Under the guidance of Ameeta Didi, our course facilitator, I read a lot of journals and books and finally found myself much closer to myself than I had ever been. The topic that I stumbled upon was “Lightness of Being ~ A personal guide for living freely”. Once I was finished, I did see that some light and freedom had entered in many parts of my life. I didn’t know it then, but the Mother’s magic had begun.

Things started changing in my life, bit by bit. The aspirations, the offering, the prayers, were now a part of most days. Though not very structured, but somewhere they had become a part of me. I often found myself praying “*Dear Mother, make me a perfect instrument of the divine*” and following it with “*I am ready*”. I did not know what this meant, what was it that I was ready for. But something in my, kept saying this repeatedly to the Universe — *I am ready*.

That is how, the morning of October 4, 2019, a seemingly normal day ended, with prayers, meditation, aspirations and the final I am ready. I was travelling with my family and was in Goa. I was accompanied by my mom, my husband, my 5-year-old, my sister in law, my 3-year-old niece and my brother. My brother Chaitanya had planned the whole trip and forced everyone to join him. We had planned trips together before, but they never worked out, but this time, my brother insisted - I am having a strong sixth sense he said, that this time, we will make it. It was our 3<sup>rd</sup> day in the city, it was a hot day, but he had heard in the weather forecast that it will rain and that got him excited. Like a kid, he was waiting for it to start raining so that we could go out and enjoy the beach. And at last it did, in the last afternoon, it started to rain. He got super excited and asked all of us to head to the beach, which was about 50 meters from our beach-house. The sea was rough, the red flags were all around, marking it as dangerous to enter water. The family was divided here, half of us in knee deep water and half of us, about 80 meters away sitting on a log and watching the waves. I was shuffling back and forth between the two groups. After sitting on that log for some



time, I decide to get back into the water, where my brother and husband were standing. I got up and suddenly I felt myself thrown back with a tremendous force. There was a complete silence, a void and then I found myself in what I can best describe as a small tunnel, and a force was pulling me in an upward direction, away from the beach. It was like a vacuum that was sucking me in. It was really peaceful, all calm and quiet, except I was wondering all along, about what was happening? As I was being pulled, I suddenly heard my son, very close to me, saying, Mumma are you okay, Mumma open your eyes. It was a soft voice that had a lot of fear in it. As soon as I heard the fear in his voice, my upward pull stopped. Then a sensation, a question took over, it was as if I was being asked to decide whether I want to go up or go back down? I did not answer, but I did want to reassure my son that he was alright and there was nothing that he needs to be afraid of. I tried to speak and as soon as the desire to tell him this came to my mind, suddenly I found myself going back down in that tunnel, through the void and I was back in my body. When I opened my eyes, I was lying down on the beach, I found my son, crying besides me and my husband was on top of me, hitting me hard on my face and shouting at me to open my eyes. Apparently, he had been at it for about 4-5 minutes.

As soon as he saw I was conscious, he asked a few bystanders to stay with me and he ran towards the water. I realized I could not move, I did not have control over my body, neck down and I could hear a huge commotion and lots of shouts and cries saying Chetan (my brother's nick name), please get up. Apparently, Chetan was lying unconscious on the beach. Lifeguards were trying to revive him, but there was no success till now.

I could not understand, why everyone was creating a ruckus. It's just happened I thought and of course he will get up. I was then informed by the bystanders who were sitting with me, that there was a lightning strike and the lightening flash had apparently hit my brother and me.

Then finally the Ambulance arrived and my brother and I, were carried towards it. During this time, I started feeling pain in my upper body, that I realized probably meant that sensations and movements were returning, and they did. Once in the ambulance, I was able to touch my brother's leg and I held it and prayed and prayed to the Divine Mother, that please Mother, please wake him up. I was sure he will be revived; if I was sent back, I was given a choice, so would he. It was only obvious, that he will be given a choice to come back too. Meanwhile the ambulance was useless, it really did not have any life support systems and the paramedic on duty was a young girl, who was crying as she could not find a nerve to give an injection to my brother.

After about a 30 minutes ride to the only government hospital that they could take us to, we were taken out from the ambulance. After a short check up and a few injections, my brother was declared dead. Life was officially now over, for my good spirited, kind, big hearted, ever smiling 35-year-old, younger brother, who had a 3-year-old child and a pregnant wife. Did I tell you; it was his wife's birthday that day? My last conversation with him was, him asking me what we should do this evening as he wanted it to be special for her. And I told him, just enjoy this moment, be here now and we will see what to do later.

In the hospital, everything was a bit hazy, it seemed unreal. It was like, I was there in body, I could see what just happened, but my emotions were alright, I felt no pain. It was as if I was inside the picture but was removed from it. Almost like, as if nothing was happening

to me, things were happening around me. I was stuck in time and everything around me was moving too fast. I was in some new state of mind — there was a sense of calmness, oneness and expansion. It was like, something inside me was now wide open, my inner space had expanded, and everything seemed okay. Like there was a reason for everything and the universe is so big, and I should stop trying to reason things in dark with just a small torch, in my hand. I could not see enough, all I could do was to have faith in the process.

Between getting transferred to a different hospital which had a good cardiac monitoring facility, I was able to call my sister from the ambulance. I told her very calmly what had happened and told her to come as we need someone here. My mother and sister-in-law were a mess we had 2 kids and with me in the hospital; we needed more hands on the deck. The word also reached my friend, a devotee of the Mother, who initiated a lot of prayers in various groups that she was a part of.

Meanwhile, I was alone in the government hospital and was left lying around on a stretcher in my wet beach clothes in the Emergency because I had no attendant. After some time, I saw my family come in for their check-ups as apparently lightening had hit everyone in different measures. They were devastated, crying with disbelief at the loss. I saw their pain and the pain of other around me, but nothing stirred inside. I spent the next 24 hours in that ICU, before I was transferred to a private hospital. That night in the ICU was something I would never forget. I had no attendant; my husband was going back and forth between everyone and I was mostly alone. I was mostly at the mercy of other attendants, whenever someone had time, they helped me by moving my stretcher from one place to other as required. When finally, I was in the ICU, I got a sheet to cover myself and the warmth felt good. I was given a pill to eat and since I had no water, the water bottle of the patient next to me was taken and I was asked to take a sip. That patient had TB; I took that sip.

The irony of my life hit me then, the unthinkable had happened, my brother, my little baby is dead. I am in a hospital, drinking water from the bottle of a TB patient, life had never made less sense and yet more sense than it did at that moment. I was being shown that things were happening, just as they are supposed to happen. I, who was often referred to, as Sanitizer Didi, was now being mocked by the universe, in a loving way. Having worked in super-specialty hospital myself in the United States, I had often wondered how people survive in Indian hospitals. I had wondered once, how does one ever leave an Indian government hospital alive? I was given the answer to that question that night. I felt a strong presence of Grace all around me, I realized that then, that it wasn't quality management, excessive hygiene, smart people, that keep people safe, that was running such hospitals. The divine was here, just as much as he was anywhere. The Divine Mother was here, just like she was everywhere. Running things in perfection. I bowed down to that presence.

Around dawn the next day, my sister finally reached the hospital from Delhi. She helped me change out of the sandy, wet clothes. She helped me pee in a bed pan, a pan, shared between all patients of the ward. Grace, it was beautiful. She expected me to break down now that she was there. She had been crying since she had heard the news. Instead, she tells me that I said to her that, whatever has happened is good, it will pull us all together. It will help us walk on the right path and help us remember the reason why we took this birth. I told her to be strong as she has to be the support of everyone, while I was there in the hospital.

I also have more visions of some conversations that took place, while I was not in the

body. Some images of a face-less person with whom I was fighting, telling him that I should be the one who should be called, and my brother should be sent back. And how lovingly he explained to me that, my death would not cause as many ripples as that of my brother. He showed me, just how many lives were linked to my brother, much more than, were linked to me. Just how much opportunity there is for the Grace to work, if its him, it has to be him, he said. It has to be him. I have to be the one to go back and that's the reason why I was born. And back I was.

Having been born as a third daughter in an Indian household, I had always questioned why I was born. What was the need, I was unnecessary in this family, on this earth? I married my friend whom I knew for 12 years, who, I felt, saw me, validated me, but I felt unnecessary there too, as life changes and people have priorities, they move on. But it was after that incidence that I realized why I took this birth. I needed to be here now, I needed to be here not to be a support, but to show that we don't really need a support.

My physical recovery was really fast. I gained back all the motor functions. Even the doctors were surprised to see the turnaround in my reports.

A lot has happened since then. I saw, participated and questioned a lot of traditions, practices and ceremonies. I saw around me, fear, naked pain, resentment, anger and grief. I saw how people act, react and how for everyone, who is not sensitive this is just a story. I saw the vastness inside me, telling me that it's so vast that everything can be contained in it. At any given moment, I could feel extreme emotions and yet there was something inside me that was unmoving, calm and telling me to go live through whatever it was that I needed to go through. It told me that, that I can go and experience anything on the surface now, it won't matter, as there is stillness at the centre.

I now feel the constant presence of the Divine around me. I close my eyes and it's like falling into a state of meditation. The struggles and the chaos are still here, but most of the time, they do not feel heavy anymore. I can see that everything is happening as part of a divine plan and we can, live light. We can have lighter lives. A friend, a mentor, who had gone through a life altering experience herself, held my hand through all this. She heard me, she was with me in the pain of the reality and the joy of the Grace. She got me a picture of the Mother from the Pondicherry Ashram, a picture that had so much love oozing out of the Mothers eyes. A picture that is now in my Delhi home with my parents, a picture that tells me, she is always here. She is always there with them.

Life has changed, it still seems like a dream, but its also real. There are less definitions now, the definitions that remain, have changed. There are less boundaries, less fears and more courage than I have ever experienced. It's like, the stakes of everything around me have reduced, but the stake of my responsibility to my journey has increased. Its like, my mom said the other day, death seems more real now. This planet is rightly called Mrityu-loka and the only thing certain is that I will die. But now I realize that I will not die, this body will be left here, and I will be as I am. So, wherever I am right now, it better be the best I can be, as I would be with myself for a long-long time. In sickness and in health, in life and in life after death.

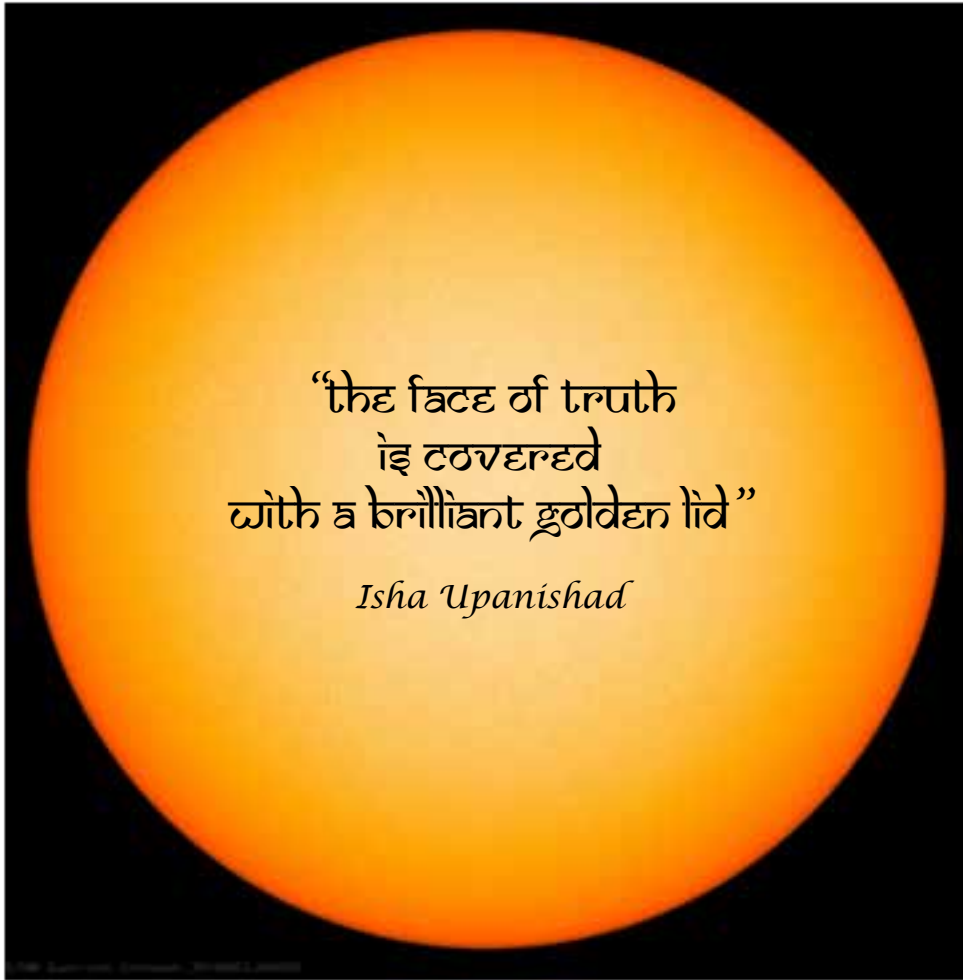
Thank you` Mother, for taking me under your wings and showering my life with so much love. Immense Gratitude.

## MIRAMBIKA



At the head she stands of birth and toil and fate,  
In their slow round the cycles turn to her call;  
Alone her hands can change Time's dragon base.  
Hers is the mystery the Night conceals;  
The spirit's alchemist energy is hers;  
She is the golden bridge, the wonderful fire.

(Sri Aurobindo, *Savitri*: Book III, Canto II)



*(During the common meditation on Wednesday the 29th February 1956)*

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

As I looked at the door, I knew and willed, in a single movement of consciousness, that 'THE TIME HAS COME', and lifting with both hands a mighty golden hammer I struck one blow, one single blow on the door and the door was shattered to pieces.

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

*The Mother*  
(February 29, 1956)

## First Supramental Manifestation

*The Mother*

Between the beings of the supramental world and men, there exists approximately the same gap as between men and animals. Sometime ago, I had the experience of identification with animal life, and it is a fact that animals do not understand us; their consciousness is so constituted that we elude them almost entirely. And yet I have known domestic animals — cats and dogs, but especially cats — who made an almost yogic effort of consciousness to understand us. But generally, when they watch us living and acting, they don't understand, they don't *see us* as we are and they suffer because of us. We are a constant enigma to them. Only a very tiny part of their consciousness is linked to us. And it is the same for us when we try to look at the supramental world. Only when the link of consciousness has been built shall we see it — and even then, only that part of our being which has undergone the transformation will be capable of seeing it as it is — otherwise the two worlds would remain as separate as the animal world and the human world.

The experience I had on February 3 proves this. Before, I had had an individual, subjective contact with the supramental world, whereas on February 3, I went strolling there in a concrete way - as concretely as I used to go strolling in Paris in times past — in a world that *exists in itself*, beyond all subjectivity.

It is like a bridge being built between the two worlds.

This is the experience as I dictated it immediately thereafter:

*(silence)*

The supramental world exists in a permanent way, and I am there permanently in a supramental body. I had proof of this today when my earthly consciousness went there and consciously remained there between two and three o'clock in the afternoon: I now know that for the two worlds to join in a constant and conscious relationship what is missing is an intermediate zone between the existing physical world and the supramental world as it exists. This zone has yet to be built, both in the individual consciousness and in the objective world, and it is being built. When formerly I used to speak of the new world that is being created, I was speaking of this intermediate zone. And similarly, when I am on 'this' side — that is, in the realm of the physical consciousness — and I see the supramental power, the supramental light and substance constantly permeating matter, I am seeing and participating in the construction of this zone.

I found myself upon an immense ship, which is the symbolic representation of the place where this work is being carried out. This ship, as big as a city, is thoroughly organized, and it had certainly already been functioning for quite some time, for its organization was fully developed. It is the place where people destined for the supramental life are being trained. These people (or at least a part of their being) had already undergone a supramental transformation because the ship itself and all that was aboard was neither material nor subtle-physical, neither vital nor mental: it was a supramental substance. This substance itself was of the most material supramental, the supramental substance nearest the physical world, the first to manifest. The light was a blend of red and gold, forming a uniform

substance of luminous orange. Everything was like that — the light was like that, the people were like that everything had this color, in varying shades, however, which enabled things to be distinguished from one another. The overall impression was of a shadowless world: there were shades, but no shadows. The atmosphere was full of joy, calm, order; everything worked smoothly and silently. At the same time, I could see all the details of the education, the training in all domains by which the people on board were being prepared.

This immense ship had just arrived at the shore of the supramental world, and a first batch of people destined to become the future inhabitants of the supramental world were about to disembark. Everything was arranged for this first landing. A certain number of very tall beings were posted on the wharf. They were not human beings and never before had they been men. Nor were they permanent inhabitants of the supramental world. They had been delegated from above and posted there to control and supervise the landing. I was in charge of all this since the beginning and throughout. I myself had prepared all the groups. I was standing on the bridge of the ship, calling the groups forward one by one and having them disembark on the shore. The tall beings posted there seemed to be reviewing those who were disembarking, allowing those who were ready to go ashore and sending back those who were not and who had to continue their training aboard the ship. While standing there watching everyone, that part of my consciousness coming from here became extremely interested: it wanted to see, to identify all the people, to see how they had changed and to find out who had been taken immediately as well as those who had to remain and continue their training. After awhile, as I was observing, I began to feel pulled backwards and that my body was being awakened by a consciousness or a person from here' - and in my consciousness, I protested: 'No, no, not yet! Not yet! I want to see who's there!' I was watching all this and noting it with intense interest... It went on like that until, suddenly, the clock here began striking three, which violently jerked me back. There was the sensation of a sudden fall into my body. I came back with a shock, but since I had been called back very suddenly, all my memory was still intact. I remained quiet and still until I could bring back the whole experience and preserve it.

The nature of objects on this ship was not that which we know upon earth; for example, the clothes were not made of cloth, and this thing that resembled cloth was not manufactured — it was a part of the body, made of the same substance that took on different forms. It had a kind of plasticity. When a change had to be made, it was done not by artificial and outer means but by an inner working, by a working of the consciousness that gave the substance its form or appearance. Life created its own forms. There was *one single* substance in all things; it changed the nature of its vibration according to the needs or uses.

Those who were sent back for more training were not of a uniform color; their bodies seemed to have patches of a grayish opacity, a substance resembling the earth substance. They were dull, as though they had not been wholly permeated by the light or wholly transformed. They were not like this all over, but in places.

The tall beings on the shore were not of the same color, at least they did not have this orange tint; they were paler, more transparent. Except for a part of their bodies, only the

outline of their forms could be seen. They were very tall, they did not seem to have a skeletal structure, and they could take on any form according to their needs. Only from their waists to their feet did they have a permanent density, which was not felt in the rest of their body. Their color was much more pallid and contained very little red, it verged rather on gold or even white. The parts of whitish light were translucent; they were not absolutely transparent, but less dense, more subtle than the orange substance.

Just as I was called back, when I was saying, 'Not yet ...,' I had a quick glimpse of myself, of my form in the supramental world. I was a mixture of what these tall beings were and the beings aboard the ship. The top part of myself, especially my head, was a mere silhouette of a whitish color with an orange fringe. The more it approached the feet, the more the color resembled that of the people on the ship, or in other words, orange; the more it went up towards the top, the more translucent and white it was, and the red faded. The head was only a silhouette with a brilliant sun at its center; from it issued rays of light which were the action of the will.

As for the people I saw aboard ship, I recognized them all. Some were here in the Ashram, some came from elsewhere, but I knew them as well. I saw everyone, but as I realized that I would not remember everyone when I came back, I decided not to give any names. Besides, it is unnecessary. Three or four faces were very clearly visible, and when I saw them, I understood the feeling that I have had here, on earth, while looking into their eyes: there was such an extraordinary joy... On the whole, the people were young; there were very few children, and their ages were around fourteen or fifteen, but certainly not below ten or twelve (I did not stay long enough to see all the details). There were no very old people, with the exception of a few. Most of the people who had gone ashore were of a middle age — again, except for a few. Several times before this experience, certain individual cases had already been examined at a place where people capable of being supramentalized are examined; I had then had a few surprises which I had noted — I even told some people. But those whom I disembarked today I saw very distinctly. They were of a middle age, neither young children nor elderly people, with only a few rare exceptions, and this quite corresponded to what I expected. I decided not to say anything, not to give any names. As I did not stay until the end, it would be impossible for me to draw an exact picture, for it was neither absolutely clear nor complete. I do not want to say things to some and not say them to others.

What I can say is that the criterion or the judgment was based *exclusively* on the substance constituting the people — whether they belonged completely to the supramental world or not, whether they were made of this very special substance. The criterion adopted was neither moral nor psychological. It is likely that their bodily substance was the result of an inner law or an inner movement which, at that time, was not in question. At least it is quite clear that the values are different.

When I came back, along with the memory of the experience, I knew that the supramental world was permanent, that my presence there is permanent, and that only a missing link is needed to allow the consciousness and the substance to connect — and it is this link that is being built. At that time, my impression (an impression which remained rather long,



almost the whole day) was of an extreme relativity — no, not exactly that, but an impression that the relationship between this world and the other completely changes the criterion by which things are to be evaluated or judged. This criterion had nothing mental about it, and it gave the strange inner feeling that so many things we consider good or bad are not really so. It is very clear that everything depended upon the capacity of things and upon their ability to express the supramental world or be in relationship with it. It was so completely different at times even so opposite to our ordinary way of looking at things! I recall one little thing that we usually consider bad ... actually how funny it was to see that it is something excellent! Another things that we consider important were really quite unimportant there! Whether it was like this or like that made no difference. What is very obvious is that our appreciation of what is divine or not divine is incorrect. I even laughed at certain things... Our usual feeling about what is anti-divine seems artificial, based upon something untrue, unliving (besides, what we call life here appeared lifeless in comparison with that world); in any event, this feeling should be based upon our relationship between the two worlds and according to whether things make this relationship easier or more difficult. This would thus completely change our evaluation of what brings us nearer to the Divine or what takes us away from Him. With people, too, I saw that what helps them or prevents them from becoming supramental is very different from what our ordinary moral notions imagine. I felt just how ... ridiculous we are.

(February 3, 1958)

*(The Mother's Yoga 1956-1973)*

The manifestation of a supramental truth-consciousness is therefore the capital reality that will make the divine life possible. It is when all the movements of thought, impulse and action are governed and directed by a self-existent and luminously automatic truth-consciousness and our whole nature comes to be constituted by it and made of its stuff that the life divine will be complete and absolute. Even as it is, in reality though not in the appearance of things, it is a secret self-existent knowledge and truth that is working to manifest itself in the creation here. The Divine is already there immanent within us, ourselves are that in our inmost reality and it is this reality that we have to manifest; it is that which constitutes the urge towards the divine living and makes necessary the creation of the life divine even in this material existence.

*Sri Aurobindo*  
(CWSA 13:560)

## Mirambika: The Mother's Yoga

Ananda Reddy

The Mother's "embodiment is a chance for the earth-consciousness to receive the Supramental into it and to undergo first the transformation necessary for that to be possible". (SABCL 25: 49) The Mother puts it more directly – the purpose of her embodiment:

... And actually, to do Sri Aurobindo's work is to realize the Supramental on earth. So I began that work and, as a matter of fact, this was the only thing I asked of my body. I told it, 'Now you shall set right everything which is out of order and gradually realize this intermediate supermanhood between man and the supramental being or, in other words, what I call the superman.'

And this is what I have been doing for the last eight years, and even much more during the past two years, since 1956. Now it is the work of each day, each minute.

That's where I am. I have renounced the uncontested authority of a god. I have renounced the unshakable calm of the sage... in order to become the superman. I have concentrated everything upon that. (*Mother's Agenda*, 10th May 1958)

Even before taking up this work of realising the "intermediate supermanhood", the first work she had to do was to continue to keep her body even after Sri Aurobindo sacrificed his own. It meant a locking up of her psychic being which otherwise "would have followed him—and there would have been no one to do the Work". (Kireet Joshi, *Sri Aurobindo and the Mother*: 110)

Of course the Mother has been doing sadhana for the earth since many decades before the withdrawal of Sri Aurobindo from his physical body. She has been preparing herself and humanity for the great advent of the descent of the Supramental Force in 1956. In her self-preparation, in this sadhana of the earth-consciousness, she seems to have followed five principles, as analysed by George Van Vrekhem in his book *The Mother: The Story of Her Life*. I will take recourse to his analysis in this matter.

The first principle was that of unity. On the theoretical level there may not be any different interpretation given by Sri Aurobindo – it is based on the Vedantic understanding of the absolute Unity of Matter and Spirit. However, for the sake of practical purposes, we do make a distinction between Purusha and Prakriti, between God and Nature. It was the Mother's effort to bring a unity between Matter and Spirit, between her very cells of the body and the eternal Reality for that universal unity would be the concrete experience of a supramental body.

The second principle according to Vrekhem is the cornerstone of Integral yoga: Surrender. It is very clear from the Mother's Prayers and Meditations that the Mother's sole process of yoga was that of complete and integral surrender. Actually, this concept of surrender is based on the first principle of unity and oneness. We see it from the Bhagavad Gita that there is none else in this universe except the Divine who is the Doer and the Action. There is only the question of individual surrendering to the universal or the Transcendental Formless. It is this central theme that is seen in *Prayers and Meditations*: "There is the Mother who is

carrying on the sadhana and the Divine Mother, both being one but in different poises... (CWSA 32: 602)

The first entry of this total surrender to the Lord is found in her *Prayers and Meditations* itself, written on 15th July 1914: "Just as Thou wilt, just as Thou wilt..."

The principle of surrender that the Mother had established by her own yoga, became the central injunction for the sadhaks of Integral yoga. Sri Aurobindo had mentioned the three tenets of his yoga and one of them was surely, 'surrender'. Interestingly, 'surrender' became the gateway to the yoga of transformation itself. When a disciple asked the Mother "Will they have to go through all that suffering?" the Mother replied, "No! That Sri Aurobindo wrote very clearly: for all those who have faith and open themselves in surrender and faith, the work will be done automatically". (*Mother's Agenda* 4: 271)

We see the same attitude of complete surrender even when the Mother had taken up the task of transforming her very body cells. As she told in one of her conversations: "What is going to happen, I do not know. This body is not concerned at all with itself; it is like this (*Mother opens out her hands*), it is all the time: "What Thou willest, Lord, what Thou willest"... and with a smile and a perfect joy... (CWM 11: 167-68) Surrender is the only way out, the only strength, the only solution.

In fact, in 1958, the Mother revealed the Mantra of her body's transformation: Om Namō Bhagavate! She narrated:

For the moment, of all the formulas or mantras, the one that acts most directly on this body, that seizes all the cells and immediately does this (vibrating motion) is the Sanskrit mantra: OM NAMO BHAGAVATEH.

As soon as I sit for meditation, as soon as I have a quiet minute to concentrate, it always begins with this mantra, and there is a response in the body, in the cells of the body: they all start vibrating. (*Mother's Agenda* 1: 194)

"The first time Sri Aurobindo happened to describe her qualities [ The Mother's ]," wrote Nolini Kanta Gupta, "he said he had never seen anywhere a self-surrender so absolute and unreserved."

The third principle, as noted by Vrekhem, is sincerity. It is indeed the basis of Integral yoga, for it implies and included purification, rejection, concentration which equally form integral part of Sri Aurobindo's yoga. Here is how the Mother has described it:

...sincerity is the basis of all true realisation, it is the means, the path — and it is also the goal. Without it you are sure to make innumerable blunders and you have constantly to redress the harm you have done to yourself and to others.

There is, besides, a marvellous joy in being sincere. Every act of sincerity carries in itself its own reward: the feeling of purification, of soaring upwards, of liberation one gets when one has rejected even one tiny particle of falsehood.

Sincerity is the safeguard, the protection, the guide, and finally the transforming power. (CWM 8: 399-400)

To be perfectly sincere it is indispensable not to have any preference, any desire, any attraction, any dislike, any sympathy or antipathy, any attachment, any repulsion. One must have a total, integral vision of things, in which everything is in its place and one has the same attitude towards all things: the attitude of true vision. (CWM 8: 398)

Another principle, the fourth one, is equality or equanimity: “The Yoga cannot be done if equality is not established” said Sri Aurobindo (*Correspondence with Sri Aurobindo* :1001). It implies that one has to be equal in all circumstances, unperturbed by people or events; live in *samata*. It is the Gita's *adesh* of practising absolute detachment to desires and preferences. To have an equanimity is to acquire divine nature itself – one who is equal to all, loving all equally and yet working constantly for the welfare of earth and men.

But the Mother had established this quality too in her yoga-sadhana:

At the rising of the sun I sang the praise of this world in which it is possible not only to desire Thee but to know Thee and even to become Thee. And I was astonished that there should be some who so ardently aspire to leave this universe and enter another world of perfection.

Thou hast placed such contentment in my heart that it has become impossible for me not to feel satisfied in all circumstances, inner or outer. And yet something in my being always aspires for more beauty, for more light, for more knowledge, for more love – in a word, for a more conscious, a more constant relation with Thee.... But this too depends upon Thy will, and when it is Thy will, Thou shalt grant me the entire transfiguration. (CWM 1: 207)

The fifth principle, as noted by Vrekhem, is aspiration. It is not the same kind of aspiration that's needed for a sadhak of Integral yoga: it is the aspiration of the cells of the body that we are talking about.

...the body, the body has one prayer – and it is always the same:

Make me worthy of knowing Thee,  
Make me worthy of serving Thee,  
Make me worthy of being Thee. (CWM 11: 330)

In one of her talks, in 1965, the Mother explains in one go some of the principles that we have already discussed, but in connection with the body:

But with this sadhana that I am following, there are some leading strings which one can pursue...

Suppose you have a pain somewhere; the instinct (the instinct of the body, the instinct of the cells) is to shrink and to seek to reject — that is the worst thing, that increases it invariably. Therefore, the first thing to teach the body is to remain immobile, to have no reaction; above all, no shrinking, not even a movement of rejection — a perfect immobility. That is bodily equality. A perfect immobility.

After the perfect immobility comes the movement of inner aspiration (I always speak of the aspiration of the cells — I use words for what has no word, but there is no

other way of expressing it), the surrender, that is to say, the spontaneous and total acceptance of the supreme Will (which one does not know). (CWM 11: 13-14)

This is what is called physical yoga.

One must overcome all that. And the only way to do it: at every second all the cells must be (gesture of motionless offering upward) in an adoration, in an aspiration — an adoration, an aspiration, an adoration... and nothing else. Then after a time there is also delight, then that ends in blissful trust. When this trust is established all will be well. But... it is easy to say, it is much more difficult to do. Only, for the moment I am convinced that this is the only means, there is no other. (CWM 11: 15)

Vrekham ties up the five principles beautifully:

Unity, surrender, sincerity, equanimity, aspiration in the cells. They often overlap each other, precisely because their aim is the same: to provide a material body for the One. They were the five main tools the Mother now used to allow the Divine to work the miracle of the cells' transformation. Nobody had ever done that. Nobody had ever tried to transform Matter, to supramentalize Matter, to divinize Matter, to transmute Matter into its Essence. 'Matter also is Brahman and it is nothing other than or different from Brahman,' Sri Aurobindo had written in *The Life Divine*? The transmutation of Matter into its inherent divinity would establish the Kingdom of God upon Earth. The age-long promise to humankind would be fulfilled. (453)

### **The Supramental Body**

Explaining the meaning of the transformation of the physical, the Mother told in her class:

Transformation implies that the whole purely material set-up [of the human body as it is now] be replaced by a set-up of concentrations of force consisting of certain types of vibrations which replace each organ by a centre of conscious energy, moved by a conscious will and directed by a movement coming from above, from the higher regions. No stomach any longer, no heart, no circulation, no lungs, etc. All that will disappear. But it will be replaced by a set of vibrations representing what these organs are symbolically. For the organs are nothing but the material symbols of centres of energy, they are not the essential reality. They simply give a form [to the reality behind them] or a support in certain circumstances.

The transformed body will function by means of its real centres of energy and no longer through their symbolic representations such as have been developed in the animal body. Therefore, you must first know what your heart represents in the cosmic energy, and what the circulation represents, and what the stomach represents, and what the brain represents. You must be conscious of all that to begin with. Then, you must have at your disposal the original vibrations of that which is symbolized by these organs. Then you must slowly gather together all these energies in your body and change each organ into a centre of conscious energy, which will replace the symbolic movement by the real one. (quoted in Vrekhem No 23: 453-54)

...would be a transformation infinitely greater than that of the animal into man. This would be a transition from man to a being that would no longer be built in the same manner, that would no longer function in the same manner, that would be like a densification or a concretization of "something" ... Up to now, this corresponds to nothing we know physically, unless the scientists have found something I don't know of. And the Mother added: 'You see, it's the leap that seems to me so enormous. (quoted in Vrekhem No 25: 455)

Having defined what is meant by transformation of the physical, let's see what are the approaches to it and which was the Mother's own approach. In 1967, the Mother made a "study" and came up with three approaches:

One, naturally the most important one, is the way that may be called "spiritual", which is that of contact with the Consciousness – Love-Consciousness-Power, yes, it is that; it is these three aspects: the supreme Love-Consciousness-Power, and the contact, the identification: to render all the material cells capable of receiving That and expressing That – to be That.

Of all the means, this is the most powerful, and the most indispensable.

There is the occult way, which makes all the intermediary worlds intervene. There is a very detailed knowledge of all the powers and personalities, all the intermediary regions, and it uses all that. It is there that one makes use of the divinities of the Overmind. This is in the second way. Shiva, Krishna, all the aspects of the Mother form part of this second way.

And then there is the higher intellectual approach, which is the projection of a spirit transcending the scientific, which seizes the problem from below, and which has its importance also. From the viewpoint of detailed handling, this approach diminishes the approximations, brings a more direct and precise action.

If the three can be combined, then evidently the thing will go faster.

Without the first nothing is possible, without it the others are even illusory: they lead nowhere, you turn round and round indefinitely. But if you clothe the first with the other two, then I think the action becomes much more precise and direct and rapid.

This is the result of the "studies" these days. (CWM 11: 60)

The Mother seems to have combined all the three approaches with an emphasis on the first one, the spiritual approach.

All this effort of the Mother in transforming her body – will it have any effect on human bodies, in the far future? Or, is it only a pioneering work left complete or incomplete, to whatever extent, to the Mother alone?

"But once it is done (Sri Aurobindo has said this), once one body has done it, it has the capacity to pass it on to others," explained the Mother (CWM 11: 100) The logic of it all is --

"But since it is happening in one body, it can happen in all bodies! I am not made of

something different from the others. The difference is in consciousness, that is all. It is made exactly of the same thing, with the same things, I eat the same things, and it was made in the same way, absolutely". (CWM 11: 93-94) "But it is all one single substance..." (Ibid: 95) emphasised the Mother.

How and when this transfer of transformation of the physical will take place is another story. In one of her last clarification, given to a group of disciples, the Mother told:

...am here because my body has been given for the first attempt at transformation. Sri Aurobindo told me so. Well, I am doing it. I do not wish anyone to do it for me because ... because it is not very pleasant, but I do it willingly because of the results; everybody will be able to benefit from it. I ask only one thing: do not listen to the ego.

If there is in your hearts a sincere Yes, you will satisfy me completely. I do not need words, I need the sincere adhesion of your hearts. That's all. (CWM 11: 308)

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

16 June 1933

\*\*\*

The Mother's consciousness is the divine Consciousness and the Light that comes from it is the light of the divine Truth; the Force that she brings down is the force of the divine Truth. One who receives and accepts and lives in the Mother's light, will begin to see the truth on all the planes, the mental, the vital, the physical. He will reject all that is undivine; the undivine is the falsehood, the ignorance, the error of the dark forces; the undivine is all that is obscure and unwilling to accept the divine Truth and its light and force. The undivine, therefore, is all that is unwilling to accept the light and force of the Mother. That is why I am always telling you to keep yourself in contact with the Mother and with her Light and Force, because it is only so that you can come out of the confusion and obscurity and receive the Truth that comes from above.

10 September 1931

(Sri Aurobindo, *The Mother with Letters on the Mother*, CWSA 32)

# **The Birth and Growth of SACAR**

## **(Sri Aurobindo Centre for Advanced Research, Puducherry)**

(1992-2020)

### **Genesis**

Prof. V. Madhusudan Reddy an ardent devotee and a dedicated scholar of the works of the Mother and Sri Aurobindo started many educational projects in and around Hyderabad with the blessings and sanction of the Mother. One such project sanctioned was Institute of Human Study established in Hyderabad in 1964 of which the Mother is a Permanent Honorary President. Since most of the projects initiated in and around Hyderabad focused on Primary, Secondary and Higher Secondary education, it was needed that a dedicated institute for higher studies and research should be made. Prof. Reddy's son Dr.V. Ananda Reddy planned to start such research wing in Pondicherry. The project began in 1992 with the bhoomi puja (ground breaking ceremony) done by old Ashram sadhaks like Dyuman Bhai and Sri M.P. Pandit. Sri Aurobindo Centre for Advanced Research (SACAR) started taking shape in 1998 and was also established as a Trust in 1998. It was inaugurated by Sri Nirodbaran on 29th February 2000. Since then, SACAR has been growing steadily and dedicating its work and research to the Mother.

### **Branch**

In the year 2018, SACAR inaugurated its branch Auro Vidya Retreat near Auroville. It is a retreat center to facilitate a concentrated study and immersion into Sri Aurobindo's work and vision.

### **About SACAR**

Sri Aurobindo Centre for Advanced Research (SACAR), is a not for profit charitable trust established in Pondicherry.. SACAR has for its objective an in-depth study of and research into the thought and vision of Sri Aurobindo and the Mother and relate it to the present and future of India in particular, and the world in general. We encourage study of all allied thought and perspectives from other visionaries from different cultures with an objective to offer a synthetic view of the future. SACAR is a centre of research and learning dedicated to acquiring and implementing in all areas a new and broader perspective on human life.

### **Objectives**

- Facilitating Online Courses in Sri Aurobindo Studies
- Organising Workshops and Seminars based on Sri Aurobindo's thought and vision
- Publishing books researched on Sri Aurobindo's thought.
- Publish journals and monographs.
- Maintaining an Audio-Video library on the deliberations on the works of the Mother and Sri Aurobindo.
- Outreach Programmes on Sri Aurobindo's major works.
- Organise monthly "Living Within" study camps exploring the works and thought of Sri Aurobindo.
- Facilitate "Intensive Research in Sri Aurobindo's Major Works" – A study on-campus programme.



## Bhoomi Pooja

29.02.1992



Shri M.P. Pandit, Prof. Madhusudan Reddy, Shri Dyuman



Shri M.P. Pandit, Shri Dyuman, Dr. Ananda Reddy



Prof. Madhusudan Reddy, Shri Dyuman

## Construction



Shri Nirodbaran and Dr. Ananda Reddy

## Inauguration

29.02.2000



Shri Nirodbaran unveiling the Mother's Charan



## Beginning of Activites

August 2000



## SACAR's activities at a Glance

- Since the year of 2010 to 2015, the Founder-Director of SACAR, Dr. Reddy held Darshan Talks in the months of February and August on the campus of SACAR. Darshan Talks are resuming from February 2018, as mentioned in the section of Upcoming Events at SACAR.
- In the year of 2010 and the month of March, from 27<sup>th</sup> to 29<sup>th</sup>, SACAR commemorated the centenary arrival of Sri Aurobindo to Puducherry.
- Auroville Talks began in September 2010 with Elements of Yoga, followed by the 6<sup>th</sup> Chapter of the Mother, Integral Yoga in Savitri, Revelations of the Upanishads, focusing on Sri Aurobindo's adaptation, Isha Upanishad.
- In October 2010, Dr. Reddy spoke on Integration of Matter and Spirit in Integral Philosophy at SACAR.
- In the month of April, 2010, a symposium was held in collaboration with IGNOU at SACAR in which Dr. Reddy presented Sri Aurobindo: the Future.
- Auroville Talks on Essays on the Gita was completed in 2012.
- In February, 2013, Dr. Reddy conducted a workshop, Orientation to Sri Aurobindo's Philosophy, for a group of Canadians at SACAR.
- On March 29, 2013, SACAR celebrated the Mother's centenary arrival to Puducherry by inviting old sadhaks and devotees to revisit their memories with the Mother. The event was lovingly titled, Remembering our Sweet Mother.
- In April 2013, Dr. Reddy organised a workshop on Integral Education for teachers from Acharya School, Puducherry at SACAR.
- SACAR bought a land in Auroville in June 13, 2013 and named it Auro Vidya Retreat.
- In June 2013, Dr. Reddy gave talks on Rebirth in Nainital.
- In the month of August I Have Seen the Mother was scheduled at SACAR.
- On March 18, 2014, SACAR got the ownership of its buildings.
- Auroville Talks on Part I: The Yoga of Divine Works in The Synthesis of Yoga was completed in 2014.
- Auroville Talks on The Life Divine was completed in 2014.



- In June 2014, Dr. Reddy gave lectures on Management in the light of Sri Aurobindo and the Mother in Nainital.
- The commencement of Living Within Study Camps in November 2014 at SACAR. It was in collaboration with NAMAHA. The first camp, Meditation & Concentration: Its Process & Purpose, was held from November 18<sup>th</sup> to 23<sup>th</sup>, 2014.



- Savitri's Dialogue with Death was held at SACAR in December, from 26<sup>th</sup> to 31<sup>st</sup>.

- In 2015, SACAR hosted its first ever camp in Marathi, from 15<sup>th</sup> to 22<sup>nd</sup> February. It was titled, Darshan Sri Arvindanche. It was attended by forty participants from various parts of Maharashtra.

- It was followed by a second camp in Odiya, titled Dainandini Jeevane Purna Yog. It was held from 4<sup>th</sup> to 9<sup>th</sup> March.

- In the month of April, from 10<sup>th</sup> to 12<sup>th</sup>, twenty-one participants took part in the camp on Themes from The Life Divine as part of the series of Living Within Study Camps.

- Triple Sadhana through Work, Devotion, Meditation was held at SACAR in June as part of the series of Living Within Study Camps.

- In the following month, two camps took place: 'Supreme Secret of the Bhagavad Gita' and 'Psychology of Health: An Integral Approach to Body Awareness and Self-Healing'.



- From 20<sup>th</sup> to 22<sup>nd</sup> November, 'Yoga as Practical Psychology' took place at SACAR.

- The year ended with a four-day camp in December on Essence of the Upanishads. It was held from 26<sup>th</sup> to 30<sup>th</sup>.

- The year of 2016 began once again with camps in Marathi. There were a total of five six-day camps: from January 6<sup>th</sup> to 19<sup>th</sup>, then from February 15<sup>th</sup> to 28<sup>th</sup> and from





March 3<sup>rd</sup> to 9<sup>th</sup>. On an average, it was attended by thirty-eight participants.

- On March 20, 2016, a one-day seminar on Harmony was conducted at SACAR.

- In mid-June, 16<sup>th</sup> to 19<sup>th</sup>, Realisations of the Rishis: Isha

Upanishad and The Life Divine was organized.

- With a gap of a day, on 21<sup>st</sup>, Phenomenology of Edmund Husserl and Integral Philosophy of Sri Aurobindo was organized by SACAR in collaboration with Indian Society for Phenomenological Studies. The lectures were given by Prof. V. C. Thomas, Director of Indian Society for Phenomenological Studies and SACAR's very own Dr. Reddy. It was a two-day event.

- In August, a one-day seminar, the 6<sup>th</sup>, was held on Power. It was attended by sixty participants.

- From October 8<sup>th</sup> to 9<sup>th</sup>, a workshop on Savitri: Its Profound and Magnificent Significance was scheduled.



- SACAR hosted the end of the year camp in December, from 27<sup>th</sup> to 30<sup>th</sup>. It was one of the series of Living Within Study Camps, in joint collaboration with NAMAH and was titled, Pain: A Psycho-Spiritual Approach. A total number of thirty-five attendees took part.

- SACAR hosted its seventh camp in Marathi in the year of 2017, in the months of January and February, from 4<sup>th</sup> to 10<sup>th</sup>. They were three seven-day camps and were organized by Mr. and Mrs. Sarodia and Mr. Dikshit. The speakers were Mr. Pathak and

- On March 4, 2017, SACAR organized a seminar on Element of Wisdom in Management. It was attended by students and research scholars from Pondicherry University.



- In April, from 22<sup>nd</sup> to 23<sup>rd</sup>, SACAR collaborated with NAMAH to conduct the camp on Art and Science of Being Happy.

- On June, 17, SACAR performed bhoomi puja of Auro Vidya Retreat. Here are some pictures of the bhoomi puja and the laying of the foundation stone.

- In July, SACAR organised a seven-day National Seminar, from 19<sup>th</sup> to 25<sup>th</sup>, on Studies in Consciousness in the Light of Sri Aurobindo with Special Emphasis on the Upanishads. It was sponsored by Indian Council of Philosophical Research (ICPR) and was attended by twenty-eight students, research scholars and assistant professors from colleges and universities across



India.



- In the very same month, on 29<sup>th</sup>, a one-day seminar was held on Vasudeva Kutumbakam with the organisation, Spandan. It was attended by students and research scholars from Pondicherry University.

- In August, forty students from Loyola

College, Chennai, came to SACAR to study Sri Aurobindo as a contemporary philosopher under the tutelage of Dr. Ananda Reddy. It was a two-day event, from 11<sup>th</sup> to 12<sup>th</sup>.



- In the same month, from 13<sup>th</sup> to 14<sup>th</sup>, Dr. Soumitra Basu conducted a camp on Personality Development: A Consciousness

Approach.



- In September, from 16<sup>th</sup> to 17<sup>th</sup>, SACAR once again teamed up with NAMAH to hold the seminar on Stress and Growth.

- For the entire month of October, SACAR hosted seventeen students, research

scholars and assistant professors across India to study the discipline of Husserl's Phenomenology with Prof. V. C. Thomas, Director of Indian Society for Phenomenological Studies. The project, titled The Foundation Course on Phenomenology, was sponsored by Indian Council of Philosophical Research (ICPR).



- In November, a workshop on Integral Counseling took place from 10<sup>th</sup> to 12<sup>th</sup>. The sessions were conducted by four speakers: Dr. Falguni Jani and Mr. Pulkit Sharma (SACAR members) and Dr. Alok Pandey and Ms. Neiltje. The month of December saw a lot of activities.
- A six-day long workshop, titled Yogadarshan, was held from 17<sup>th</sup>—23<sup>rd</sup> in collaboration with the Department of Sanskrit, Pondicherry University. The esteemed speakers were Prof. V. N. Jha and Prof. Ujjwala Jha. It was attended by sixty students across India.
- The end of the year brought some relief from pain when “The Inner Approach to Health”



was organised by NAMAH and SACAR, from 27<sup>th</sup> to 30<sup>th</sup>. Fifteen speakers delivered lectures and conducted sessions on ways to alleviate pain and become one's own healer.



- The years 2018 too was eventful and quite significant. In January SACAR held three consecutive camps in Marathi language. In each batch about thirty-two resident participants attended the *svadhyaya shivir* and got an introduction about the Mother and Sri Aurobindo and their vision.
- In Febraury Dr. Ananda Reddy held darshan talks on “Gods and Goddesses in *Savitri*”.
- In 2018 NAMAH and SACAR together organised about three camps together in April, August and December on “Commerce of Life”, Yoga as the Way of Living” and “Make your Destiny”.
- Two camps in Marathi were also organised in the month of August.
- September 2018 was a significant month. On 09.09.2018 at 9.45am, SACAR inaugurated its branch “Aurovidya Retreat” near Auroville in Bommaiypalayam. The event was attended by Dr. Karan Singh (Chairman Auroville Foundation), Dr. Premanandkumar (Governing Board Member, AV) and Mr. Mohan Chungath (Secretary AVF). Shradhdhavan, Dr. Sampadananda Mishra and other well-wishers of SACAR. The gathering was of about 80 people for 3 hours.
- In Janaury and Febraury 2019 a four-weekend workshop was organised by Dr. Reddy at Savitri Bhavan on “Growth of Consciousness”.
- After the Mother's birthday he held workshop on “A God's Labour” at Savitri Bhavan.
- In August 2019, at a special request from a learned group from Maharashtra, Dr. Reddy took a week long study camp on “Sri Aurobindo: A Mounting Fire”. It was attended by 25 aspirants.
- In collaboration with NAMAH, SACAR organised two camps “Steps to Self- Mastery” in April 2019 and Practising Life-Skills” in December.
- The year 2020 being a special year, SACAR held two study camps in Marathi in January and Febraury.
- Darshan talks on Mirra, Miramba and Mirambika was organised just before the Mother's birthday.
- An exhibition on the Mother in Japan and her final arrival to Pondicherry was held by Insitute of Human Study, SACAR and Sri Smriti. It was completed by Ikebana flower arrangements on the themes taken from the Mother's life. This was followed by a talk from Dr. Capkoka on the Mother in Japan and her link with the architects of Golconde. This was our offering to mark the celebration of the Mother's final arrival to Pondicherry on 24th April 1920.

## **Institute of Human Study**

2-2-4/1, O.U.Road, Hyderabad 500 044

Email: [ihs\\_hyd@yahoo.com](mailto:ihs_hyd@yahoo.com)  
[newraceejournal@gmail.com](mailto:newraceejournal@gmail.com)



**The One whom we adore as the Mother  
is the divine Conscious Force that dominates all existence,  
one and yet so many-sided  
that to follow her movement is impossible  
even for the quickest mind and  
for the freest and most vast intelligence.  
The Mother is the consciousness and force  
of the Supreme and far above all she creates.**

**Sri Aurobindo**