Glimpses of the Mother

Homage on the centenary of her first arrival in Pondicherry and first physical meeting with Sri Aurobindo
March 29, 1914

Savitri
BHAVAN
Auroville 2014
Who is the Mother?

The One whom we adore as the Mother is the divine Conscious Force that dominates all existence. ... The Mother is the consciousness and force of the Supreme and far above all she creates. But something of her ways can be seen and felt through her embodiments. ... The Mother not only governs all from above but she descends into this lesser triple universe ....

Personally too she has stooped to descend here into the Darkness that she may lead it to the Light, into the Falsehood and Error that she may convert it to the Truth, into this Death that she may turn it to godlike Life, into this world-pain and its obstinate sorrow and suffering that she may end it in the transforming ecstasy of her sublime Ananda.

In her deep and great love for her children she has consented to put on herself the cloak of this obscurity, condescended to bear the attacks and torturing influences of the powers of the Darkness and the Falsehood, borne to pass through the portals of the birth that is a death, taken upon herself the pangs and sorrows and sufferings of the creation, since it seemed that thus alone could it be lifted to the Light and Joy and Truth and eternal Life.

A Mother-wisdom works in Nature’s breast
To pour delight on the heart of toil and want
And press perfection on life’s stumbling powers,
Impose heaven-sentience on the obscure abyss
And make dumb Matter conscious of its God.
Once more that Will put on an earthly shape.
The Four Aspects

Four great Aspects of the Mother, four of her leading Powers and Personalities have stood in front in her guidance of this Universe and in her dealings with the terrestrial play ... Wisdom, Strength, Harmony, Perfection are their several attributes... To the four we give the four great names, Maheshawari, Mahakali, Mahalakshmi, Mahasaraswati.⁴
Since the beginning of the earth, wherever and whenever there was the possibility of manifesting a ray of the Consciousness, I was there.\(^5\)

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 these, but she is working here 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.\(^6\)

The divine puts on an appearance of humanity, assumes the outward human nature in order to tread the path and show it to human beings, but does not cease to be the Divine.\(^7\)
1878 February 21

Mirra Alfassa was born in Paris as the daughter of Maurice and Mathilde Alfassa, who had emigrated with their young son Matteo from Egypt to France in 1877.

The Mother was inwardly above the human even in childhood.⁸

A spirit of its celestial source aware
Translating heaven into a human shape
Descended into earth’s imperfect mould
And wept not fallen to mortality,
But looked on all with large and tranquil eyes.⁹
I started doing my Yoga from the age of 4. There was a small chair for me on which I would sit still, engrossed in my meditation. A very brilliant light would then descend over my head and produce some turmoil inside my brain. Of course I understood nothing, it was not the age for understanding. But gradually I began to feel, ‘I shall have to do some tremendously great work that nobody yet knows.’

From the age of five I was conscious that I did not belong to this world, that I did not have a human consciousness. My sadhana began at that age.
Between 11 and 13 a series of psychic and spiritual experiences revealed to me not only the existence of God but man’s possibility of uniting with Him, of realizing Him integrally in consciousness and action, of manifesting Him upon earth in a life divine. This, along with a practical discipline for its fulfilment, was given to me during my body’s sleep by several teachers, some of whom I met afterwards on the physical plane. Later on, as the interior and exterior development proceeded, the spiritual and psychic relation with one of these beings became more and more clear and frequent; and although I knew little of the Indian philosophies and religions at that time I was led to call him Krishna, and henceforth I was aware that it was with him (whom I knew I should meet on earth one day) that the divine work was to be done.¹²
When I was a child of about thirteen, for nearly a year every night as soon as I had gone to bed it seemed to me that I went out of my body and rose straight up above the house, then above the city, very high above. Then I used to see myself clad in a magnificent golden robe, much longer than myself; and I rose higher, the robe would stretch, spreading out in a circle around me to form a kind of immense roof over the city. Then I would see men, women, children, old men, the sick, the unfortunate coming out from every side; they would gather under the outspread robe, begging for help, telling of their miseries, their suffering, their hardships. In reply, the robe, supple and alive, would extend towards each one of them individually, and as soon as they had touched it, they were comforted or healed, and went back into their bodies happier and stronger than they had come out of them. Nothing seemed more beautiful to me, nothing could make me happier; and all the activities of the day seemed dull and colourless and without any real life, beside this activity of the night which was the true life for me.
1892 - 93

Mirra begins studying painting and drawing; later she joins the Académie Julian and eventually some of her works are selected for exhibition in the Paris Salon.

The Mother’s sketch of her maternal grandmother
Mirra Ismaloun
Celestial-human deep warm slumbrous fires
Woke in the long fringed glory of her eyes
Like altar-burnings in a mysteried shrine.
Out of those crystal windows gleamed a will
That brought a large significance to life.
Holding her forehead’s candid stainless space
Behind the student arch a noble power
Of wisdom looked from light on transient things.$^{14}$
Mirra marries Henri Morisset, an artist. Their son André is born the following year.

A painting by Henri Morisset

Little Andre is in the middle, the three figures on the left represent the Mother, while the two ladies on the right are Morisset’s sisters
1896 - 99

Inner Union with the Divine

Between the age of eighteen and twenty I attained a conscious and constant union with the divine Presence and I had done it all alone, with absolutely nobody to help me, not even books, you understand!

When I found one—there came to my hands a little later Vivekananda’s Raja Yoga—it seemed to me so wonderful a thing, you see, that someone could explain something to me. This made me gain in a few months what would have perhaps taken me years to do.

I was perhaps twenty-one then, I think, either twenty or twenty-one. I met a man, an Indian, who spoke to me about the Gita. There was a translation, and he advised me to read it and gave me the key—his key, it was his key—he said, “Read the Gita, and take Krishna as the symbol of the immanent God, the inner Godhead.” This was all that he told me. He said to me, “Read it with the knowledge that Krishna represents the immanent God in the Gita, the God who is within you.” Well, in one month the whole work was done. I rushed headlong like a cyclone, and nothing could have stopped me.¹⁵
Mirra travels to Tlemcen in Algeria to study occultism with Max Theon and his wife Alma. She assists them in preparing their journal, Cosmique, in which some accounts of her visions and experiences are published.
During this time the Mother was working with various groups of seekers in Paris. Here is the account of one particular meeting, of May 1912:

It was a small group of about twelve people who met once a week. A subject was given; an answer was to be prepared for the following week. Each one brought along his little work. Generally, I too used to prepare a short paper and, at the end, I read it out. The subject for the first meeting was:

**What is the aim to be achieved, the work to be done, the means of achievement?**

And here is my answer:

The general aim to be attained is the advent of a progressing universal harmony.

The means for attaining this aim, in regard to the earth, is the realisation of human unity through the awakening in all and the manifestation by all of the inner Divinity which is One. In other words,—to create unity by founding the Kingdom of God which is within us all.

This, therefore, is the most useful work to be done:

1. For each individually, to be conscious in himself of the Divine Presence and to identify himself with it.

2. To individualise the states of being that were never till now conscious in man and, by that, to put the earth in connection with one or more of the fountains of universal force that are still sealed to it.

3. To speak again to the world the eternal word under a new form adapted to its present mentality. It will be the synthesis of all human knowledge.

4. Collectively, to establish an ideal society in a propitious spot for the flowering of the new race, the race of the Sons of God.

It was the whole programme of what Sri Aurobindo has done, and the method of doing the work on earth, and I had foreseen this in 1912. I met Sri Aurobindo for the first time in 1914, that is, two years later, and I had already made the whole programme.
The first of the Mother’s ‘Prayers and Meditations’, extracts from a spiritual diary started in 1911 and later published by the Ashram in the original French and in English. Some of them, including this one, were translated into English by Sri Aurobindo.

Although my whole being is in theory consecrated to Thee, O Sublime Master, who art the life, the light and the love in all things, I still find it hard to carry out this consecration in detail. It has taken me several weeks to learn that the reason for this written meditation, its justification, lies in the very fact of addressing it daily to Thee. In this way I shall put into material shape each day a little of the conversation I have so often with Thee; I shall make my confession to Thee as well as it may be; not because I think I can tell Thee anything—for Thou art Thyself everything, but our artificial and exterior way of seeing and understanding is, if it may be so said, foreign to Thee, opposed to Thy nature. Still by turning towards Thee, by immersing myself in Thy light at the moment when I consider these things, little by little I shall see them more like what they really are,—until the day when, having made myself one in identity with Thee, I shall no more have anything to say to Thee, for then I shall be Thou. This is the goal that I would reach; towards this victory all my efforts will tend more and more. I aspire for the day when I can no longer say “I”, for I shall be Thou.¹⁷
In the year 1910 my husband came alone to Pondicherry where, under very interesting and peculiar circumstances, he made the acquaintance of Sri Aurobindo. Since then we both strongly wished to return to India—the country which I had always cherished as my true mother-country. And in 1914 this joy was granted to us. As soon as I saw Sri Aurobindo I recognized in him the well known being whom I used to call Krishna.... And this is enough to explain why I am fully convinced that my place and my work are near him, in India.\(^{18}\)

\[\text{On March 30, after meeting Sri Aurobindo the previous afternoon,} \]
\[\text{the Mother noted in her diary:} \]

It matters little that there are thousands of beings plunged in the densest ignorance, He whom we saw yesterday is on earth; his presence is enough to prove that a day will come when darkness shall be transformed into light, and Thy reign shall be indeed established upon earth.\(^{19}\)
March 3, 1915:

On board the Kamo Maru

Solitude, a harsh, intense solitude, and always this strong impression of having been flung headlong into a hell of darkness! Never at any moment of my life, in any circumstances, have I felt myself living in surroundings so entirely opposite to all that I am conscious of as true, so contrary to all that is the essence of my life. Sometimes when the impression and the contrast grow very intense, I cannot prevent my total submission from taking on a hue of melancholy, and the calm and mute converse with the Master within is transformed for a moment into an invocation that almost supplicates, “O Lord, what have I done that Thou hast thrown me thus into the sombre Night?” But immediately the aspiration rises, still more ardent, “Spare this being all weakness; suffer it to be the docile and clear-eyed instrument of Thy work, whatever that work may be.”
April 7, 1917

A deep concentration seized on me, and I perceived that I was identifying myself with a single cherry-blossom, then through it with all cherry-blossoms, and, as I descended deeper in the consciousness, following a stream of bluish force, I became suddenly the cherry-tree itself, stretching towards the sky like so many arms its innumerable branches laden with their sacrifice of flowers. Then I heard distinctly this sentence: “Thus hast thou made thyself one with the soul of the cherry-trees and so thou canst take note that it is the Divine who makes the offering of this flower-prayer to heaven.”

When I had written it, all was effaced; but now the blood of the cherry-tree flows in my veins and with it flows an incomparable peace and force. What difference is there between the human body and the body of a tree? In truth, there is none: the consciousness which animates them is identically the same.

Then the cherry-tree whispered in my ear: “It is in the cherry-blossom that lies the remedy for the disorders of the spring.”

21
1916 - 1920

Scroll of Daiunji Temple, made by the Mother
1920 April 24
The Mother returns to Pondicherry where she remains for the rest of her life

About this date the Mother wrote:
The anniversary of my return to Pondicherry, which was the tangible sign of the sure Victory over the adverse forces. 

March 1920 – Mother’s passport photo for coming to India
1926, November 24
Sri Aurobindo’s Siddhi Day

The 24th November 1926 was the
descent of Krishna into the physical.
The descent of Krishna would mean
the descent of the Overmind Godhead
preparing, though not itself actually,
the descent of the Supermind and
Ananda.\(^{23}\)

\textit{After that day Sri Aurobindo retired
into seclusion and entered into deep
and powerful meditation. After his
retirement the Mother took up the
full charge of the Ashram.}

The united Two began a greater age.\(^{24}\)
1927 - 1942
Early years of the Ashram

*Three statements of Sri Aurobindo about the formation of the Ashram:*

This Ashram has been created with another object than that ordinarily common to such institutions, not for the renunciation of the world but as a centre and a field of practice for the evolution of another kind and form of life which would in the final end be moved by a higher spiritual consciousness and embody a greater life of the spirit.\(^{25}\)

When the Ashram began to develop, it fell to the Mother to organise it; Sri Aurobindo soon retired into seclusion and the whole material and spiritual charge of it devolved on her.

The Ashram is the Mother’s creation and would not have existed but for her.\(^{26}\)
**Extracts from some letters of the Mother to her son André**

**16.01.1927**
Our community is growing more and more; we are nearly thirty (not counting those who are scattered all over India); and I have become responsible for all this; I am at the centre of the organisation, on the materials as well as the spiritual side, and you can easily imagine what it means. We already occupy five houses, one of which is our property; the others will follow. New recruits are coming from all parts of the world. With this extension new activities are being created, new needs arise which require new skills.

**16.02.1927**
I think I told you about our five houses, four of which are joined in a single square block surrounded on all sides by streets and containing many buildings with courtyards and gardens. We have just bought, repaired and made comfortable one of these houses and then, very recently, we have settled there, Sri Aurobindo and myself, as well as five of the closest disciples. We have joined the houses together with openings in some of the outer walls and of the outbuildings, so that I can walk freely in our little realm without having to go out in the street, which is quite pleasant. But I am busier now than ever, and I can say that just now I am writing to you in a rush.

**23.08.1930**
The Ashram is becoming a more and more interesting institution. We have now acquired our twenty-first house; the number of paid workers of the Ashram (labourers and servants) has reached sixty or sixty-five and the number of Ashram members (Sri Aurobindo’s disciples living in Pondicherry) varies between eighty-five and a hundred. Five cars, twelve bicycles, four sewing machines, a dozen typewriters, many garages, an automobile repair workshop, an electrical service, a building service, sewing departments (European and Indian tailors, embroideresses, etc.), a library and reading-room containing several thousand volumes, a photographic service and general stores containing a wide variety of goods, nearly all imported from France, large gardens for flowers, vegetables and fruits, a dairy, a bakery, etc., etc. – you can see that it is no small affair. And as I am taking care of all this, I can truly say that I am busy.
During the 1920s and 1930s, the Mother’s educational guidance was limited to instructing a few individuals in French and offering general counsel in other courses of study. At that time, children were not permitted, as a rule, to live in the Ashram. In the early 1940s, a number of families were admitted to the Ashram and instruction was initiated for the children. On 2 December 1943, the Mother formally opened a school for about twenty children. She herself was one of the teachers. The number of pupils gradually increased during the next seven years.28
May 1945
Launching the Physical Education Department

The perfection of the body, as great a perfection as we can bring about by the means at our disposal, must be the ultimate aim of physical culture.... If our seeking is for a total perfection of the being, the physical part of it cannot be left aside; for the body is the material basis, the body is the instrument which we have to use. ...A total perfection is the ultimate aim which we set before us, for our ideal is the Divine Life which we wish to create here, the life of the Spirit fulfilled on earth, life accomplishing its own spiritual transformation even here on earth in the conditions of the material universe. That cannot be unless the body too undergoes a transformation, unless its action and functioning attain to a supreme capacity and the perfection which is possible to it or which can be made possible.²⁹

It is the Mother who is doing all the work for the organisation of the sports ... I put out my force to support her as in all the other work of the Ashram.³⁰

Mother with children at sports
Tennis

When you have a ripe consciousness you must not play in order to win. You must play for the sake of playing and to learn how to play and to progress in games and in order that your play may become the expression of your inner consciousness at its highest—it is this which is important. For example, people who like to play well do not go and choose bad players to play with, simply for the pleasure of winning—they choose those who are the best players and play with them.

I remember having learned to play tennis when I was eight, it was a passion; but I never wished to play with my little comrades because I learned nothing (usually I used to defeat them), I always went to the best players. At times they looked surprised, but in the end they played with me—I never won but I learned much. 31
1950 April

Visit of the French photographer Henri Cartier-Bresson, who was allowed to take photographs of Sri Aurobindo for the first time since the 1920s, and of the Mother and Sri Aurobindo sitting for Darshan on April 24.
1950, December 5
Sri Aurobindo’s Passing

Sri Aurobindo leaves his body. After lying in state until December 9th, the body is interred in the centre of the Ashram courtyard.

Some words of the Mother after Sri Aurobindo’s passing:
Sri Aurobindo has given up his body in an act of supreme unselfishness, renouncing the realisation in his body to hasten the hour of the collective realisation. Surely if the earth were more responsive, this would not have been necessary.

When I asked him to resuscitate he clearly answered: ‘I have left this body purposely. I will not take it back. I shall manifest again in the first supramental body built in the supramental way.’

As soon as Sri Aurobindo withdrew from his body, what he had called the Mind of Light got realised in me.

The Supermind had descended long ago — very long ago — in the mind and even in the vital: it was working in the physical also but indirectly through these intermediaries. The question now was about the direct action of the Supermind in the physical. Sri Aurobindo said it could be possible only if the physical mind received the supramental light: the physical mind was the instrument for direct action upon the most material. This physical mind receiving the supramental light Sri Aurobindo called the Mind of Light.
1951 - 1952
The Centre of Education

On 24 April 1951, the Mother presided over a
collection where it was resolved to establish an
“international university centre”. On 6 January 1952,
she inaugurated the Sri Aurobindo International
University Centre. The name was changed in 1959 to
the Sri Aurobindo International Centre of Education.

The Centre of Education has about 150 full or part-
time teachers and 500 students, ranging from
nursery to advanced levels. The curriculum includes
the humanities, languages, fine arts, sciences,
engineering, technology and vocational training.
Facilities include libraries, laboratories, workshops,
and a theatre and studios for drama, dance, music,
painting, etc.

The Centre of Education seeks to develop every
aspect of the individual, rather than to concentrate
exclusively on mental training. It employs what is
called the “Free Progress System”, which is, in the
Mother’s words, “a progress guided by the soul and
not subject to habits, conventions or preconceived
ideas.”

Opening of the Centre of Education, January 6, 1952
In the evenings the Mother holds distributions, classes for students of the school, and group meditations in the Playground.
1956, February 29
The Supramental Manifestation

During the Common Meditation on Wednesday

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

As I looked at the door, I knew and willed, in a single movement of consciousness, that “the time has come”, and lifting with both hands a mighty golden hammer I struck one blow, one single blow on the door and the door was shattered to pieces.

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

A flaming warrior from the eternal peaks
Empowered to force the door denied and closed
Smote from Death’s visage its dumb absolute
And burst the bounds of consciousness and Time.
After an illness, the Mother remains in her apartments on the first floor of the main building, continuing to conduct the running of the Ashram from there.
The Mother’s Agenda

During these years the Mother started making notes on the work of transformation that she was doing with her body, supported by the Supramental Force. She entrusted these notes to Satprem, one of her disciples, who also made recordings of talks which she had with him about her work. After her passing, these notes and transcriptions of the talks, almost all in French, were published as ‘L’Agenda de Mère : agenda de l’action supramental sur la terre’ in 13 volumes covering the years 1956 to 1973. This precious record has been translated into English and many other languages. The Mother said:

This Agenda is my gift to those who love me

Here are excerpts from two important talks of April 1962, held partly in English.

April 3, 1962

Since March 16, Mother has been going through a grave ordeal that threatened her physical existence.

The latest attack occurred the previous night, April 2-3, and took the form of a total cardiac arrest. Despite her condition, on this morning Mother has found the strength to speak. She speaks in English. Her words have been noted down by Satprem from memory.

I know that now is the last fight. If the purpose for which this body is alive is to be fulfilled, that is to say, the first steps towards the Supramental transformation, then it will continue today. It is the Lord’s decision. I am not even asking what He has decided. ... What the Lord wants will be done. Whatever He wills, He will do with this body, which is a poor thing. ... After all, it depends on Him. He knows whether the time has come or not, the time for the beginning of the Victory – then the body will survive. If not, in any case, my love and consciousness will be there.
April 13, 1962

Suddenly in the night I woke up with the full awareness of what we could call the Yoga of the world. The Supreme Love was manifesting through big pulsations, and each pulsation was bringing the world further in its manifestation. It was the formidable pulsations of the eternal, stupendous Love, only Love: each pulsation of the Love was carrying the universe further in its manifestation. And the certitude that what is to be done is done and the Supramental Manifestation is realized. Everything was Personal, nothing was individual. This was going on and on and on and on.... The certitude that what is to be done is DONE.

All the results of the Falsehood had disappeared: Death was an illusion, Sickness was an illusion, Ignorance was an illusion – something that had no reality, no existence.... Only Love, and Love, and Love, and Love – immense, formidable, stupendous, carrying everything.

And how, how to express in the world? It was like an impossibility, because of the contradiction.... But then it came: “You have accepted that this world should know the Supramental Truth ... and it will be expressed totally, integrally.” Yes, yes.... And the thing is DONE.

And we set off again on the way, certain of the Victory. The heavens are ringing with chants of Victory! Truth alone exists; Truth alone shall manifest. Onward! ... Onward!

_Gloire à Toi, Seigneur, Triomphateur supérieur!_*

And now, to work: patience ... endurance ... perfect equanimity; and absolute faith. It is only the beginning.

* Glory to you, Lord, Victor supreme
Meditations on Savitri

One of the many activities that the Mother undertook during these years was the creation of a series of 474 paintings to illustrate selected passages from Sri Aurobindo’s mantric epic Savitri – a legend and a symbol. She trained a young Gujarati sadhika, whom she named ‘Huta – the offered one’, in oil painting, and when she was ready, started guiding her to create the paintings, one by one in order, by making sketches and indicating the composition and the colour-scheme of each painting. When the entire series was complete by the end of 1965, the Mother reviewed each painting individually, and indicated to Huta some changes to be made. In some cases she asked her to repaint the pictures completely. When all this had been done, the Mother arranged for the paintings to be exhibited in the Ashram Exhibition Hall in February 1967. Starting in 1965, the Mother also recorded her readings of the passages corresponding to each painting. These recordings, made by Huta, were shared with the Ashram musician Sunil Bhattacharya, who prepared musical compositions around the recitations for most of the passages. Later, in another series of recordings the Mother’s readings were mixed with passages from her own organ music, to accompany slide-shows of the paintings which were shown in the Ashram theatre and in Auroville as part of the celebrations for Sri Aurobindo’s Centenary in 1972. The Mother also authorised publication of reproductions of the paintings in book form and as films. In 2002 all the original paintings, along with many related materials, were entrusted by Huta to Savitri Bhavan.
June 1965
Have you heard of Auroville? For a long time, I had a plan of the “ideal town”, but that was during Sri Aurobindo’s lifetime, with Sri Aurobindo living at the centre. Afterwards, I was no longer interested. Then the idea of Auroville—I gave the name Auroville—was taken up again, but from the other end: instead of the formation having to find the place, it was the place ... which gave birth to the formation, and until now I took only a very minor interest in it, for I had received nothing directly. Then our little Huta took it into her head to have a house there, by the lake, and to have a house for me next to hers, and to offer it to me. And she wrote me all her dreams: one or two sentences suddenly stirred an old, old memory of something which had tried to manifest — a creation — when I was very young and which had again started trying to manifest at the very beginning of the century, when I was with Théon. Then all that was forgotten. It came back with this letter; all at once, I had my plan for Auroville. Now I have my overall plan, I am waiting for Roger to draw the detailed plans, for I had said from the beginning: “Roger will be the architect”, and I wrote to Roger : : “If you want, I have a town to build.” He is happy. He is coming. When he comes, I shall show him my plan and he will build the town.\textsuperscript{37}
1968, February 28
Foundation of Auroville

28. 2. 68.

Salut d’Auroville à tous les hommes de bonne volonté.
Sont conviés à Auroville tous ceux qui ont soif de progrès et aspirent à une vie plus haute et plus vraie.

Greetings from Auroville to all men of good will.
Are invited to Auroville all those who thirst for progress and aspire to a higher and truer life.
1968, February 28
Foundation of Auroville
On March 27 the Mother gave the following message to Auroville, which turned out to be the last:

Auroville is created to realise the ideal of Sri Aurobindo who taught us the Karma Yoga. Auroville is for those who want to do the Yoga of work.

To live in Auroville means to do the Yoga of work. So all Aurovilians must take up a work and do it as Yoga.39

In May she stopped receiving visitors. On August 15 she gave her last Balcony Darshan. It rained so hard that no photographs could be taken. On November 17 she left her body, which was interred on November 20 above that of Sri Aurobindo in the Samadhi at the centre of the Ashram courtyard. Their work continues.
I belong to no nation, no civilisation, no society, no race, but to the Divine.
I obey no master, no ruler, no law, no social convention, but the Divine.
To Him I have surrendered all, will, life, self; for Him I am ready to give all my blood, drop by drop, if such is His Will, with complete joy; and nothing in His service can be sacrifice, for all is perfect delight.
The Mother’s Reminiscences

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

I came to India to meet Sri Aurobindo. I remained in India to live with Sri Aurobindo. When he left his body, I continued to live here in order to do his work which is, by serving the Truth and enlightening mankind, to hasten the rule of the Divine’s Love upon earth.
I am not eager to be the Guru of anyone. It is more spontaneously natural for me to feel the Mother of all and to carry them forward silently through the power of love.\textsuperscript{42}

A wonderful mother of unnumbered souls.\textsuperscript{43}
The Mother’s Signature

TAIL

ONE WING

THE OTHER WING

The bird of grace messenger from the Suprema

Mira
The Mother’s Symbol

It is the symbolic design of the white Lotus of Supreme Consciousness, with the Mahashakti (the form of the Mother as universal creation) at the centre in her four aspects and twelve attributes.\(^4^4\)

The central circle represents the Divine Consciousness.
The four petals are the four aspects of the Mother — and the twelve petals, Her twelve attributes.

The twelve attributes

Existence, Consciousness, Bliss,
Light, Life, Power,
Prosperity, Usefulness, Progress,
Youth, Harmony, Perfection\(^4^5\)
‘What I want to bring about in the material world, upon the earth’

1. Perfect Consciousness.
2. Integral Knowledge, omniscience.
3. Power invincible, irresistible, ineluctable; omnipotence.
4. Health, perfect, constant, unshakable; perpetually renewed energy.
5. Eternal youth, constant growth, uninterrupted progress.
6. Perfect beauty, complex and total harmony.
7. Inexhaustible unparalleled riches, control over all the wealth of this world.
8. The gift of healing and giving happiness.
9. Immunity from all accidents, invulnerability against all adverse attacks.
10. Perfect power of expression in all fields and all activities.
11. The gift of tongues, the power of making oneself understood perfectly by all.
12. And all else necessary for the accomplishment of Thy work.\textsuperscript{46}
Salute to the advent of the Truth
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.\textsuperscript{48}
The luminous heart of the Unknown is she,
A power of silence in the depths of God;
She is the Force, the inevitable Word,
The magnet of our difficult ascent,
The Sun from which we kindle all our suns,
The Light that leans from the unrealised Vasts,
The joy that beckons from the impossible,
The Might of all that never yet came down.
All Nature dumbly calls to her alone
To heal with her feet the aching throb of life
And break the seals on the dim soul of man
And kindle her fire in the closed heart of things.
Who She really is

All here shall be one day her sweetness’ home,
All contraries prepare her harmony;
Towards her our knowledge climbs, our passion gropes;
In her miraculous rapture we shall dwell,
Her clasp shall turn to ecstasy our pain.
Our self shall be one self with all through her.\textsuperscript{51}
Who She really is

In her confirmed because transformed in her,
Our life shall find in its fulfilled response
Above, the boundless hushed beatitudes,
Below, the wonder of the embrace divine.\textsuperscript{52}
| Endnotes |
|-----------------|-----------------|-----------------|-----------------|
| 11. Mother India, Feb. 1975, p.95 | 32. MCW 13:9 |   |
| 13. MCW 1:81-82 | 34. MCW 12:109 |   |
| 15. MCW 6:298-99 | 36. Savitri p.21 |   |
| 17. MCW 1:1-2 | 38. MCW 13:193 |   |
| 19. MCW 1:113 | 40. MCW 13:38 |   |
| 20. MCW 1:294 | 41. MCW 13:45 |   |
| 21. MCW 13:364 | 42. MCW 13:82 |   |
|   | 43. Savitri p.695 |   |

Music by Sunil Bhattacharya

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