

MOTHER INDIA

JANUARY 1974

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EDITORIAL NOTE

THIS issue brings together a number of writings prompted by the passing of the Mother. No attempt has been made to edit anything in order to form a synoptic vision. Various views have been presented by the writers. Freedom of individual expression has been allowed and the reader is left with a wide range of ideas and insights to contemplate.

AN APOLOGY TO OUR SUBSCRIBERS

OWING to the dislocation of train services last month as a result of locomen's strike and coal shortage, the Post Office had to shift our regular mailing date from 10th-12th December to 26th.

We sincerely regret the inconvenience caused to our subscribers by that delay.

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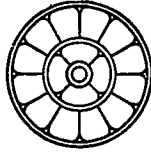
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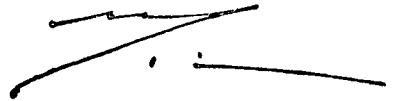


Lord, Thou hast willed, and I execute.

A new light breaks upon the earth,

A new world is born.

The things that were promised are fulfilled.



MOTHER INDIA

MONTHLY REVIEW OF CULTURE

Vol. XXVI

No. 1

"Great is Truth and it shall prevail".

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WHO IS THE MOTHER?

A Reply By Sri Aurobindo in French

LA vie divine en voie d'évolution, la conscience divine à l'œuvre dans la matière, voilà, pour ainsi dire, ce que cette existence représente.

A Translation partly by The Mother into English

LIFE Divine in course of evolution, the Divine Consciousness at work in matter — that, so to speak, is what this existence represents.

THE MOTHER

SOME LINES FROM SRI AUROBINDO'S *SAVITRI*

ONE had returned from the transcendent planes
And bore anew the load of mortal breath,
Who had striven of old with our darkness and our pain; ...
She keeps her will that hopes to divinise clay; ...
No victory she admits of Death or Fate.

THE MOTHER'S PASSING AND THE FATE OF SINCERE ASPIRANTS

A REPLY BY THE MOTHER ON DECEMBER 6, 1965*

(I read in the November 1965 Bulletin "Notes on the Way" bearing on physical transformation and the experiences the Mother had been having. The closing words were: "If it remains...")

I wrote to the Mother asking why there was that "if". Then I mentioned the world of Falsehood by which we are surrounded, and questioned Her, "What will happen to sincere aspirants when You are no more?")

YOU have just voiced the thoughts of so many people — and I have only one answer to make. It is the Will of the Lord that will be realised — and the sincere people must know that the more they are steady and ardent in their faith the more easy and quick will be the Realisation.¹

* From Huta's *White Roses*, Part One - Part Two - Part Three (Sabda, Sri Aurobindo Ashram, Pondicherry, 1973), p. 125.

¹ Editor's Note: We may mark that the Mother has not directly accepted or affirmed that she will be no more: she has taken the "thoughts of so many people" and, granting a possibility, answered in view of their assumption.

FROM A LETTER BY THE MOTHER

**TO DENISE RESTOUT, DIRECTOR OF THE LANDOWSKA CENTER,
LAKEVILLE, CONNECTICUT, U.S.A., AND CLOSE FRIEND AND SECRE-
TARY TO WANDA LANDOWSKA, ON THE OCCASION OF WANDA'S
DEATH**

Maintenant, vous ne pouvez plus vous pencher sur ce corps et prendre soin de lui, lui exprimer par vos gestes tout votre attachement, et c'est cela qui est douloureux. Mais il faut surmonter cette douleur et regarder au-dedans, en haut, car seul le corps matériel va se dissoudre. Tout ce que vous aimiez en elle — tout cela n'est d'aucune manière affecté par la dissolution de l'enveloppe matérielle; et si dans la calme d'un amour profond, vous concentrez votre pensée et votre énergie sur elle, vous verrez qu'elle restera près de vous et que vous pourrez avoir un rapport conscient et de plus en plus concret avec elle ...

Now it is no longer possible for you to cherish this body and to express through your actions and movements all your attachment for it, and it is this which is painful. But you must overcome this sorrow and look within, above, for only the material body is going to be dissolved. All that you loved in her — all that is in no way affected by the dissolution of the material envelope; and if, in the calm of a deep love, you concentrate your thought and your energy on her, you will see that she will remain close to you and you will be able to have a conscious and increasingly concrete contact with her.

WORDS OF THE MOTHER

LIVE within, do not be upset by external circumstances.

*
**

To be and to become more and more what the Divine wants us to be, should be our greatest preoccupation.

*
**

Only one thing is important, it is to find the Divine.
For each one and for the whole world anything becomes useful, if it helps to find the Divine.

THE MOTHER'S TALK ON APRIL 2, 1972, ABOUT THE NEW CREATION, THE WORK IN HER BODY AND EGO-TRANSCENDENCE*

FOR centuries and centuries humanity has waited for this time. It is come. But it is difficult.

I don't simply tell you we are here upon earth to rest and enjoy ourselves, now it is not the time for that. We are here ... to prepare the way for a new creation.

The body has some difficulty, so I can't be active, alas. It is not because I am old —I am not old. I am not old, I am younger than most of you. If I am here inactive, it is because the body has given itself definitively to prepare the transformation. But the consciousness is clear and we are here to work —rest and enjoyment will come afterwards. Let us do our work here.

So I have called you to tell you that. Take what you can, do what you can, my help will be with you. All sincere effort will be helped to the maximum.

It is the hour to be heroic.

Heroism is not what it is said to be: it is to become wholly unified — and the Divine help will be always with those who have resolved to be heroic in full sincerity.

You are here at this moment, that is to say, upon earth because you chose it at one time — you do not remember it any more but I know it — that is why you are here. Well, you must rise to the height of the task, you must strive, you must conquer all weaknesses and limitations: above all you must say to your ego: Your hour has gone. We want a new race that has no ego, that has in the place of the ego the Divine Consciousness. It is that which we want: the Divine Consciousness that will allow the race to develop itself and the Supramental being to take birth.

If you believe that I am here because I am bound — it is not true. I am not bound, I 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.

* This Talk appeared, under a non-descriptive heading, in the *Bulletin* of August 1972, pp. 82, 85, but the concluding part of it was omitted. We are giving the text of the latter as found in a typescript draft. The first four paragraphs of the talk were spoken in French; we are giving the English version only.

THE MOTHER'S VICTORY

THE PRESENT AND FUTURE RESULTS OF HER PASSING

THE passing of the Mother on November 17, 1973, from the visible scene whose luminous centre she had formed for the last forty-seven years — that is, ever since November 24, 1926, when Sri Aurobindo put his Ashram in her charge and himself withdrew from common contacts in order to concentrate more intensely on the fulfilment of his work — the Mother's physical disappearance has caused a great deal of heart-burning and mind-churning among her disciples and devotees.

One of them has confronted the present writer with the article written when Sri Aurobindo had left his body: *The Passing of Sri Aurobindo — Its Inner Significance and Consequence*. This article is itself considered to have crucial significance and consequence because it carried complete approval by the Mother. Three times she formulated her sanction for it. She declared it to be excellent and as having nothing in it to be changed: she called it the best thing its author had done: she affirmed her entire satisfaction with it and wanted 15,000 copies to be printed in pamphlet form after its first appearance in *Mother India*. Now its author has been sent the following passage from it as a challenge:

“Nothing except a colossal strategic sacrifice. in order that the physical transformation of the Mother may be immeasurably hastened and rendered absolutely secure and, through it, a divine life on earth for humanity may get rooted and be set aflower — nothing less can explain the passing of Sri Aurobindo.”

Words could not be more explicit and emphatic in asserting that the Mother would not pass away as she has done. And to ratify further the assertion — if at all there was any necessity to do so after the Mother had set her seal on the article — we had the authorised report of the talk between her and Sri Aurobindo some months before he left his body on December 5, 1950. They had envisaged the contingency of one of them having to leave the body in the interests of their work. The Mother had said she would do it. Sri Aurobindo had refused to let her undertake the sacrifice. He had said that he would go and that she must stay to fulfil their Yoga of Supramental Descent and Transformation.¹

Most certainly the Supramental Transformation includes as its crown and climax a supramentalised physical body. Sri Aurobindo looked upon his “Integral Yoga” as the swift-moving concentration of the Yoga which Nature has been doing over the aeons, and he clearly laid down in the very first chapter of *The Life Divine* that the Supermind is “involved” in Matter along with the principles of Mind and Life and must inevitably evolve just as these principles did. Sri Aurobindo regarded the supramentalisation of the physical body as the ultimate goal of the Yogic endeavour in

¹ See “A ‘Call’ from Pondicherry” by Dr. Prabhat Sanyal, *Mother India*, December 5, 1953, p. 187.

which he and the Mother were engaged. It was understood that they had come upon earth to be the pioneers of a total supramentalisation: they would undergo the supramental transformation in its entirety so that mankind might do the same with their help. Not all the race at once would succeed, or even attempt the Yoga, but at least a few who were prepared to follow them in perfect sincerity would in not too distant a future make a small nucleus of divinised humanity and from them the Light would gradually fan out. This was the vision repeatedly announced without any qualification during Sri Aurobindo's life-time and still prominently after he had given the unexpected "strategic sacrifice", though now there was a faint hesitation at times to speak with absolute certitude. It appears that with the Mother's penetration further and further into the unexplored depths of the body-consciousness the work of physical transformation, which meant a radical reversal of the organism's habitual functions, took the shape of a constant play with death — a sort of spiritual "brinkmanship", a coming to the verge of dissolution again and again for the purpose of giving new subtle dynamisms a chance to take over. Merely a stoppage of the old organic operations would not suffice: the cells would have to be illuminated, the matter of the body refined and rendered receptive to the supramental substance and form which had already been brought into action down to what Sri Aurobindo and the Mother have called "the subtle-physical plane" immediately behind the gross-material on which we live. The process by which the habitually functioning organism could fuse with that substance and form was the one we could glimpse through the half-enigmatical disclosures of the Mother's "Notes on the Way", her talks with a disciple, in the *Bulletin of Sri Aurobindo International Centre of Education* from 1965 onward.

The most baffling of these disclosures — a kind of paradoxical peak to the process — meets us in the issue of February 1973.¹ It is dated December 30, 1972, and runs:

So it is going to be the new year ...

Do you feel anything for the new year?

(After a silence)

Things have taken an extreme form, so there is as it were an uplift of the atmosphere towards a splendour ... almost inconceivable and at the same time the feeling that at any moment one may ... one may die — not "die" but the body may be dissolved. And so the two at the same time form a consciousness (*The Mother shakes her head*) ... all the old things seem puerile, childish, unconscious — within there ... it is tremendous and wonderful.

So the body, the body has one prayer — and it is always the same;

¹ P. 93.

Make me worthy of knowing You,
 Make me worthy of serving You,
 Make me worthy of being You.

I feel in myself a growing force .. but it is of a new quality ... in silence and in contemplation.

Nothing is impossible (*The Mother opens her hands upward*).

There we have a picture of stark opposites — the sense of the body's dissolution and the sense of a surpassing divine splendour — not only facing each other but also playing into each other, becoming the components of a single state. An extreme point has been reached: it is as if to die physically could be to achieve something "tremendous and wonderful" — as if the feeling of the possibility that the body might dissolve were itself the feeling of "a growing force". It is hardly surprising that this force should be "of a new quality" or that the new quality be experienced in a condition of in-drawnness with everything fallen still — an increasing inner Power that can be all-effective without needing an outer expressive body — a miracle that has become eminently accomplishable when the body has given itself up in a complete surrender to the Will of the Supreme.

The Mother, at the end of 1972, has clearly pre-visionsed that such a miracle may happen in 1973. And nothing said later goes really against this foresight. For, she always leaves the future open: "I am repeating always: as You want it, as You want it ..let it be as You want it, may I do whatever You want, may I be conscious of whatever You want." This prayer of March 10, 1973,¹ puts aside all fixed anticipations and thus even the anticipation of the miracle is not positively affirmed, other possibilities are afforded their chance, but simultaneously room yet remains for the miracle to take place. And it is significant that the pre-vision at the close of 1972 has been preceded by the revelation on November 8 of the same year: "I have had for a moment — just a few seconds — the supramental consciousness."² Yes, the Supermind that had been pressing for years to exteriorise itself is here said to have briefly done the exteriorisation in a part of the Mother's bodily being. The significance of this act may be seen in two ways. First, the exteriorisation would ensure success in supramentalising the body in the measurable future. Second, it would prelude sufficient development in the near future to allow a change of plan for the body's role in the Yoga of the earth's supramentalisation. The first alternative needs little explaining. The second calls for a commentary.

The role originally set for Sri Aurobindo's body as well as for the Mother's was entire divinisation so that it might not be subject in any mode to the so-called laws of Nature and would mark the beginning of a new, a supramental race. With the passing of Sri Aurobindo we saw a momentous shift in the plan: Sri Aurobindo admitted

¹ *Bulletin*, April 1973, p. 81.

² *Ibid.*, February 1973, p. 83.

into his physical frame what we may term the basic power of darkness and, in the act of letting that frame merge with it and be destroyed, he destroyed that power's capacity to stand in the path of the Mother's Yoga and to retard the world's evolution towards the Supermind. The immediate result was the establishment of the "Mind of Light" in the Mother on December 5, 1950 — the permanent reception of the Supramental Light by the physical mind. This result has been described, according to the Mother's estimate, with revelatory accuracy in the opening lines of a poem by a disciple.

The core of a deathless Sun is now the brain
And each grey cell bursts to omniscient gold.

The next consequence of Sri Aurobindo's sacrifice was the Supramental Manifestation which occurred on February 29, 1956: the Supermind made an initial entry into the subtle side of the whole earth-plane and became a permanent part of the earth's future evolution: now inevitably, in the course of time, the Supermind would take organic form in the gross side of the terrestrial plane. We shall better appreciate the hastening of the Supermind's Golden Day, which Sri Aurobindo brought about, if we realise from some correspondence with Sri Aurobindo in July and August of 1938 that the Truth-Consciousness's manifestation on a world-wide scale was originally expected by the Mother as far back as that year.¹ Owing to several factors — the chief being the push towards World War II by Hitler and the increasing power of Stalinism and the catastrophic division of India — this divine event was delayed for eighteen years! Without Sri Aurobindo's drastic short-cut which we may call the Dying by the Deathless it would not have materialised for quite a length of time. The progression of the divine event in the terms of earthly life under the spiritual pressure of the Mother has also the touch of Sri Aurobindo: she has said that his action from beyond is greater than what it was when he was in his body and the increase has come precisely by his departure.² A similar increase in her own action grows conceivable in relation to the possibility she always envisaged of leaving her body.

But, merely by a disembodiment, neither she nor he can be thought of as acquiring a greater action: they would first have to make Yogically the most of their embodied state. Fighting for transformation till the last breath, they might somehow make the body's end itself a critical phase of the Yogic process and turn it to the purposes of their earth-transformative ideal. And it is a fact attested by Pranab and the rest of the Mother's attendants that, though she had considered death as possible, she never accepted it as probable and she worked unremittingly for the physical divinisation with which Sri Aurobindo wanted to consummate the Integral Yoga: never did she accept any natural compulsion to leave the body.

It may be argued: "When Sri Aurobindo's body was put in a casket and laid in a vault in the Ashram courtyard, did she not ask for a second chamber to be made

¹ *Life-Literature-Yoga* (Sri Aurobindo Ashram, Pondicherry, 1968), pp. 41-3

² *Bulletin*, February 1973, p. 89

and kept empty above the one where he was to be placed? Is not this provision a sure sign of accepting death as the end of her spiritual travail on earth?" The correct answer is: "If one envisages the possibility of dying, it is practical sense to make specific arrangements to meet it — especially when the person concerned is the responsible head of a great institution. But the true attitude of the Mother is clear from her words to Nolini: 'If ever I leave my body ..'¹ The possibility is figured, as most faint and remote, as though she said: 'If by some rare chance I die....' And this attitude is borne out also by the actual explanation she gave to Udar who was in charge of building Sri Aurobindo's Samadhi. Knowing the transformative aim of both the Master and the Mother, he was aghast at the proposal to have a second chamber in the vault. Then the Mother softly answered: 'It is good tactics to put the Hostile Forces off the scent.' She did not want these Forces to concentrate their attack on what she really sought to do. Thus the very gesture as of accepting death shows itself to be a secret move in the opposite direction, a provision made in favour of the transformative ideal."

The Mother, like Sri Aurobindo, fulfilled the conditions under which Death the Enemy might be pressed into their service, and her talk on December 30, 1972, spotlights for an instant the capacity held by her consciousness to make the brief moment of her body's collapse a long-term triumph. This capacity she exercised on November 17, 1973, at 7.25 p.m.

How exactly shall we picture the situation in which she made Death her servitor? On the one hand, as we know from "Notes on the Way" over several years, there was the growing infusion of her cells with the light of the Supramental Body already poised on the subtle-physical plane and then the short yet decisive experience of the exteriorised Supermind. On the other, as we learn from her attendants, there was infirm old age but also an ever-resisting youthfulness of attitude, both of which were linked with her stance as an Evolutionary Avatar representing all Nature's upward travail. It was the Evolutionary Avatar who suffered an advancing weakness of limbs, a gradual deterioration of bodily powers — the exhaustion of a corporeal frame that had packed into itself the whole world's problem of aging, the entire race's difficulty of keeping life going for over nine decades. It was the Evolutionary Avatar too who had housed in that frame an indomitable spirit warring against the earth's agelong darkness and doom and able to say like Sri Aurobindo:

I am full of wounds and the fight merciless.

The Mother seems to have found that the body, which she had allowed to go so far in its exalted agony, did not need to go any further: enough had been done to permit a victorious retreat. A retreat was desirable, since what had been done was insufficient except barely to hold on against the battering of Time. But victorious

¹ "A Message by Nolini", *Mother India*, December 5, 1973. p. 1.

indeed could the retreat become, since sufficient interaction had pulsed between the subtle-physical glory of grace and the gross-physical labour of love, to enable the Mother to carry on earth-work in the future without continuing an outer existence. The gross-physical form could give up the struggle it had so long made to merge with the subtle-physical shape, because the subtle-physical shape had now won by the gross-physical form's arduous *tapasyā* a new earthward competence: it had attained the adequate density, the proper power, to operate directly on the earth-plane and ultimately even to condense and precipitate itself there for a still more intense activity to fulfil evolution as Sri Aurobindo and the Mother had always dreamed.

The prolonged withdrawal from outer life the Mother underwent from mid-May to mid-November and the protracted trances into which she plunged during those six months must have been oriented towards endowing the supramentalised subtle-physical with the "virtue" gathered by the gross-physical from its fight for transformation. More and more the Mother dwelt in the former and drew into it the enriched essence of the latter while preparing to discard the failing appearance. She had set out to succeed the other way round — to draw the former's substance into the latter. But occult circumstances called for a change of strategy and she rose to the occasion.

Here a certain point must be thrown into some relief. When we speak of the Mother as preparing to discard the failing gross-physical we must not think she gave up warring against earth's agelong darkness and doom. Sri Aurobindo has said about his work of trying to bring the Supermind into the body that even if he saw the chance that it might come to nothing he would go on unperturbed and strive to the best of his power: he would go on doing what he took to be his mission, for, "what is done always counts in the economy of the universe".¹ The Mother, aware that her corporeal frame might have to be dropped in the interests of novel tactics for earth's divinisation, kept still the warrior spirit, wanted still her infirm limbs to go on pressing for fitness. Else the essence of physicality would stop getting enriched and cease qualifying unreservedly to be assimilated into the hidden supramental Matter. The Mother, even in planning to abandon her outer sheath because of its being at a spiritual stalemate, went down fighting. Thus alone could the fate of other similar sheaths — the fate of embodied mankind in the future — become more favourable for transformation.

Yes, the Mother fought her way to victory during the retreat from her body. But there is yet another truth to be fathomed by us in visioning what happened to her. We have already seen her fundamental attitude: "let it be as You want it, may I do whatever You want, may I be conscious of whatever You want." The Mother, in doing everything, was still doing nothing — nothing except surrender actively to the Supreme Will. She had given her body to that Will's demand on her for physical transformation. But her body had no preferences. When it was suggested to her in 1969 that she should have "a glorious body", visible to everyone, so that all could come and see the Divine, she agreed but said: "I would be very glad if it were anyone,

Sri Aurobindo on Himself and on the Mother (1953), p. 223.

it does not matter who, I have not the least desire that it should be myself.”¹ And she added: “The body has no ambition or desire whatsoever or even the aspiration to become the glorious body.”² She repeated that not for a moment did she have the idea that it must be her own body which should become glorious. “Choosing one person or another, one place or another” — nothing of that kind existed for her. “*Let there be this incarnation, this manifestation*”: “the thing by itself was the wonderful solution. That’s all.”³ Lastly, she observed: “if there is nothing in this body which ‘aspires’ to be that, it proves that this is not its work.”⁴ Then she referred to “that wonderful Smile” — what she had earlier spoken of as not only a Smile but also “a shining Light” through which the Lord declared his omnipresence.⁵ Now the Smile said: “It is not your business”, and the Mother understood the phrase to mean: “it does not concern you: whether it is this or that or that....” But she at once followed up, referring to her body: “what has become its business — in such an intense way that it cannot be expressed — is: ‘Thou, Thou, Thou . . .’, no word can translate it; the Divine, to use one word. It is all, it is for all — to eat: the Divine; to sleep: the Divine; to suffer: the Divine ... so on (*The Mother points both hands upward*). With a kind of stability, immobility.”⁶

There we have not what one may superficially understand as the Mother saying that another body than her own might, in historical fact, become “glorious”. She simply declares the sheer non-egoism of her body, even the absence of any sense of mission in her bodily being, her willingness that if the Lord so wills it anyone’s body should be divinised and not necessarily her own which has striven so much for the transformation. Stable and immobile in selfless surrender she yields herself to the Supreme for His activity — and at a different place we get a hint of what must have led her to the crisis of discarding her body. She speaks of having had for three or four hours the Divine Consciousness in the body, but it was a Consciousness that “went about from one body to another, altogether free and independent, knowing the limitations and possibilities of each body”.⁷ Then she recounts how the cells of her body spoke to the Presence, telling It of “their effort to be transformed”. “The body told of its aspiration and of its will to prepare itself”, but “always with the question ...: will it continue or will it get dissolved? . . . Itself, it is like that (*gesture of self-abandon, palms open*), it says ‘As Thou willest, O Lord’, but then the body knows that it has been decided, and that it is not to be told to the body It accepts, it is not impatient . . .”⁸

Here is the key to the moment when the Mother chose the paradox of victorious retreat. She came to know the decision of “the Absolute”, as she terms the Presence.⁹ And she automatically decided the same. Since the Absolute is her own highest being, we may designate the decision either the Presence’s or hers. The decision was that her

¹ *Bulletin*, August 1969, p. 99 ² *Ibid.* ³ *Ibid.*, p. 100.

⁴ This translation from the French differs from that in the *Bulletin*, because the latter has been found faulty ⁵ *Ibid.*, p. 93 ⁶ *Ibid.*, p. 100.

⁷ *Bulletin*, April 1969, p. 85. ⁸ *Ibid.*, p. 87. ⁹ *Ibid.*

terribly strained body should get dissolved but that she must go down fighting.

As to the results of her heroic fall, what she said in 1969 is that if, with "the work becoming more and more exacting", the body, in spite of her persistence, did not "hold on", she would be constrained to let the transformation "be for another time".¹ But in March 1972, a Supramental Body waiting on the subtle-physical plane and pressing upon the gross-physical became a concrete reality in which she lived for a while,² and there were also the experiences we have already sketched. Hence an alternative outcome was open and, according to us, it was this outcome that was opted for and is the significance of her death.

The Mother, by passing away as she did, accomplished the task set to her by Sri Aurobindo in 1950, and repeated in a new mode his own master-stroke of conquering all while appearing to perish utterly.

The Mother stands now on a border-line between Matter subtle and Matter gross — she has broken the barrier that had separated the two — she has brought the former so close to us that the latter is not required any longer for her dynamic influence and impact upon our lives. Nor does she only have the nearness and effectiveness to be the concrete Guru for our Yoga and the direct Guide to our evolutionary consummation: she also waits with all her energy of manifestation ready to materialise herself even to our common sight and touch. If we desire to have an idea of what she is like as she abides on that transitional verge between the outer and the inner, we may recollect the description in Lalita's record of an experience on the Mother's Samadhi Day:³ "Then slowly You appeared as if from behind a veil. You were clad in a pale-gold robe. You looked young and beautiful and radiant with a brilliant white light. This light was strongest round the head, circling it with an indescribable halo. It extended intensely down to the waist. Still lower, it was a little less bright. From Your body it spread out to the whole world."

But for the materialisation of this body, the new Advent of the Mother, there are conditions to be observed. Our non-observance of them was one of the major causes why the Mother had to bear those countless inner wounds and why her outer form had to suffer so grievously to reach the paradoxical point where, balked of going further, it yet surmounted the necessity of further progress. If we wish to know what the conditions are, we may also hark back to Lalita's record. She heard the Mother saying: "Forget ego, give up self; live and work in harmony and unity for the Divine."

The last three words are of the essence. Not only is an ethico-social ideal to be lived and worked for. Valuable as such an ideal is, we have to surpass it and rise with its *élan* vibrant in us to the level of dynamic mysticism and Yoga, a collective spiritual practice lifting our humanity towards a truth-conscious supermanhood

Understood rightly, the message heard on the Samadhi Day sums up the Mother's demand on us. And the promise to our response is summed up in the final phrase Lalita caught from the Mother: "The Advent will not be far."

¹ *Ibid.*, p. 89. ² *Bulletin*, August 1972, pp. 75, 77, 79, 81, 83

³ *Mother India*, December 5, 1973, p. vii.

THE MOTHER — WARRIOR OF THE SUPERMIND

A NOTE ON THE ESSENTIAL TRUTH AND SOME SEEMING DISCREPANCIES

RIGHT up to the end the Mother is said to have fought indomitably for the work entrusted to her by Sri Aurobindo: transformation of her body so as to complete the Supramental Yoga and initiate a New Race. But at the same time we have been told of certain moments and moods during her last illness, where she appears helpless or hopeless — a striking contrast to her accepted role as Warrior of the Supermind. And the impression that she was helpless and hopeless reaches its acme when we come to think of her as leaving her body because she who had striven so gallantly for the Supramental Transformation had yet perforce to grow old and weaken and die, give up her mission and submit to the “laws of Nature”.

Are those moments and moods genuine discrepancies? Did the Inevitable Hour that has awaited all living creatures form alike the terminus of one whom Sri Aurobindo had chosen and commanded to effect not only “the death of Ignorance” but also “the end of Death”? Here are crucial questions and some followers of the Mother have been disturbed by a sense of irreconcilableness.

The questions are disturbing only if these followers see them in too simple a manner, take them too superficially and probe them without sufficient insight into the special character of an Avatar like the Mother or Sri Aurobindo.

Some of the seeming discrepancies are clearly due to a wrong perspective. Thus there is no call to doubt the indomitableness of the Mother’s spirit in what has been described as her prolonged pleading with her attendants to lift up her disabled limbs and make her walk. Here she suggests a pitiful picture of helplessness, if not even of absurdity, knowing as we do that on the first occasion when her pleading had been answered she had collapsed, her face had grown deadly white and twenty minutes had passed before she could recover. Why did she keep pleading after this nearly disastrous experience? Did she lose her poise and her common sense? The reason for her persistence is evidently the fear she had expressed to her attendants — that her limbs might get paralysed by disuse and prove unresponsive to her demand on them to be fighting-fit. In a state of exceeding feebleness she still wanted to get up and battle with the enemies of life! Here is no loss of poise or common sense, but exceptional courage, unremitting defiance of death.

What, however, shall we say when we hear that once she was “extremely restless”, “a bit annoyed with herself” and “dejected”, on finding she could not control her body for a time? Is this the Divine Mother whom we have known? Was she reduced to the merely human level of despair? Surely it is illogical to jump to a conclusion on the strength of our normal interpretation of appearances. Might not the terms that we have used be mere extensions from our ordinary reactions to the Mother’s psychological state? Many in the past have seen the Mother “angry”, “impatient”, “intole-

rant". But did these adjectives do anything more than translate Mahakali's drastic Truthward moods into human equivalents? Those moods can have no quality of our common anger, impatience, intolerance. The Mother has also undergone bodily ailments and felt drained of physical energy. Her body has even screamed with pain. Yet, when asked about it, she showed surprise, as if her consciousness had been elsewhere at the moments her body, which was like ours and shared our defects, had let out the screams. The restlessness, the annoyance, the dejection could very well have been the response her human-like body's disposition made to a sudden adverse turn of the physical sadhana and could easily have had behind it the Inner Warrior's profound sorrow — "psychic sadness", as Sri Aurobindo has it — that the outer instrument should fail in endurance, fall short of the expected support. Here there may have been an idealism hurt to the utmost and moved to a deep self-censure: we need not conjure up hopeless pessimism.

The criterion which that idealism holds up is well caught in the exacting words the Mother uttered on May 28, 1969: "There is only one solution, the direct contact of the physical with the Supreme. That is the only thing .. All the rest is misery ..." ¹ And side by side with the picture that we may paint of hopeless pessimism let us set this other the Mother herself has given us on May 31 in the same year 1969: "... yesterday ..., in front of the horror in the perception of things, this body (that is the very opposite of being sentimental, it was never, never sentimental), this body wept ..." ² Is there any real break-down here? Did the heroic Mother we had known become a weakling? Nothing save idealism must once again come into paradoxical play.

Even putting aside the possibility of subjective interpretation and granting some real link with our "human, all-too-human" reactions, we may explain the seeming discrepancies. Now we have to go beyond the levels usually open to our understanding. We have not merely to cease being too simple and superficial: we have to penetrate to certain fundamentals of an Avatarhood like the Mother's or Sri Aurobindo's. We have to remember that the Mother was an Evolutionary Avatar: she represented all Nature, including human nature, in one part of her being, and assumed the problems and difficulties of the entire evolving earth. Times there could be, for such an Avatar, to pass through phases of mind and body which mirror man's desperate agonies just as there could be a passage through phases echoing his intense exultations. We cannot apply any rule-of-thumb to the spirituality of an Avatar of evolution. Whatever is needed to be done for the sake of the Divine acting as both Evolver and Evolute would instantly be embraced, irrespective of human standards of what is spiritual and what is not.

Even Avatars who did not aim, as Sri Aurobindo and the Mother have done, at a complete organic change from one grade of evolution to another, a total divinisation not only of mentality and vitality but also of physicality, a transformed body ultimate-

¹ *Bulletin of Sri Aurobindo International Centre of Education*, August 1969, "Notes on the Way", pp. 81, 83.

² *Ibid.*, p. 89.

ly functioning like a god immune to disease, decay and death, a body expressing in full a consciousness wholly converted from the twilit Mind to the noonday-splendoured Supermind — even the Avatars who never attempted like Sri Aurobindo and the Mother an integral evolutionary advance have flouted habitual conceptions of spirituality. We know how Sri Aurobindo, instead of sitting like a Himalayan sage serenely apart from world-issues, declared himself on the side of the Allies in World War II against Hitler and urged American participation *versus* Stalinism in the Korean conflict of 1950, and thus exposed himself in the one case to the charge of befriending the British who were still India's imperialist masters when World War II broke out, and in the other case to the accusation that he was hand-in-glove with Washington and Wall Street. But thousands of years before him Sri Krishna had led Arjuna's chariot, urged the mighty battle of Kurukshetra and called upon his beloved disciple to abandon all man-made Dharmas, take refuge in Him alone and fight with a high-stationed soul to bring about a New Age of history. In addition, Sri Krishna was an astute hand at politics and lived in kingly purple and gold rather than as a naked ascetic. Yes, past Avatars too have kicked over the traces of conventional norms of spirituality. They have apparently "fallen" into human ways in order to work their divine purposes. They had come to carry forward man's career on earth, although their ultimate goal for him was a Beyond. Through human ways, whenever necessary, they gave a push to that career. How much more might those ways be required at times by Avatars whose goal is earth's own fulfilment, a consummated Here and Now, a taking up of all Nature's imperfections and a furthering of her evolutionary instruments?

Nor must we forget the Mother and Sri Aurobindo were Evolutionary Avatars because they embodied the hitherto-unmanifest Supermind. And when so new a dynamism of the Divine is at work and thus their spirituality itself is a special one, who can assess their operations with the yardstick of the past, be the past ever so "spiritual"? The Supermind by its basic novelty has the right to fly in the face of all expectations. If it serves its ends that the Avatar of it should not only look but be "restless", "annoyed with herself" and "dejected" on a particular occasion, how can we conclude her non-divinity on that score? We are in no position to gauge what might be shaped out by such contrary means. More than in any other situation of sadhana we need to keep before us in confronting the Supramental Avatar those lines of Sri Aurobindo:

This too the Supreme Diplomat can use,
He makes our fall a means for greater rise.

And, when we discern in the Evolutionary Avatar the Avatar of the plenary Supermind, we must stop thinking that the Mother had to submit willy-nilly to any "laws of Nature". Sri Aurobindo has characterised all the planes of existence and consciousness up to what he calls the Overmind as *aparārdha*, the lower hemisphere of manifestation, while the *parārdha*, the higher hemisphere, starts from the

Supermind. The “laws of Nature” hold, though in different degrees, for everything below the Supermind. Nature extends thus far and no further: the Supermind is Super-nature. With the Supermind we do not have the Cosmic but the Transcendent: there automatically the laws which we may designate cosmic habits come to an end. And when the Supramental Divine becomes incarnate, he or she brings a total freedom, an absolute power. Whatever diminution of freedom, whatever decrease of power there may be in their world-work is of their own choice. Indeed they do diminish and decrease themselves, sometimes with terrible results, because they take upon their beings the cosmos’s shortcomings so as to work them out in the light of the cosmos’s archetype, the universe’s original truth, that shines forth in the Supermind and is obscurely “involved” in the Inconscient from which the world has evolved. Yes, the Supramental Divine has to be very much like us in order that we may at last be supramentally divinised. But let us make no mistake: there is here no inevitable submission at all.

Doubtless, the frailty and the suffering are real, they are truly undergone, they are no dramatic pose: were they something merely put on, the ultimate conquest of them would have no sense for us and be just a splendid show. But alongside the actual experience of them the Supramental Divine keeps intact the freedom and power intrinsic to the Transcendent. To quote Sri Aurobindo:

A Magician’s formulas have made Matter’s laws...
All here can change if the Magician choose.

Any minute the Transcendent can surmount the bondage that has been accepted in all its grim actuality. And there is always a voluntary act accompanying the appearance of both suffering and frailty. Death itself is determined by that act. In each phase of the Mother’s life there is a supreme unfettered “Yes” allowing the play of Nature. A luminous decision goes with all occurrences — and what is accepted, no matter how undivine or how inescapable it may seem, has behind it the highest wisdom no less than freedom and power.

Of course, we have to take account of the Mother’s existing on several levels: she the incarnate Avatar from the Supermind has an instrumental being which is totally surrendered to the supramental Will within her, and when she speaks from her body-poise she refers always to the Lord, the Supreme Presence, the Absolute as governing her fate. But this supramental wisdom-freedom-power is identical with even her body-poise in the latter’s essential self. In the closing passage of the talk she had with a disciple on August 30, 1972,¹ we see the interplay, the duality and yet the unity, between the supramental instrument and the supramental Transcendent, both of whom are she “Very often, very often,” she says, “I ask the Lord: How can I help now that I can no more see clearly nor speak clearly. It is a state ... the body does not feel the decline! It is convinced that if tomorrow the Lord wanted it to take up again

¹ *Ibid.*, November 1972, “Notes on the Way”, p. 87.

its activities, it would be able to do so. The Strength is there (*The Mother touches her arms, her muscles*), at times a mighty strength! ... Why! ... The condition is willed so that ... I might be left quiet." The disciple tells her: "But you know this is surely a willed state because I myself have the feeling, so far as I can perceive in my small measure, that in your immobility you are like a tremendous generating centre." She confirms his intuition by answering: "Yes, that I know. That I know. Tremendous. Yes, a Force."

We could not have a more distinct pointer to the capacity of the transcendent "Magician" within the Mother to change the material "laws" made by his own "formulas". The seemingly old and infirm body is declared to feel no "decline" and it knows in its very substance ("arms", "muscles") that at any moment it can be active and effective by the Transcendent's will. Half-humourously the Mother understates her condition, saying it is necessary for the purpose of letting her remain quiet. But it is really a situation needed at once to bring the problem of transformation to its acutest and gather the transformative energy to its most concentrated. And all the pain, weakness, vulnerableness are revealed to be a quite consciously veiled omniscience.

Crass casualty and blind fatality can never be deemed legitimate factors in the Mother's life in the same way that they are in our lives or even the lives of the great seers, saints and yogis of the past. The very Avatars of old have walked under their shadow to some extent, for they did not incarnate the plenary Supermind. If death necessarily took toll of the Mother as it does with all infirm old age, if it was not chosen by her for reasons of her own, then the Mother was not what Sri Aurobindo had visioned and proclaimed her to be. Are we prepared to believe that?

As to what her reasons for dying were, we may here simply say: "Her aim was to instal in the world a Divine Body and thereby aid her children to get divinised. She has given up her present physical sheath in order somehow to bring closer, to concretise further, the secret Supramental form that she has spoken of as awaiting materialisation through the labour of her Aurobindonian Yoga."

K. D. SETHNA

TWO POEMS

THE MEDITATION HALL

THE Hall is charged as with golden stars —
Poignant memories throb — sweet days of yore...
Her Golden Form comes majestically down,
Soft silent tread on the stairs once more.

The intimate warmth of that Presence,
Of that Touch the soul-filled security —
A Smile speaking eternal love,
Glorious joy of a Promise vibrating endlessly.

Now the white couch bare yet not empty —
Mother, the Divine Queen of our hearts,
Sits radiantly alive to Her children.
Fixed here Her infinite Consciousness — only the Outer Being
departs.

SWEET MOTHER

SWEET Mother, Queen of my deepest heart,
My cupped raised hands are offered to Thee!
Empty beggar-bowls, thirsty for Thy Grace,
Thy Compassion, Thy Succour, Thy Security

For every step in this bewildered world.
Each loved tree and stone in Thy domain,
Each rise of the sun, each set of the moon
Hurts the tear-filled heart with a far-piercing pain.

The world round Thy throne lies bereaved,
Yet a stronger-than-ever forceful pull
Binds us here to this beloved sanctuary.
With Thy luminous imprint our souls wait richly full.

MINNIE N. CANTEENWALLA

A MESSAGE BY NOLINI KANTA GUPTA

THE Mother's body belonged to the old creation. It was meant to be the pedestal of the New Body. It served its purpose well. The New Body will come.

This is a test, how far we are faithful to Her, true to Her Consciousness.

The revival of the body would have meant revival of the old troubles in the body. The body troubles were eliminated so far as could be done by Her while in the body—farther was not possible. For a new mutation, a new procedure was needed. "Death" was the first stage in that process.

THE MOTHER'S WITHDRAWAL

A TALK AT CENTRE, PEACE, AUROVILLE, ON 28 NOVEMBER 1973

It was last week that a friend spoke to me of certain mental perplexities that had been created by what happened on the 17th of November, and she desired that I should come at the earliest and share my faith and certitude with you all. Somehow it could not be done earlier, but I have been thinking of all friends here and desiring to put certain facts before you. After all, any event has to be seen in the proper perspective of all that has gone behind it, of the immediate circumstances, no doubt, but also, of the horizons it opens up.

I have to take you back to a casual encounter that I had on the footpath of the main Ashram building some ten years ago. As I was passing, a lady who has grown up here since her very childhood stopped me, and I don't know what made her ask, "Do you think that the mission of Sri Aurobindo and the Mother will be successful this time?" Spontaneously I replied to her: "What do you mean? It has already succeeded." She was pleasantly surprised to hear me talk that way, and I explained; this explanation I shall elaborate.

Those of you who have read the writings of Sri Aurobindo and the Mother know that their main objective has been to bring down the Consciousness of the Truth-World — what they call the Supramental Consciousness and Power— on earth. They declared, a hundred times, that their object was to manifest the Truth-Consciousness on earth, fix it on the earth as an operative principle, and enable it to gradually transform human life into a divine life. They pointed out that no other power except the Truth-Power, the Truth-Will, could do it. For thousands of years man has tried to perfect himself, his life and his environment, but has not been able to succeed for the simple reason that every power that he marshalled and put into action happened to be an inferior power — not a power of Truth but a power that derived only indirectly from Truth.

In the long course of evolution there have been previous manifestations to bring down from the supernal heights the highest power conceivable at those times, at each evolutionary juncture, and establish it on earth. We know that Rama came to evoke and set in motion the law of the *sāttvika* mind, the enlightened mind. He was followed ages later by Krishna who manifested the overmind-consciousness and, through it, the delight-consciousness of the Lord. Ages had to elapse before the next step had to be taken; and that was to bring down the *Vijñāna*, the Truth-Consciousness, the Supermind, the Supramental Power, on earth, not as an individual *siddhi*, which the Vedic sages had done thousands of years ago, but for the entire collectivity — something that could operate as a fixed power on earth, not as an individual realization valid only for the particular individual.

This object got clarified in Sri Aurobindo only after he came to Pondicherry. He first formulated it, spelt it out, in the *Arya*. Before the Mother joined him here, the

Mother also had spoken of the Divine Consciousness in her *Prayers and Meditations*. The Mother has never spoken in terms of philosophy, she plainly put it: it is the Divine Consciousness that has to manifest and transform life. So both he and she, in the manifesto that was printed in the *Arya*, announced that to make a new age possible, to make a perfect life possible, to make a perfect man possible, a new consciousness that has been hitherto unmanifest has to be brought down and made active on earth. It was with that object that the Mother joined him in 1920 and Sri Aurobindo accepted those who felt called upon to accept his ideal and strive for it. You all know how the Ashram came to be started in 1926, on the day, November 24th, when the overmind-consciousness (originally brought down by Krishna) descended into the physical body of Sri Aurobindo and he felt the need to retire completely to prepare for the next step, to concentrate all his energies and faculties on the next step: to bring down the Truth-Consciousness.

There are letters from 1926 onwards—he kept up having contact through correspondence from 1926 till 1938, the year he had the unfortunate accident — he carried on correspondence, wrote detailed replies, for eight hours per day during nights; somewhere in 1934 or so he says that he is catching the tail of the Supermind. Later he speaks somewhere that it comes and goes; the Mother also has said somewhere that she had seen the Supramental Light coming in to Sri Aurobindo, staying there for a while, and then withdrawing. As years went by, their efforts continued. They did not consider anything that happened in the world as irrelevant to their purpose. They paid full attention to cataclysmic events like World War II, the political movements and revolutions in India, as part of the cosmic plan. And they strove.

A situation arose in 1950 or thereabouts when Sri Aurobindo found that the earth conditions were still resistant to the descent of the Supramental Force. If the Supramental Force were to come down at that stage, things would break. We have a hymn in the Veda which speaks of the *unbaked jar*: unless the jar is baked enough, brought to sufficient consistency and strength, it cannot hold the descent of God, the Rishis speak in symbolic terms. Sri Aurobindo found that physical Matter was not yet ready to hold the descent. It was then that he took a decision, for the genesis of which I have to take you back to the years somewhere between 1923 and 1926. In one of the evening conversations (I do not remember if this particular one has been published) Sri Aurobindo was asked, “Have you conquered death?” He replied, “Even if I take a cup of poison it cannot kill me.” “That means that you can’t die?” someone asked. He answered, “There are only three conditions under which I would leave my body: one, successful completion of my mission; two, it being shown to me that it is not to be this time; three, accident.” Well, by 1950 he saw, it was shown to him, that the final descent was not to be in his body. He took a decision to withdraw.

He had cured innumerable people of so many diseases by his spiritual power, but when disease attacked him in 1950 he refused to cure himself. When one of his attendants asked him, “Sir, why don’t you cure it?”, he said, “You will not under-

stand.” He had taken the decision to withdraw, but simultaneously — characteristic of his heroism—he decided to make a purposeful sacrifice of his body. As the hour was approaching, he was seen pulling the Power down and down. The Power came down and he laid down his life. That was his sacrifice. No other material vehicle could have received the descent that came that day. And as it penetrated, as it got fixed in his body, simultaneously the Mind of Light got formed in the Mother; she had an equally developed *ādhār*. The Mind of Light, as you all know, is the physical mind being taken control of and suffused with the Supramental Consciousness. That was in 1950.

Those of you who were not here at that period can have no idea of the gloom that settled over the Ashram community, of the shock that all friends and well-wishers all over the world received — totally an unexpected event. But there was the Mother. She assumed control. She radiated the confidence, the faith, the cheer, that revived everyone; and she conveyed the assurance of Sri Aurobindo that he would not leave the earth atmosphere till the Truth-Consciousness was established on earth.

Thereafter, heroically, stoically, the Mother continued the work. And somewhere before 1956 she was confident that that year would see the manifestation of the Supramental Consciousness on earth — not in one body or in two bodies, but generally on earth. She said in the New Year Message that year:

The greatest victories are the least noisy.

The manifestation of a new world is not proclaimed by beat of drum.

But events took her and everyone by surprise. All were sitting for meditation after the Wednesday class, it was the 29th of February. You all have read how, that day, the Mother came face to face with a door and, as prophesied in *Savitri*, she broke open the “dual door” and let in the stream of Truth-Consciousness which flooded the earth. The Mother said privately to some that when she had opened her eyes she had expected that by the sheer impact of the descent all the people in the playground would be flat, but, she saw, all were packing their bags to go. However, as she said once, she was never disappointed because she never depended on humanity for success in her work. She slaved for humanity, but she did not expect the slightest return. I have seen her at very close quarters, she has never, never complained. She has sympathized, she has tried to help, but never complained of lack of response, lack of support, from anybody. That happened in 1956.

Now the point I want to make is that with the manifestation, the flooding manifestation, of the Truth-Consciousness on earth on the night of February 29th, 1956, the declared objective of Sri Aurobindo and the Mother to bring down on earth the power of Supramental Consciousness so as to make it form a part of the earth, attainable by anybody who strives for it, was accomplished. Still, the Mother did not announce it. A few days thereafter news got around and, as in confidence, it was passed from one person to another. And when I told the Mother, “Mother has not

said anything but the word is going around that the Supramental Consciousness has descended”, she didn’t express any surprise but said, “Ah!” It was about then that for distribution on the 29th of March an Ashram artist’s painting, “The Golden Purusha”, was printed with a passage from *Prayers and Meditations*:

The Lord has willed and Thou dost execute:
A new light shall break upon the earth,
A new world shall be born,
And the things that were announced shall be fulfilled.

Copies had arrived from the press; there were four or five of us present; she took the sheets and, along with other changes in her own hand — I still have my copy as a memento in my room — she turned the future into the present tense:

Lord, Thou hast willed, and I execute:
A new light breaks upon the earth,
A new world is born.
The things that were promised are fulfilled.

That was her answer to our implied question whether it was true. That was a milestone in the evolutionary journey of the earth, the achievement of the prime objective, for which Sri Aurobindo and the Mother had taken birth.

Thereafter it was a question of working it out, of working out the consequences. The main thing was done, she herself explained that once the Supramental Consciousness was established on earth, thereafter it was a question of extension — larger and larger extension so as to acclimatize the earth to the vibrations of the Supramental Consciousness. This work she has been doing since 1956, for the last seventeen years, with many changes taking place in the earth atmosphere.

That very year one could see the repercussions of the descent of the Supramental Consciousness, the Supramental Force, in the international situation. I had recently occasion to meet a senior statesman in India and he told me how from various pieces of information and his own deductions he had anticipated the Suez Canal crisis, the invasion by Britain and France, on the 9th of November, 1956. But certain things happened and the invasion took place on the 2nd of November. He was very much intrigued. So when he came here, while reporting things to the Mother he asked, “I have never been known to be misled in my calculations; why is it that this time things have taken me by surprise?” The Mother smiled and told him, “True, you have taken all things into calculation except one important thing.” Then he asked the Mother what it was. She said, “You have not taken into account the new Force that has come.” Immediately he woke up to the new situation.

Since 1956 no situation that could easily have led previously to a general war has been allowed to develop into a world war situation because of this presence of the Sup-

ramental Force of harmony, of unity. A world war, a third world war is impossible. There may be local skirmishes, local battles, on other people's territories, but a world war is impossible. The very basis of the forces of violence and war has been struck with the establishment of the original Truth of union, harmony, love. A new set-up has been created which enables us to confidently expect the world to move towards One World. This is but one consequence, there are many more. The manifestation of the Supermind has had many results, some are to be stabilised on a collective scale, some to be worked out individually, but all have to be organised.

There is the question of the perfection of the mind, an infallible knowledge; attainment of power which keeps pace with that knowledge; there is the change of human nature into divine nature after which alone the process of transformation is possible; there is the consequence of physical or terrestrial immortality. Now all these, mind you, are consequences of some central achievement, which have to be worked out slowly, gradually. The Mother said she had once asked Sri Aurobindo, "After the descent of the Supermind how long do you think the process of transformation will take?" Sri Aurobindo looked up and told her, "Perhaps three hundred years." Now it doesn't exactly mean three hundred years, it gives an idea of the long period of time that is required. The Mother, while she was recalling this, added, "He said three hundred years, but you know there is something like Grace — anything can take place." But in her own mind she had no illusions; born fighter that she was, she always set about things with the faith that the things would surely be done.

For her there was no question of changing her human nature into divine nature, which for us is a lifetime programme. She didn't have this question because she had already, during the course of the last fifty or sixty years, seen her human system — I wouldn't say nature — taking on the divine nature. The process of physical transformation, she has explained, means taking up each cell, persuading it to change, coaxing it to change, exposing it to the Force of change; and where it resists, it has a repercussion in the body as a pain which no medicine can cure — one has to endure. There are millions of cells in each body, that was a laborious and a patient process which she was undergoing. Nobody seriously expected that the entire process of transformation could be telescoped within a few years, barring, of course, a miracle; but the Mother's way was never to work in miracles or to make her time-table in terms of miracles.

Side by side with her effort from here, from below, of the transformation of the various cells in her body step by step, work was going on from above. Sri Aurobindo, according to his promise, had been working. A new body was under formation, the supramental body, in which she was to take her embodiment as the end-result of the transformation of this body. The body was being prepared. She gave in "Notes on the Way" descriptions of this body, described how it looked. And about a year ago she told someone, "I am trying to fuse this material body into that body but I have not been able to get the clue." She said, "Nobody on earth has tried this, the secret is not given to me." On that point, she said, there was no help from above. She was searching.

Thereafter — if I would be right in taking you into confidence — one day it flashed to me that as soon as that luminous body was ready the Mother would just walk into it without dying; “without dying” means not necessarily keeping the body, but without the gap in consciousness; keeping up the continuity of the personality she would just cross into that luminous body. It just flashed, and the way it came I thought it was something more than just an idea; I noted it down in my diary. I looked it up the other day, it was dated the 24th of July 1973. I did not think it wise to speak of it to people except in my closest circle, which I did. And thereafter one of the friends from here came to me and asked. “Why is it that for the first time I could detect a different note in your talk the other day in answer to questions regarding Mother?” I did not know what to reply but I told him the way in which my mind was working.

Then on the morning of 17th November at about nine o’clock, a particular friend of mine — he has a certain grounding in occult experience, occult knowledge, and normally when we meet we exchange notes — told me, “I have seen the Mother’s body of light.” I got interested. He said, “The new body is full of light but it is not yet dense enough to function in earth conditions. It is there, and as I was looking at it I got the feeling that the Mother would enter this body the moment it became dense enough to stand and function in the earth atmosphere, seen or unseen. But there is no question of revival of the material body.” And he added, “Those who are capable of seeing the Mother’s halo, aura, they will be able to see that luminous body.” It confirmed what I had perceived some four months earlier, I told him as much.

That evening at 7-25 p.m., as you all know, the Mother withdrew from her body. They say the cause was heart failure, but let me tell you the heart failure was not the cause, the heart failure was the result of her withdrawal. She had decided; the moment things were ready she walked into that body.

She has not passed away, she has just changed her body. Not changed in the manner of the Gita — soul changing bodies — but consciously; keeping the full personality she has gone into that body. And, as it was revealed to me on that day, she will function in that body, work through those instruments who are open to her, expedite the remaining work — the working out of the consequences — but her activity will not be confined to the Ashram or to Auroville; for her the whole world is her ashram. As I was led to put it on radio the next day, “The sea of Love that is the Mother swells into an ocean”: not a perception, not an idea, not an image, but an experience.

I am sure all of you feel her Presence. You can’t feel the presence of a dead person as you feel hers. Do you feel any panic in the Ashram atmosphere? Can you imagine two thousand people who have lost their leader breathing this peace, this calm? Is there grief? Of course there is a certain pang of physical separation, but she is there. Thousands of visitors who came afterwards have told us, “We were sad, we were grief-struck, we did not know what to do. We took whatever was available without thinking of the timings — plane, tram, bus, car.” They arrived and they said that

within half an hour or one hour of their arrival their grief was completely taken away. They felt that it was worth coming, that she is here, she is not gone; "she is here" does not mean she is in the Ashram only but she is on earth.

Sri Aurobindo is there, the Mother has assured us, in the subtle-physical world in his supramental body waiting for the conditions under which alone he can manifest on earth; we do not know when. That body cannot function on earth till the earth substance has been changed. The Mother's body, the body that she has assumed, is nearer the earth. She is going to be the bridge between Sri Aurobindo's supramental body in the subtle-physical world and this material world. In *Savitri* Sri Aurobindo says of the Mother:

She is the golden bridge, the wonderful fire.

Well, she is the bridge; she is the bridge for all that is to come from above, for all of us who are loyal to her and who owe it to her to devote every minute of our lives to the achievement of her ideal, to the perfection that she has desired of us. The only way in which we can repay our debt of gratitude to her for what she has done for us is to let her live in us, to let her manifest in our selves: each in his own way.

She is there looming over the whole world. And for those of us who have openness to her, who have love for her, who have devotion for her, these act like magnets to which her consciousness, her love, her force, comes pouring down in floods. Keep that connection. Have a loving thought for her; think of her with love. Cheerfully, gratefully, joyfully, keep yourself at the disposal of the Mother's Consciousness. For her there is no death.

I remember how on the Mother's birthday, the 21st of February, 1973, when I met her, in the course of a few words that I had with her, I said on a spontaneous impulse, "If by taking my life thy physical life can be prolonged by a day, please take it." She in-drew for a moment, held my hand and said, "Life is eternal."

She lived in eternity. She did not and does not live only in earthly space and time. There was always a different dimension to her life and function. She once told someone — one of the workers like me — "If I say something now please don't quote it against me half an hour hence because within that half an hour I will have gone five hundred miles ahead." That was years ago. That way she did give us a glimpse into her real personality. I was watching one day as someone was talking to her, and she said, "But don't you see that only the part that belongs to this universe is here!" You know what she meant, there is no need for me to emphasize her supernatural aspects to you all. You all have faith in her, believe in her, but I am mentioning this as something which you would love to know, it's not to prove anything to you.

The Mother was a spiritual pragmatist *par excellence*: I claim to be a spiritual rationalist. I would accept nothing unless it meets the demands of common sense, as much of common sense as I am gifted with. And I assure you, after thirty-five years of stay and service at the Mother's feet, I am proud to tell you that she never,

never asked me to accept anything only on faith. If I asked anything — not only I but anyone — she would explain as to a child; she would suspend everything and as if we had the whole of eternity before us, she would start explaining. She never denied an explanation either of her actions or of her words.

There is no problem for one who understands the Mother, who has understood her personality. The teaching is great, the masters have been great, there is no question of success or failure, it is a discharge of their mission, the mission with which they were sent here: they have done it. For seventeen years things have been spreading out all over the world, and that will continue. Each one of us, however, has a responsibility to keep up the great Ideal of perfection of life, transformation of human life into a divine life, embodiment of the Truth-Consciousness in however small a degree in the most developed part of us. More I do not say at this moment.

Questions

Q: In "Notes on the Way" and other sources the Mother often spoke of her body and the possibility of the physical transformation; now it has been said that her body was of the old creation and was never meant to be the transformed body. This has created quite a bit of confusion....

A: Well, — excuse me for interrupting you — I know what you mean. It was some years ago, before 1958, when the Mother was still going to the playground and holding classes: she said that a body born in the normal way (what is normal at present) would have a normal end; second, a body born in the normal sexual way could not become supramental proper. A supramental body will have to come from above. What can be done with the human body is that it can be brought up to the level of the Superman, but not the Supramental Being straight away. The stage of complete supramentalization is far, far ahead.

The word "transformation" has a big content, even physical immortality is not central to it; it is only a consequence of complete transformation. Sri Aurobindo gave very little importance to this immortality. He said all that is needed is conquest over death, freedom to keep or shed the body when one wants to change.

The Mother knew very well that in the normal process the complete transformation of the body was problematic. But she had always put forth an unknown factor: Grace, the Supreme's Will which brooks no opposition, which doesn't care for our laws, processes; so that proviso was always there.

Her horoscopes had spoken of the subject living up to a hundred years, but at the end of a hundred years no death was indicated, it was left to the choice of the person. Not one but many astrologers have told me — not now, but long before — that her horoscope extended up to a hundred years and thereafter it was left to her choice. That was our normal expectation. If she took a different decision it is because the body would not respond, would not support further working. She saw no use in con-

tinuing in this body. She went on preparing the other body during the last six or seven months in which she was in-drawn; she was always attending to that, staying in this body till she could enter the other body.

There are interpretations and interpretations; each one has to accept what feels true — not sounds true — to him. You can't hold her in a formula. There has been no parallel to the Mother in the spiritual history of mankind. She is unique, you can't apply any comparison. What she spoke was scripture, what she did was supreme law.

She has prepared us, even when she was in the physical body, to face the situation. She is there guiding, leading us. All these little controversies pale into insignificance before the grandeur of her personality, the splendid horizons opened by her for man. She has set man on the highway to God.

You will see, I tell you you will see, her work being expedited now. She will work more effectively now in her luminous body than she was allowed to in her material physical body. I do not speak of the Ashram so much as an institution, but of Auroville, of the future of man, her work in the world — progression towards one mind, one life, one world. The forces of harmony, the radiations of love: you will see how they gather, how they are marshalled. A great change will come over the world by being precipitated by her from there.

Q: If we cannot reach the supramental body, those of us who are born in the usual way, what then is the function and what is the goal of humanity?

A: To arrive at our highest possible perfection. By arriving at our highest perfection we are opening the possibility of the intermediate race, the race of superman. That intermediate race, the superman, will prepare the field in which the supramental beings will manifest. How they will take birth is a secret that Nature or Supernature has not yet revealed to us.

You have to take it that the time is not come for what has not been done today by the Mother: earth conditions are not ready. Her body was a reflex of the whole earth. All the resistances and difficulties in physical matter were projected in her physical body and she had to tackle each cell in a representative manner. That was why all the difficulty, that was why the decision. Do you mean to say that if she had wanted individual transformation she could not have done it? She had only to ask for it, she could do it by a miracle, but she would not. She herself told me once in another context when I had asked her a question about some recalcitrant natures in others, recalcitrant habits in myself, that she did not favour changes by miracles effected from outside. She wanted us to change in a natural way of evolution. She did not believe in doing things through miracles.

For us to arrive at the highest possible state of perfection means: first, psychucization — to bring the psychic being within ourselves to the front of our nature, let it govern all our movements of body, life and mind; then, extension, cosmicization, universalization of our consciousness — so that the beats of the heart of the world can

be felt in us; thereafter, spiritualization — above the mind, all the manifest levels of consciousness have to be scaled and normalised in us. After these three are done to their maximum, — psychicization, universalization and spiritualization — after all these three processes are complete, then only can you say man has arrived at the highest possible perfection normally open to him. Thereafter arises the prospect of supramentalization and its farther consequence of transformation.

M. P. PANDIT

A TALK BY UDAR*

AT PEACE, MATRIMANDIR CAMP, AUROVILLE, ON
7 DECEMBER 1973

I HAVE come at the invitation of Seyril and others to give a talk but I have come not to talk to you but with you and to find out things together.

First let us see what happened to the Mother on the 17th November and the events leading up to it. Pranab has given a talk at the Playground on this and as you were not allowed to attend I asked him to give me a typescript of his talk and he said he would but evidently forgot to do so. Pranab spoke largely of things that happened on the surface. He made it quite clear himself that he would speak only of what he saw and give his own impressions of it. So he talked of the Mother's physical condition, of how She first retired on the 2nd April, 1973, and then started seeing some people again and finally stopped seeing anyone from the 21st May. Then the Mother became very withdrawn and was only concerned, if at all, with elementary things like food, walking, etc. All these matters are not so important to talk of now and, as Pranab's talk will appear in print, all can read it some time. But it is important to look at his conclusions.

To begin with, I feel he made an omission which is very significant for me. He did not do this deliberately but it is nonetheless meaningful. He explained how the Mother, being quite withdrawn and fighting constantly from within for the physical transformation, was quite unaware of anything else happening around Her. Yet, on the morning of 15th August, I understand, She suddenly asked what date it was and when informed of it and asked if She would give Darshan that day, She agreed. So one can see how alive was Her consciousness to things that really are important. She was not occupied merely with elementary bodily needs.

Another point — and this is of the utmost importance — is Pranab's conclusion that although the Mother fought to the very end for the transformation of Her present physical body, it was the natural process of death that finally prevailed.

On this point I would like to dwell. The Mother had always foreseen the possibility that She might have to leave Her body. This is clear in some of the things She has said as they appeared in the *Bulletin*. And also Sri Aurobindo has written of this clearly in *The Supramental Manifestation upon Earth*, in the chapter on "The Divine Body" and the next one. He has shown two possibilities. One is of transforming the present human body into a Superhuman body — a body still human but a super one. The other relates to a Supramental body. The Superhuman body would be a big step towards the Supramental body. But the Supramental body would be realised by a new process — not by that of birth and growth as now but by some sort of material-

* Reconstructed by the speaker from memory.

sation into the physical from a subtle stuff, a kind of projection. The process has yet to be established and so is not yet known.

Now my own feeling is that the Mother first tried for Her body to become super-human almost up to the very end but at last She decided to give up the attempt and made the second choice. I base this feeling on what Pranab said of the Mother's last moments : how She who had evidently and visibly been fighting for transformation suddenly became quiet and peaceful for sometime before the end. This, I feel, is the moment She took Her momentous decision. I myself cannot accept that what happened to the Mother was not the result of Her decision. It is quite contrary to all I knew of Her from personal intimate knowledge. You know that for many years together with Pranab we used to have our lunch with the Mother and, with Pavitra added, we had dinner with Her. At these times She told us many things — sometimes at dinner She spoke for an hour or two. Thus there are many things I know personally of what the Mother said. So I can affirm from this knowledge that She left Her body by Her own decision and not by the usual process of nature.

Now the question arises: "Why didn't the Mother choose the second alternative in the first place but, instead, and for so long, the painful part of transforming Her present body?" I feel it was because the way of transformation, if once achieved by Her, would open the path to others to follow — those who were prepared to do so, whereas the other way of projecting a Supramental body is still unknown and that means it would be very delaying and so She deliberately chose a path easier for those of us who want to follow Her. This entailed a terrible and unbelievable physical suffering for Her body and this was Her Great Sacrifice for us for which we must be eternally grateful. The path of transformation is itself quite long. First, the physical cells have to stop decaying. Each cell, of which the body is built up, has an inbuilt principle of growth and then of decay — senility. The first step is to stop this decay and the second to establish again a regrowth. The whole process would take two to three hundred years, the Mother once explained to me, but even such a period would be quite short for so tremendous a change. The first step is itself very difficult and that is what She set out to do. But the task was formidable as the Mother had not only to contend with the established laws of nature but also with all the weaknesses and follies of all of us. We did not help Her at all but rather hindered Her with our troubles and problems and, worst of all, our quarrels. Our filth and dirt we threw upon Her and, as our Mother, She took everything upon Herself from Her children, blind and stupid though we were.

A very striking passage from *Savitri* makes very clear the Mother's work for the transformation. There Narad speaks about Savitri to the Queen whose daughter she is. I shall recite the passage to you:

A day may come when she must stand unhelped
On a dangerous brink of the world's doom and hers,
Carrying the world's future on her lonely breast,

Carrying the human hope in a heart left sole
 To conquer or fail on a last desperate verge.
 Alone with death and close to extinction's edge,
 Her single greatness in that last dire scene,
 She must cross alone a perilous bridge in Time
 And reach an apex of world-destiny
 Where all is won or all is lost for man.
 In that tremendous silence lone and lost
 Of a deciding hour in the world's fate,
 In her soul's climbing beyond mortal time
 When she stands sole with Death or sole with God
 Apart upon a silent desperate brink,
 Alone with her self and death and destiny
 As on some verge between Time and Timelessness
 When being must end or life rebuild its base,
 Alone she must conquer or alone must fall.
 No human aid can reach her in that hour,
 No armoured God stand shining at her side.
 Cry not to heaven, for she alone can save.
 For thus the silent Force came missioned down;
 In her the conscious Will took human shape:
 She only can save herself and save the world.
 O queen, stand back from that stupendous scene,
 Come not between her and her hour of Fate.
 Her hour must come and none can intervene.
 Think not to turn her from her heaven-sent task,
 Strive not to save her from her own high will.
 Thou hast no place in that tremendous strife;
 Thy love and longing are not arbiters there,
 Leave the world's fate and her to God's sole guard.
 Even if he seems to leave her to her lone strength,
 Even though all falters and falls and sees an end
 And the heart fails and only are death and night,
 God-given her strength can battle against doom
 Even on a brink where Death alone seems close
 And no human strength can hinder or can help.
 Think not to intercede with the hidden Will,
 Intrude not twixt her spirit and its force
 But leave her to her mighty self and Fate.

Here I should like you to mark the words: "Even though .. the heart fails." As you know, the cause of the Mother's passing is officially declared to have been heart-failure.

Now rather than dwell too long on what has happened let us see what we have to do. This, you will all agree with me, is much more important. So I shall stop at this stage and invite questions on the first part before going on to the next. All right? Questions, please.

QUESTION: Can it be said that, by the Mother's not transforming Her present body, there is a setback for man?

ANSWER: I do not feel it so. Because we did not collaborate, the Mother had to take the other alternative. So there is no setback. It is only that we have to wait for the new process to be developed.

QUESTION: Should we now stop trying for physical transformation ourselves?

ANSWER: I do not see it that way. The Mother has constantly stressed the limitless possibilities that exist. She has said that it is a habit of the human mind to pose two alternatives — this or that — but the spiritual view is global and sees endless possibilities. In this view there is no reason why someone should not now succeed in transforming a human body to a Superhuman one. The Mother has opened a pathway for us to follow, by Her great work. The Divine may take someone to His end.

QUESTION: Why did not Mother announce Her decision?

ANSWER: It is not the way of Sri Aurobindo or the Mother to make announcements. The Mother has given messages to this effect: "No words—Acts", "Don't announce. Realise", etc. Sri Aurobindo also did not announce to us His decision to leave His body though He had told the Mother about it. He said that He had to pass through the experience of death to be able to work on this side. That is why all the medical treatment given to him was quite ineffective against His decision.

Now let us come to what we have to do. But first let us see what we should *not* do though this way seems a negative approach.

The Mother has given several warnings on what we should avoid and I remember many things She said. But I will, for this meeting, reduce it to three serious warnings.

First, the Mother warned us against trying to see and judge things and happenings by the mind. This is what we continue to do — even here at this meeting. We should rather go deep within ourselves, right to the Soul or Spirit, and try to understand, or rather experience, from there. Let this be our constant aspiration.

The second warning is that we should avoid strictly the dangerous tendency of turning all of Sri Aurobindo's and the Mother's work into a religion. This tendency

is pretty strong now. Also, talking of the formation of priest sects, the Mother often pointed out to me how priest sects were already in formation here for arranging flowers on the Samadhi, for sweeping around the Samadhi, etc.

The third and most serious warning, in my view, is that some of us will try to become Gurus. I remember once Pranab and I, while taking food with the Mother, were making, by way of a joke, a list of "Guru types" in the Ashram. The Mother saw us laughing and asked us to tell Her what we were doing. We were caught and had to tell Her. She laughed. Later She said to me, "And what about you, Udhar?" I said, "Mother, please save me from this pit. It is not in my nature to become a guru but please see that I do not ever fall into such a pit." The Mother answered, "Yes, Udhar, it is not in your nature but I warn you that if ever you do fall into such a temptation then wherever you are I will come and break your head." "Mother," I prayed, "please do so. I will deserve to have my head broken." This warning also may go unheeded by some.

Now, as to what we should do, I feel that first we should try to establish a harmony in our working together, all of us, in the Ashram, in Auroville and between the Ashram and Auroville and all else. But the harmony should not be attempted on the level of ideas however noble. See the example of the United Nations Organisation. It will never succeed at that level. Nor will it succeed for long at the level of the heart which, Sri Aurobindo says, is the seat of conflicting passions—love but also hate and jealousy. It is only on the basis of the Spirit that it will succeed, for the very characteristic of the Spirit is its universality. The Spirit is like an ocean where no one can say that this is my drop and that is yours.

So we must try from that basis, but we must try with all sincerity. This is most important, as the Mother has so often stressed the paramount need of a pure sincerity as a first step towards spiritual growth. But how to get this sincerity which must be very pure—how to get it in ourselves and in others? It can only be if each one of us takes it up as a great work in our Yoga Sadhana. I am reminded of an occasion when I took to the Mother a very high officer of the Ministry of Finance who asked Her, "How are we to remove corruption from the country?" The Mother replied, "There is only one way, by example." The man was rather disappointed by what he considered perhaps a platitude. Maybe he expected a Mantra or something like that. But then, several months later, he came back and I took him to the Mother again, and once more he asked the same question and still the Mother gave an identical reply. But She added, "When there is something false I want to change in the Ashram, I work on it in myself first." This gave me a great shock—to know that our Divine Mother should work on something false within Herself! The shock made me go deep within myself and then an understanding came. It came in a form suitable to my own scientific background though to another it might have come differently.

If, say, I wanted to remove corruption, then I would have to find some stain that is surely there of this corruption within myself and to work hard to remove it. This would set up a certain vibration. Now, at this point, there may be some eyebrows

raised when I say vibrations, yet it is very scientific. All power is transmitted and becomes effective through waves which are vibrations. Sound, light, electricity are transmitted by waves. We have also cosmic waves, etc. There are an infinite number of such waves which are vibrations with a wave length and frequency and amplitude. So if I created a wave with a particular length and frequency attuned to the phenomenon called corruption, this wave would naturally go round the world. Wherever it met a similar phenomenon it would work on it also. If such a wave with a sufficiently large amplitude could be made broadcast it would attack corruption wherever it existed even without the people concerned wanting to be uncorrupt. It may even kill a person if his resistance was too strong.

When I put this view before the Mother, She said, "Ah, Udar! at last you have understood."

So it is how we have to strive for a strong and pure sincerity.

There again, we can open ourselves to the new force that is now acting in the world and with that strength take up some work or project which is based on the Truth, and we shall have unimaginable support and force behind us. But it must be based on the Truth as it is a Truth-Conscious force and not an unconscious one like, say, nuclear energy — a very powerful material force which can be properly used or misused by man.

This new force came into effective action from 1970. I remember that at about 4 o' clock in the morning I felt a tremendous force in me. I wanted to sing and shout with exuberance. I felt I could shake the house to its foundations. When I told this to the Mother later in the day, She said, "Ah, so you felt it too! It came down at midnight. You received a slightly delayed action of it." Then it was that the Mother said that the time might now come to tell India and the world of this new force so that those who received the message could open to it and do marvellous things to change the world. The Mother said we should go out at once and She proposed the organisation of "Sri Aurobindo's Action" because, the Mother said, it was Sri Aurobindo Himself in Action that is this great force.

QUESTION: Was not the fact of the Mother leaving Her body a form of insincerity?

ANSWER: Insincerity to what? The Mother always obeyed the Divine Will. "Not my will but Thy Will be done" was Her constant prayer and aspiration. So when She obeyed the Divine Will and left Her body, is that an act of insincerity? We should ourselves now follow the Mother's supreme example and surrender ourselves to the Divine Will always.

QUESTION: Was the Mother's retirement a preparation for this event?

ANSWER: Yes, I think so. She prepared us well. If She had left Her body while in full activity — say, when playing tennis or something like that—it would have

been a great shock. But our sweet compassionate Mother thought of Her children always and prepared us in a gradual way for Her leaving.

QUESTION: Is not Pranab's refusal to allow Aurovillians to attend his talk an act of insincerity?

ANSWER: How am I to judge? I have told Pranab I want to discuss this with him one day. So let us see what happens. We must know all sides.

QUESTION: How did you feel when Sri Aurobindo left His body?

ANSWER: I was by His side when it happened and I knew that He was leaving His body. So I kept very calm and objective as I kept reminding myself that I was standing at a great moment of history. Because I was so calm — the only one then perhaps besides Dyuman — Dr. Sanyal said that I should look after all arrangements and the Mother gave me charge of them all. I remember it all so clearly — how it was decided to put His body next day in the Samadhi. We had worked night and day to get everything ready. Then it was found that there was no sign at all of decomposition, and the Mother said we should wait till we had a sign from Him. So it continued from the 5th to the 9th. Then the doctors who had examined His body twice a day said they had found signs and so the body should be put in the Samadhi. I objected strongly, since, though a layman, I knew that the most definite sign would be the smell and of that there was no evidence at all. But the Mother showed me how the Golden Light had faded from His face and that was the sign from Him that guided Her. So I had to accept. Even when, on the evening of the 9th, I lifted His body with my own hands to place it in the box, I was covered with the liquid that had come out and normally it would be a very foul-smelling liquid but in His case it was a liquid with a wonderful perfume which I carried on me for two days. Even His mattress, which was soaked with it, had this wonderful perfume in it for months. You can ask Mona if she is here. The mattress was kept at Golconde.

I may here bring in St. Francis Xavier in connection with Sri Aurobindo. I have seen and touched the body of Francis Xavier that has been kept in Goa for several centuries. It was of flesh and bone and not a wax image. But it was of a bluish colour and the body seemed shrunken though all the features were clearly delineated. In Sri Aurobindo's body I saw a similar bluish colour coming. That is why the Mother said the Golden Light had left His body. Also the giving out of so much liquid would naturally make the body shrink. From all this I conclude — and it is only my own private view, with which I have no concurrence from others — that His body is also intact in spite of all the doctors have said and is still today in the condition in which St. Francis Xavier's is after about 400 years.

QUESTION: Is it not a fact that Sri Aurobindo's leaving His body was expected? You say He did not announce it.

ANSWER: Expected by whom? How then was everyone in such a state of shock? This I saw myself. It is not hearsay.

QUESTION: How did you feel about the Mother's leaving Her body?

ANSWER: For me it was a shock. I will admit that I had not expected it. Also, I was not at Her side as at Sri Aurobindo's and so I did not see it coming. Thus it was a shock. But fortunately I had immediate work to do, to send telegrams to the President of India, the Prime Minister and others, and so I recovered quite quickly. I, with many, was told of Her leaving only at 3 a.m. on the morning of the 18th. Later the shock was gone and I even began to feel joy. Especially after the Mother's body was laid in the Samadhi I felt a very great joy. I felt She was now free to do Her great work for the whole world, no longer tied to Her body.

QUESTION: Did you feel relief or release?

ANSWER: Both. Relief to know that the Mother was no longer suffering but release because of the great joy of which I have spoken. That joy continues, not only with me but with so many others.

So now we have to take this force and this joy and make a real progress. We have a marvellous opportunity. That reminds me of Dr. Bisht. He was another doctor who had looked after the Mother but he was in Delhi. He came down flying to see the Mother, and attended to Her physically. Then the Mother said something about his pronouncing on the way Her inner being was working towards the transformation of Her outer body. Dr. Bisht said, "Mother, to be able to do that I must make a great progress." "Then make a great progress," the Mother said, "what is stopping you?"

So what is stopping us in the great opportunity that the Mother has placed before all of us? Let us take up the challenge and go forward — ever forward — in Her Light and Love and Strength.

Now, to end, I will recite, if you like, Sri Aurobindo's poem "A God's Labour". I remember the Mother saying that when She first read this poem She went to Sri Aurobindo and said, "What have you done? You have exposed all my secrets to the whole world!" He smiled. Yes, this is Her poem, written by Sri Aurobindo about Her and for Her — so let us end on that — all right?

ALL: Yes, Yes.

SRI AUROBINDO ASHRAM AND THE MOTHER'S PASSING AWAY

Q: There is justification for the Ashram's existence only if it continues to be, even after the Mother's passing away, a centre or a laboratory for the Supramental descent, bringing about a Supramental change of human nature.

To achieve this object, Sri Aurobindo tells us, the Divine Mother's Presence and Power are necessary. The Mother has left Her body. If Presence means physical presence, the Mother will have to come in a New Body.

Is there any other way?

Or is the Mother's physical presence unnecessary because the Supermind manifested in 1956 and is working more and more powerfully?

A: The Mother's physical presence on the earth was an indispensable condition for the descent of the Supramental and for its manifestation in the earth-consciousness. The Supramental manifestation on the earth took place in 1956 and has been working more and more powerfully. A careful study of "Notes on the Way" which have appeared in the issues of the *Bulletin* from 1965 to 1973, will show how the Supramental has been working and how it is fixed in the earth-consciousness. This ensures the continuance of the work for the Supramental change of human nature, and therefore the continuance of the Ashram as a centre or laboratory for the growth and fulfilment of this work.

If the Mother's physical presence had been still indispensable for the continuance of this work, She would not have left Her body. Besides, Her leaving the body does not mean that She is not with us. Her Presence is actively there and is working dynamically behind the visible phenomenon.

The New Body will come as a certain climax of the working of the Supramental manifestation, and as a sign of the complete victory of Spirit over Matter.

PRADYUT

THIS ALSO IS THE MOTHER

ONE of the significant aspects of the Divine Mother's withdrawal from the body is related to what she said about Sri Aurobindo's withdrawal.

Several times she has told us that the Master decided to leave the body in order to make more effective his mahayogic action on the world situation, to continue more surely their work of world transformation. Only last February, in her "Notes on the Way", in the *Bulletin* of which she was Editor, the Mother declared, "He himself possesses more action, more power for action now than when in his body. Besides, it is for that that he left, because it was necessary to act in that way."

Some of us who have been alert to this great phase of the divine action in our time, and have marked how, time and again, a critical world situation would develop, and then would often be resolved, have had no doubt that this mighty mahayogic Force has been effectively at work, in spite of all our human folly.

One who enjoyed a special relationship to Sri Aurobindo during the decades when he was giving Darshan only four days in the year — in that this disciple was granted, five days in succession, two hours a day of conversation with the Master during his visits to the Ashram — has several times recounted that Sri Aurobindo often used to say, "The Mother is working hard to prevent another terrible war" (that is *world* war); and concerning some world problem or situation Sri Aurobindo would say, "I shall consult the Mother and give you the answer tomorrow."

This same gurubhai, in our nation's capital, exclaimed to me more than once, during the fortnight before the Mother left the body (when she had been for months withdrawn from outer activity) how dynamically he had been observing her working among the nations during this very period.

It was the Mother's inner Call that bade me, twenty years ago, teach International Relations in what is now our Ashram's International Centre of Education. In my second interview after arrival from the West, she asked me "Have you thought what work you might do here?" I replied, "Yes, Mother, it has come to me to ask whether I might prepare to teach a course in International Relations in our University Centre." She replied, "That is just what I spoke to Nolini about." But we had had no *outer* communication whatever about it, nor had I ever taught this subject. This is another type of manifestation of her occult Force with which we have become familiar.

Perhaps a dozen times during the past twenty years I wrote to the Divine Mother, calling her attention to an emergent critical world situation. Then, observing the subsequent development of the situation, time and again my faith has been strengthened that the divine Force has indeed been at work. I had asked the Mother whether it served any useful purpose for me to call these situations to her attention, and she replied, "Yes, because I do not follow these developments as Sri Aurobindo did daily, by newspaper and radio."

Two years ago, during the Bangladesh crisis, when the news reached us that the U.S. Seventh Fleet was on its way, past Singapore, toward the Bay of Bengal, I

immediately sent a note to the Mother reporting this, ending it with the question, "Can the fall of Dacca be expedited?" The next day it fell!

Who has been able to explain how dictator Yahya Khan, receiving the same news about the Seventh Fleet, and knowing that, as our own military analysts admitted, his troops could hold out for at least a week or two, even without the fleet's help, gave the order to his supreme commander, General Niazi, in Dacca, to surrender?

In this day of world awakening to the reality of occult powers, is it too much to believe that a mighty mahayogic Force could be focussed with such effect on a certain mind in a highly strategic position like that of a commanding general? That awakening has even affected avowed materialists: witness the establishment in Leningrad University, the past dozen years, of an Institute for "Research into Psychical, Parapsychological and Supraphysical Phenomena", whose Director, Dr Vasiliev, has published its scientific findings in a volume, *Mysterious Phenomena of the Human Psyche*!

Sri Aurobindo himself attested, in a quiet but definite way, that as long ago as World War II, the mahayogic Power was working decisively. There came the crisis called "Dunkirk", when humanly speaking, there was no hope for the Allied cause, but that Force was focussed on the situation with such effect that there was no doubt as to what stopped Hitler!

I met, at the home of that Delhi gurubhai, some fifteen years ago, an American sociologist who, in the course of work for his Ph.D. thesis on Lokamanya Balgangadhar Tilak, had become interested in Sri Aurobindo. As we conversed, partly along these lines, he exclaimed, "That's very interesting! Recently I was reading the memoirs of General Guderian, who had been in command of Hitler's *panzer* or tank corps in Western Europe, and he tells about the crazy behaviour of Hitler at Dunkirk, which lost them the war." The general told, in his memoirs, how the Nazi forces had rolled through Holland and Belgium and across France, had taken Paris, had re-formed their ranks, were well rested and, said Guderian, "were ready to smash the surviving British troops against the Channel, and nothing could have saved them."

But the Nazis waited in vain for Hitler to give the command, the strategic moves being always in his hand; they sent frantic appeals to him, "The British are at our mercy; let us finish them off", but still Hitler withheld, until it was too late; the British army had made its escape in every kind of large and small craft, while a fog, unusually long, even for the Channel, gave it cover. Hitler's only excuse was that Goering, Airforce commander, had assured him that he could do the job by air power alone, but in the minds of his generals this behaviour by the Nazi dictator continued to appear stark madness.

Again, is it too difficult to believe that such a mahayogi and spiritual statesman as Sri Aurobindo and such an incarnation of the divine Shakti as the Mother could focus the divine Force on a single mind in a historic crisis with such effect?!

That we may not continue to neglect this hemisphere of the Master and the Mother's Work pertaining to spiritual statesmanship and *world* transformation, we

may well recall that the Mother, in facing the persisting world crisis, in 1954, said in a published interview, "If the war (that is, a nuclear world war) comes, in spite of our efforts to stop it, our spiritual work will be finished."

In an interview graciously granted by her shortly thereafter I referred to sadhaks' wondering how she could speak of her spiritual work as being finished. Did not Sri Krishna assure Arjuna at Kurukshetra that he need not shrink from doing his duty as a *kshatriya*, because, though the bodies be destroyed, the souls are indestructible? The Mother reiterated what she had said, observing that, as Sri Aurobindo and others had declared, a nuclear world war might work untold havoc, and her Work and the Master's is in terms not alone of *soul*-saving but nothing less than *world*-saving.

It struck me, at the climax of the recent Sri Aurobindo Centenary Year, that during that auspicious period there had been no fewer than nine instances of nations, which had hitherto been enemies, entering now into a new relationship of *détente*: West Germany with East, with Poland, and with the USSR; the latter with the USA; China with North Korea, with Japan, with America; India and Bangladesh with Pakistan through the Simla Pact; and North Vietnam with South, and with USA! Coincidence?

But lest disciples' — or even semi-disciples' — egos be aroused, so easily done in the process of recounting the gurus' powers, shall we pray for the wisdom, the Grace, to take warning from our gurus, kick our egos, put the deeper "First things first" and keep them there? But also to hold fully in our consciousness not only the sacred memory of that beloved form now laid to rest, but also the triumphant assurance of the now liberated and ever-potent Mahashakti, ever at Work for our survival of this multiple world crisis and for the Fulfilment which the Master and the Mother have so victoriously pioneered?

Now to be faithful and persevering, in our high privilege of collaboration, under their Inspiration and Guidance!

JAY HOLMES SMITH

(*With acknowledgements to New Times Observer, Pondicherry, December 5, 1973, p.2*)

A PROPHETIC DREAM

A LETTER FROM THE SRI AUROBINDO CENTER, NEW YORK,
24TH NOVEMBER 1973

ALL here are in a suspended state awaiting some word from the Ashram as to why it became necessary for the Mother to withdraw from Her body at this point when so many advances were being made toward effectuating the Supramental transformation in Her own physical. Were we not ready? Were we not sincere enough? Did we doubt? Did we demand too much of Her in petty, sentimental, puerile ways?

Eleanor Montgomery has urged me to write to you the dream-experience that had come to me one month ago. In the dream I was summoned, by telegram, to return to Pondicherry. I was told to be at the Samadhi for meditation. All the disciples were there and the Mother's body was brought down from upstairs on a stretcher, carried on the shoulders of four disciples. Her body was strewn with flowers of all types and colors, and one knew immediately that She had withdrawn, *but* Her eyes were wide open giving the feeling that there was *no* dissipation of Her Power and Force. It was a profound experience. I awoke immediately and the dream gave me an inner preparation and understanding to a degree.

Somehow I feel the work of Sri Aurobindo and the Mother will accelerate and spread out now to many beings who have the openness.

It is a time to remain quiet, to go within and to have the utmost faith in the choice they have made. My love to you and all.

ANNE EGGENBERGER

EVENT REMEMBERED

OFTEN I used to dwell on the thought when I was young, how it must have been when the Great Divine Beings lived amongst men and what it must have been like when such as Rama or Krishna were on earth and when Christ or Buddha taught the Doctrine of Love and Compassion, or, before them, Hermes the Thrice Great gave the Sacred Knowledge to enlighten the souls of men of his time. I used to wonder, and I hoped that I too might have been so fortunate a soul as to be present at those great moments.

How could I have dared to hope that this would be my share of the Divine Grace in this very life? Ever since I first came to sit at the feet of the Mother, some seven years ago, and came in contact with Sri Aurobindo, the reality of this Grace, and the gratitude which followed it, have never left my heart. It used to move me to tears just to think of the confused and suffering multitude, who did not know that they too lived at such an epoch and went on suffering without the knowledge of it.

Secure in my inner joy and content in my share of bliss, I, like so many others perhaps, could hardly be expected to visualize what mode of Grace might lie ahead, yet to be lived, to be experienced. We had the Divine Mother on earth with us here, and that was never going to be otherwise from now on. And this, of course, was precisely true, but not as our limited understanding could conceive of it.

Being as I was, it was not surprising that when the news of our Mother having withdrawn from Her earth-body reached us here at the Ashram, in the early hours of the 18th November, an unutterable pain and a feeling of irreplaceable loss took grip of our hearts. We, who were so divinely parented before, became so orphaned now and were left so suddenly to grope for the meaning of this new riddle and to bear the heavy beating of our hearts. For pain was lording it now where joy had dwelt before and we settled down waiting in stunned silence within for the rest of the Divine Play to take shape and to hope that it would reach our understanding.

I now remember the golden glow which greeted me on that fateful morning, shimmering in the Meditation Hall. Was it the reflection of the golden silk which lined the walls? There, in that glow of gold, lay our Mother's earthly body in a sitting position, as ever before, facing the East where the light rises upon the world. Her blessed hands gently crossed each other and the golden ring with the symbol of Sri Aurobindo glimmered upon Her left-hand index finger. I remember also sitting there at the Samadhi, from which place I found myself unwilling to move, seeing as in a dream-daze and as through a veil, a moving line of men and women slowly going toward their last Darshan of the earthly form of the Universal Mother. Oceans of eyes seemed to pass by before me, filled with tears withheld, and faces set with strength and with serenity.

My heart cried out then, "Oh Mother, see Your children, see how they love You. Look at this sadness. Your children need You. Come back to us, come back victorious. Return to us, we cannot be without You. You have told us that we must

come to know that without the Divine we are nothing — we know that now, Mother. Soon, very soon, the whole world will come to know and call You.”

As though in answer to a cry, came a sudden calm and the reality of the Mother's presence within, from where rose another utterance, “Divine Mother, seated in my heart.” A knowledge came then that we had become inseparable by Her Grace, Her Being seated within us was permanent, and would bear this illusion of separation of outer appearances. Gone was the feeling of sadness and pain, which had been brought on by the sudden shock of the then-seeming loss and it gave way to a different kind of feeling to become the foundation to perceptions uncaught before. A new phase of the great work being carried out before our very eyes by the Mother, and by the Forces to which She had surrendered Herself so entirely, began slowly to unfold to us.

It was an unmistakable phenomenon that a different kind of Force had spread over the place within but a few hours after the sacred body, which had housed a Universal Consciousness, was laid to rest. The vacuum-like numbness of the past days was lifted and became filled with the living presence of the Mother and of an infinite Love and Peace. There they were, Her Love and Peace, pouring into us like divine nectar, they sought out each heart, I am sure, and flowed into us, Her children, reassuring that we were not left at all, that the Mother was here, and all that had changed was the choice of the mode, uncomprehended yet, by which She proceeded to complete the work She and Sri Aurobindo had conceived.

Harmony was re-established in an unmistakable way, for we all felt the same thing, and, with the veil of initial shock and pain which had fallen upon our perceptions now lifted, many a thing began to come to our understanding.

It seemed clear now that the Universal Being of the Mother had decided to withdraw from the earth-body, for purposes which would be revealed to us by and by through various channels. She had started to prepare the Ashram for this event, since She had withdrawn from outer contacts from the 2nd April this year. From that time onward, all activities were directed from the subtle-physical plane.

As Sri Aurobindo, before leaving His body, had hastened to finish *Savitri*, so has the Mother's Force hastened the building process of the Matrimandir at Auroville. Only three days before Her departure, I visited the Centre and was struck with the Power prevailing there. All who live and work there testify to this, and state that the Force was so intensified during the past months that it left no doubt as to what it wanted to do. Overcome by the strong presence of this Power, I could not help feeling that absolutely nothing could go ‘wrong’ in this place, for, when it did, it would be simply burnt away and removed. Error has no place here and since the Matrimandir is the symbol of the Divine Mother manifesting on earth, there can be no error at all in the future world — in the New Creation. One Aurovillian remarked: “In a place of such acute shortage of money, I just don't know where the money comes from, but it seems to come and we carry on the work.”

It is important to mention that on the 10th and 11th November the foundation for the Sphere of Matrimandir, the first elevated platform for its beginning, was laid.

Those who went to work on the round-the-clock shift to finish the concreting reported the magical Force that was felt, and how they went on working to finish it and allow it to dry, before the scheduled monsoon was to hit the area. It did come when everything was sufficiently dry. In fact, the upper portions of the four pillars, which represent the Four Aspects of the Mother, were finished just a few minutes after 7 p.m. of the 17th November itself.

All this returned to my memory now, receiving new meaning, as have the many previous experiences, feelings and dreams I had had of late, assuring beyond doubt that the Inner Being had known in advance of the coming of the event. A number of people related to me the visions and experiences that had come to them months before this Event took place and some were even told of it in dreams, which they were unwilling to believe at the time. My own son wrote to me from Sydney thus: "On the 17th November we were camping out in the country and, in the evening, sitting around the camp-fire looking at the stars and observing the various satellites. When we went to sleep in our tent, I fell asleep but awoke to see the sides of the tent all lit up by a glow of light in the rear part of the tent. The light was unexplainable as I had the only torch and that was with me in the tent. There were no other people for miles and miles, as it is a very remote place. It was totally unexplainable and that is where we were on the 17th November, camping out in the open in a beautiful valley in the mountains."

I am sure that one could fill volumes with these experiences, which even now are being exchanged here by ourselves and by visitors who come now from all over the world. In the light of this, to assume that the Mother left Her body 'unexpectedly' would be a folly or yet another play of one's mind. So great was the impact of this Event, that it reverberated throughout the Universe on all levels and registered itself in a myriad ways, of which we can expect to hear much in the future.

The Mother in so many ways had given a parting act of inner assurance to each, before this phenomenon prepared by Her took place. One of Her most gracious gifts was the deep, blissful sleep so many of us had here that night.

And now the word, which is often heard in the Ashram, is "Harmony", for this has been unmistakably established by the Mother, as well as the powerful reality of Her Presence once again, and even more.

An almost strange kind of 'accessibility' is felt by all, as though anyone could reach Her now within — no longer having to wait for the time of Darshan, as before. She has, by this Act of Hers, given Herself entirely to humanity, as it were, teaching to all that She is ever present in each and every one of Her children's hearts, centred in the Inner Being, from where She will carry out Her marvellous work in us.

By this Act, the Mother has freed us from the tremendous obstacle retarding progress, which is Attachment. Yes, even the attachment to the outer image of the Divine must be removed, until nothing but the Inner Reality rules as Lord within. This, too, was one of the significant gifts of Her Divinity.

The Divine Mother has led us through a great Initiation, for She has carried us

past the Illusion of Death and Separation and has shown us its False Image — and now we find ourselves here, much as before — living, but enriched with the added consciousness and realisation of that fact.

This is, amongst many other things, what the Mother has now demonstrated to the world, just as Christ at another time showed, that the spirit is crucified on the Cross of matter but must resurrect from it. It is clear that the known and often practised Yogic mode of rejuvenating the old body has not been considered by the Mother, for Her work lies in quite another direction, of which this Act was but a first phase.

Will there be more wonders to be witnessed, like the one just past and so carefully concealed by a veil of unsuspected things? There is no doubt of it. That which has begun will pursue its own course from one stage to the next.

And now is “The Hour of God” upon us all. The Yoga of each one of us and the Yoga of the World has begun.

Now will our faiths be tested, our strength and our staying power. The decisive hour falls heavily upon our souls.

The time of the Warrior is here — pledged in faith and certainty of purpose and deed.

I have tried to set down the feelings and perceptions which came to one during this remarkable time of immense significance and how it acted upon the surface of our being. This past Event I have here related is of such incomprehensible magnitude in meaning and effect, that later in time men will lean back far in their memories to try and uncover what they experienced, what inexplicable signs and feelings they had, or just what they may have been doing at the time it took place — hoping they too were part of that great and glorious Divine Act of Grace.

“All now is changed, yet all is still the same.
Lo, we have looked upon the face of God,
Our life has opened with divinity.” (Savitri)

GEORGETTE COTY

THE MOTHER'S DARSHAN

THE Mother's Presence is with us more powerfully, more luminously, more constantly now than ever before. Her Power is deeper, calmer, truer, greater, surer in us. But the contact is perhaps more difficult to make because it must now be total; it must be complete and absolute. That is the condition laid down at this moment of Grace and by the Grace is it fulfilled; the final and irrevocable contact and communion are made, the unshakable foundation established and revealed.

But it seems inaccurate to say that the Mother has left her body. For as she sat in state for this last physical Darshan in her small golden body that had so obviously been the dwelling place and instrument of the Divine Force for so many years, it was overwhelmingly apparent that she was still there in that body, subtly vibrant, a fountain of living supramental sunlight. And even after her body was finally laid in the Samadhi with Sri Aurobindo she was there — above with him, below with him and in front with him — an embodiment of Immortal Delight. In one final moment of profoundest peace and radiance when all souls felt themselves inseparably close, surrendered and united by her, she whispered softly and absolutely to the heart, 'I am with you.'

As we entered the Ashram gate time and time again to see her and to prepare ourselves for that inevitable moment, which was somehow to be both the end and the beginning, as we walked singly and solemnly along the pathway to where she lay, it was as though her angels had been posted at regular intervals to help us ready ourselves for our last physical meeting with the Mother. The angels of Silence, Peace, Purity, Love, Surrender and Victory stood calmly with their faces turned towards the sun and guided us perfectly to her portal of light.

Entering the room where she lay, an immediate burst of splendour and sweetness and beauty and power illumined every corner of the being that still remained closed and dark, and revealed the majesty of the Divine Mother. Standing before her at last, it was not only a visual sensation or a subtle psychic one but a physically sensible shock of light and force that radiated from her and penetrated every cell of our nature. Kneeling before her in a state of consummate peace and gratitude and joy one could behold her smile of inexhaustible compassion and, rising, salute with absolute conviction and assurance the utter revelation of her victory.

Now she walks among us once again in her body of unsurpassable beauty and light, her body that is truly a parable of dawn, and her smile is an all-illuminating sun, her garments transforming floods of splendour and Grace into whose folds we are gathered and fulfilled at last and we know that the work for which she came is done.

LONG LIVE THE MOTHER

ONCE again, within less than a quarter of a century, it was another “tremendous hour” for Death. Its adversaries were benumbed for a short while. Some may even have thought that all was lost for man.

But nothing has been lost, all is gained.

Is this a platitude born of sheer despair?

Let us hope not.

Those who are familiar with Tagore’s poetry will recall the famous lines: “What have you done, O you Sannyasin, by reducing to ashes the body of the god of love? You have scattered him over the whole universe.” *Panchashare dagdha kore korechho ki e sanyasi, vishwamajhe diyechho tare chharaye*. What was probably meant to be a *tour de force* of the poet acquires a deep inner significance in the present context.

Death has scattered to the winds every little particle of the Body surcharged with the Divine Essence and the world moves nearer to God. Death has sown the seeds of its own death. This is the great Victory that the Mother has won, perhaps not the least among the rest

What She will do next is beyond the wits of mortal man. She has always been unpredictable, more often delightfully unpredictable than otherwise. And has not Sri Aurobindo been reminding us: what are human wits for if not to be confounded? And the Hour of God is the “hour of the unexpected”

We have been hearing of the *corps glorieux*, the body luminous, since the time of the Rigveda; it was one of the Vedic dreams. The Mother was told of it by her first spiritual preceptor, the great occultist Théon. Sri Aurobindo accepted the idea and the possibility. He has dwelt at length on the Divine Body in his last essays. The Mother has given elaborate descriptions of the constituents of this body, in her recorded Talks in the fifties. She even vouchsafed a description of its appearance in one of her last Notes on the Way.

All this is obviously not moonshine and myth.

We shall therefore continue to hope and believe that She will come back, this time in a body which Death cannot touch. We shall await the hour of her Coming with bated breath.

Meanwhile we shall continue to the best of our ability with the programme she has set for us. The programme is long, the details are exacting, the patience and the will to achieve need a long training. Her Help and Grace will be there with all who sincerely try. Our success depends in large part on our perseverance.

The British people have a long tradition that makes them say: “The King is dead. Long live the King.” We shall not say: “The Mother is dead.” But we shall take up the refrain: “Long live the Mother”, *Bande Mataram*.

SANAT K. BANERJI

THE DIVINE MOTHER

18 November, 1973

I AM now the Force of the Day-Star
Controlled in the middle height;
I stay within Love's earth-bar
To conduct the Transforming Light;

My body is all who love me,
My love the delight of earth
Aspiring eternally
For the Supramental Birth.

NORMAN DOWSETT

WHEN THE MOTHER'S BODY LAY IN STATE

God's rapture got a nudge somewhere on high,
Stumbled and tumbled down upon my frame,
A shower of bliss cataracted from the Sky
Twittered a hot-line message athrill with Her Name.

Thick thrust of Her Force grabbed my napping attention,
Took positions the trooped-in occupation flow,
I collapsed in the ecstasy of Her Love's detention,
The Captor's clutch was complete from top to toe.

A hostile hand patted my back, the fell tongue
Echoed universal lie, "The time is up."
Blind material mind, blind material ways still clung
Prevent Her Presence filling man's thirsty cup.

My live soul is geared high my life to mould
By Her last-hour message graced to me, "Become gold."

HAR KRISHAN SINGH

RELEASE

O MOTHER come to me
More closely now, be why and how
And all I am and see,
As the time is darkly fuller.

Be all freedom and light,
Your Truth supreme, and all men deer.
Secure and strongly right;
I must drink, be pure and deathless.

Vast solidarity
Replete and clear past pain and fear
Is Your supremacy,
And the world is One and blissful.

My being tunes to You,
O every string make strong to sing
You concord sheer and true,
All the breath of Your harmony.

Conjoin me, strike my chords:
In purity let me be free
Beyond self-dark rewards,
And degeneracy of beauty.

JESSE ROARKE

THE MOTHER'S DEPARTURE

A LETTER

I received yours on Saturday the 24th instant and noted that all your group members are disturbed by the news of the Mother's decision to leave her body.

It is the habit of our physical mind to suppose and even to take decisions in matters which are beyond our knowledge and beyond our capacity to understand. I was not an exception to it. But when in 1963, in the *Bulletin*, April, p.49, I read the Mother's statement, I changed my idea and thought it best to remain silent on that point. When I wrote about it to the Mother for some explanation, she wrote to me that it was beyond the mind to understand.

From the above-mentioned page you will see that the Mother has shown different possibilities of the process, of which She was herself unaware, that could be developed for a new phenomenon which does not exist in earth-nature. On p. 51 also, it is not clear for our mind to understand whether the change is to be from the present body to the supramental body or from the middle-race body to the supramental. Now we may judge perhaps the Mother meant that the middle-race body might exist and still a new supramental body might be created. It has been said clearly that the present animal-body, even if transformed, will show some trace of its animal origin, that is, it cannot be transformed completely.

After the descent of the Supramental Light in 1950, when the Mother started her work of transforming the cells of her body, the first experience was that the cells which were transformed were disintegrating. This should not have happened. In the next step, the Mother left her body for one day in April 1962, when the doctor surmised that she was dead; but the Mother said afterwards that it was an experience of hers and she could see without the body what was happening around her. By that state the Mother manifested Divine Love in her body. That Love is the highest power and no other power can stand before it, as the Mother said.

While expressing her further experiences she has often said, "Words are foolish", "Words are stupid, it is not what I mean." That is to say, it is not possible to express the inner experiences of the Mother in human terms of a different order. That being the position, nobody can understand the development of a new phenomenon which the Mother herself could not know in advance.

Just like Sri Aurobindo, the Mother is working more powerfully than before to bring early results. To take the best advantage of her present working we should concentrate more inwardly with faith and devotion. To quote her words regarding Sri Aurobindo: "There is a difference in the power for action. He himself possesses more action, more power for action now, than when in his body. Besides, it is for that that he left, because it was necessary to act in that way." (*Bulletin* Feb. 1973, p. 91). Also see p. 93 (first para) about death, etc.

Further, you may be knowing that the Mother even at the age of twelve went easily out of her body and met on other planes some Masters who gave her lessons and instructions for the work to be done. At that time she used to come in contact with Sri Aurobindo's being also. She used to call him Krishna and she knew that in the future she would meet him on earth for the divine work to be done with him. Later on, she was going as well to the far-off planets of our universe. During the last war and the Chinese attack, she went often to the war fronts, watching and acting as necessary. That is to say that she can do her work consciously even without a body. Now, the Mother has to develop a new phenomenon of which we have no knowledge and to judge anything would be wrong on our part.

This being the case, we have not lost the Mother: she is always present among us to prepare first a few persons who are strong and ready to be fit for the new race. Afterwards, when the principle is well established, the Power will radiate and spread to prepare the race. The only quality required in this Yoga is unshakable faith, devotion and sincerity to the MOTHER.

24-11-1973

MANIBHAI N. PATEL

TRANSFORMATION OF THE BODY AND THE COSMIC RHYTHM

And times there are, ages of stupendous effort and initiative when the gods seem no longer satisfied with this tardy and fragmentary working, when the ideal breaks constantly through the dull walls of the material practical life, incalculable forces clash in its field, innumerable ideas meet and wrestle in the arena of the world and through the constant storm and flash, agitation of force and agitation of light the possibility of the victoriously fulfilled ideal, the hope of the Messiah, the expectation of the Avatar takes possession of the hearts and thoughts of men. Such an age seems now to be coming upon the world. But whether that hope and expectation and possibility are to come to anything depends upon whether men prepare their souls for the advent and rise in the effort of their faith, life and thought to the height and purity of a clearly-grasped ideal.

Sri Aurobindo, "On Ideals" (1915)

OCCUPYING myself with cosmic harmonies and astrology, it is only natural that after the Mother's passing people should come to me asking: "Did you see the event?", "Did you know she was going to leave the body?", "What do the stars say?", "What is going to happen?", and so forth.

I must be truthful. I did not see Death. Regarding my work and the things I have been granted to see about the fulfillment of Sri Aurobindo's teachings, never did this come into the picture. On the contrary, the event occurred precisely at a time when I had finally understood certain things in their deepest and truest sense and had thus come to the point where I could say to myself: the transformation is inevitable, Victory is assured.

So one is faced with a Paradox. Not only was the actual passing unforeseen and appeared to be impossible as far as the "discoveries" were concerned, but the passing itself fitted into these latest discoveries and only proved the exactitude of the revelations!

The readers of course deserve some elucidation on this matter, especially those who have followed the long series of articles published by *Mother India* wherein some new aspects of a synthesis of cosmic harmonies have been transmitted. It is a time when everyone is questioning, re-assessing and—willingly or not—being set forth on a new life, a new beginning, a rebirth, in a sense. And it is a time when we can know just how much of Sri Aurobindo's teaching we have really assimilated and understood.

This is the moment of Truth. In Initiations, for example, — I speak of real Initiations, like those practised in ancient times — this was a stage the neophyte was put through, the oft-times culminating point of the Initiation, when he was left

alone, seemingly without his Guide and with only his soul and the understanding and light contained therein to guide him and be his beacon. He was left with the actual core of his realisation only, to carry him through the darkest point of the journey which would then open the gates to a more glorious condition and the real beginning of the Work. This is our moment of Truth.

In this process we seek for some knowledge along the way, perhaps to compare notes with others and in the discovery of the similarity of experience and revelation, we can eventually form a clearer image of what has happened and what is to take place, what lines of action shall now be necessary, and how each of us can bring to the Work the best of our new-born energies and the most intense collaboration. All this may help to a degree, this exchange we undertake, but ultimately it is a time when each individual is left to himself, and in the depths of his own experience and realisation, he must find the Truth. In this sense, what I shall relate here is only to show a sort of abstract and detached or cosmic vision of the event, because in these cosmic designs it is quite possible to have a vision of the whole and not only the fragments, which is the most important quality to be nourished at this time. We must not be fooled by the appearances or, better said, we must know *how* to look at the appearances, for they themselves tell us the Truth, if we go deeply enough into them and view them in the light of Truth. The physical conditions and the very paradoxical way they manifest are the best clues to what we seek to know at this time.

A clear example of this can be given through a brief examination of the solar system, especially some new data about Jupiter. The planetary bodies themselves, in their very *physical* appearances and characteristics which science is discovering now, correspond in an astonishing manner to the attributes the ancient art of astrology has granted them. For example, Venus is known from ancient times as the planet representing harmony and beauty, among other things, and in the sky, besides being the most beautiful and brilliant, it is the planet with the most harmonious and perfect orbit, the closest to a perfect circle which represents the true harmony. Neptune, its *higher octave*, is the only other body that presents the same picture, its own orbit being as nearly perfect as Venus's. The same can be said of Mercury, known for its duality, being the planet that represents Mind which cognises things in terms of opposites. In fact, Mercury is divided into two zones and constantly presents this duality to the astronomer, because one half is *always* freezing cold and the other is *always* boiling hot. Uranus, the higher octave of Mercury, gives us a similar picture in the fact that it has no seasons as we know them but rather a 42-year "summer" and a 42-year "winter", its sidereal period of 84 years is split in half in this way.

Then we can take Pluto, the planet which a deeper study of astrology reveals to be the synthesis of the force from above and the power from below, the union of Spirit and Matter, the superconscient solar energy joined to the Martian vital force. In occult studies this planet represents the point where this union takes place and is concretised. In the sky Pluto has baffled astronomers, first because of its erratic orbit

and then because of its being bright in the centre and dark on the outer rim of the disk (the light of the spirit within and the dimness of matter without), which for a long time concealed the true proportions of the orb from astronomers, making them believe it was smaller than it is in reality. Pluto, of course, is the Death King, and the illusion about its size is equivalent to the illusion of death.

The latest interesting discovery which proves a very old astrological tradition is regarding Jupiter. It is curious that the satellite sent to remit photographs and scientific information from the planet should have arrived in its vicinity precisely when the Earth had entered the zodiacal month of Sagittarius which Jupiter rules, and at that time we began to "see" the planet at close range for the first time. Jupiter is known as the Guru and represents expansion of consciousness, and an interesting fact discovered by the recent probings has been that Jupiter gives off perhaps $2\frac{1}{2}$ times the energy it receives from the Sun. Scientists therefore deduce that it is *contracting* or shrinking and not expanding. But isn't this true to form, that the Guru should give to the chela even more solar light than he receives, and that his presence should make it possible for the disciple to absorb more solar (divine) energy than would normally be the case? And in order for this expansion to occur there may necessarily be a contraction, a sacrifice of the giving body? Jupiter is the planet of Divine Grace, if we can synthesise this aspect of creation in a planet, and again this can be seen by the abundance of energy the planet gives off. It is the ruler also of Pisces, the Mother's natal sign, and again it is interesting that photographs of the planet were sent to Earth during the period immediately following her passing. At the same time Jupiter is the planet representing the passage to the Highest Creative Consciousness (which we may identify with the Supermind) in the zodiac; hence it is truly significant that we should have come so close to it now without the satellite being damaged in any way. Sagittarius and Jupiter signify also *speed* and liberated consciousness which moves faster than light or any other movement. When the satellite was within the gravitational belt of Jupiter it reached the highest speed of any man-made object up to the present. This parallels the acceleration the Guru may give to the disciple.

The physical facts, I repeat, are astonishingly clear .. if we know how to look deeply enough and reach the point of juncture of the paradoxes.

1974 is a new beginning: everyone in the Ashram knows that this marks one of the famed "12 year cycles" It is not the only cycle of importance that is completed during this year; there are others and they now all coincide. So whether the actual physical presence of the Mother is amongst us or not, we are carrying the Work through a decisive point, and we may first of all realise that neither she nor Sri Aurobindo has at all left the Earth atmosphere. In the completion of these cycles their actual physical presence is not totally indispensable. It is rather what was begun at their births, set in motion at the time of their incarnations that is decisive, and this goes on in the workings of the evolution irrespective of their leaving behind their gross physicals. They have simply moved to another plane, a more subtle region, where even a greater capacity for action is at their disposal. The reason for this of course appears to be a

mystery. Perhaps it corresponds to the lack of receptivity of the Earth, as the Mother said at the time of Sri Aurobindo's passing, which necessitated therefore a decisive action on the subtle planes. Or perhaps it is now a question of the world entering a very critical period and being in need therefore of a more intensified intervention on the subtle planes where the events of the more dense realms are actually formed before precipitation into the physical. Clearly, astrological data point to the latter and, somewhat knowing the shape of things to come, I would say this is partly the case, because certainly it is not a time for "accidents" or *à peu près* solutions or arrangements. The situation of the world is critical in that any false move now could set off a Third World War in the near future, which, as we all know, would signify the end of this formidable civilisation, thereby putting a stop to the accomplishment of the transformation of humankind into a more divine species. It is a fact that within a certain number of years, cosmically speaking we return to the same conditions that prevailed during the last world wars. Never since that time have these conditions been repeated. Evidently to avoid any unexpected catastrophe or sly intervention from the subtle planes by certain forces responsible for destructive movements on Earth, it is necessary to concentrate forces and give total attention to workings in the regions which precede manifestation in the physical. The same we may say with respect to any other type of concretion from those planes; it would appear that a concentration of energy is necessary. Considering the prevailing conditions in the cosmos, this may be the case. We shall soon see.

During October, 1973, to mid-November, personally speaking, for the first time in all the years dedicated to the quest and to the study of universal harmonies, I was brought to understand the question of Death. Because of certain things that were revealed regarding these harmonies and certain experiences, it was clearly seen that Death is the Great Illusion, and that this illusion is the root of all the suffering on Earth, all the misery, all the poverty, illness and falsehood we know. It has been seen that this illusion is lodged in the cells of all beings as we know them; our lives are built up with this false idea of birth and death; we are, so to speak, born "in sin", and this sin is nothing more than the false "knowledge" that what is born must necessarily die. It was seen that one of the principal ways this falsehood is perpetuated is through sex. This is used by Prakriti to keep man in bondage. Born of this illusory seed, of this illusory "ecstasy", man is doomed to live continuously in the maze of a fulfilment where he must believe that all things born have necessarily to die, and thus all Life would be a creation of pain and suffering, having Death as Lord and Master, the Overseer of all man's action and ultimate Claimer of the souls of all living things.

This is the colossal illusion; this is what we have come here to eradicate, and in so doing we have the whole of civilisation against us, pulling in the other direction, into the past. Even members of the spiritual provinces resist, because not only have they placed the glories of life immortal away from this vast, wide Earth, but many have proclaimed the entire creation itself to be an illusion. They accept Death and see him

as the reality, but Life they say is illusory. This is another of the paradoxes.

But we have seen things differently. We see their reasoning as a part of the topsyturvy mentality that has cloaked the light of truth for centuries and centuries, perhaps even for aeons. We see that Death is unreal and that it is the right of all beings to be born in the knowledge of their Immortality, to know that this is the way being worked out, whereby a child can be born into this world from an act of Life and not Death, for the Mother herself has said: "each sex act is a step towards Death"; whereby all his cells will manifest not the outer darkness and the veils of maya, but these veils shall be shed and the body one day itself shall reveal the splendour of Immortality. We shall eradicate the falsehood from the very cells, and in this process all suffering will cease, and all illness — for illness is possible only because of the conviction of death in the cells and their illusory ecstasy of sex. The new way of birth will be an outcome of the Divine's ananda in the body.

At best, spiritual societies have looked upon death as a mere passage into another plane. They may agree that it is unreal in the sense that the soul is immortal and for the spirit there is no death. It is only the body that dissolves, to open the way for another experience.

This too we question. Again we can see that this is the work of the Ignorance, to impregnate spiritual thought with such a notion, and thus hinder those very souls who could liberate humanity from the clutches of the Falsehood, by giving them this "escape", this answer to the Mystery, which is no answer at all but which would satisfy their reasoning and their incapability of facing the urgent and only Question: the transformation of the entire nature, the entire life, the entire manifestation, — the eradication of the very root of misery and the root of the movement of Falsehood and Ignorance, not by placing the victory outside of this manifestation but by knowing that the only complete Victory is in the breadth of the battlefield itself, in the very regions and amidst the legions of Ignorance, on Ignorance's own grounds.

And so, in this way, the great illusion is perpetuated — by the saints, by the leaders of society, the governments, the doctors, the scientists, the priests, and down to every man and woman who desires a child and brings it into the world in the old way, the way of Death.

This is not the Divine Plan that humanity should forever live in such an illusion, that Death should appear ever to be the victor, and that creation on all its levels should not be a reflection, an exact image of the Lord; and by this we mean that man would not be allowed, nor be able, to lift the veils of Ignorance and see the Reality, see creation as Brahman.

In the zodiac the Lord has revealed His plan, and therein we can find what Sri Aurobindo teaches. He is the Messenger of the Age and its Forerunner, and his teachings may be seen to coincide therefore with the revelation in the zodiac of the Supreme's will to transform human life into a divine life. Moreover, therein we know the pattern and the Time-Spirit's march. We can see when the teachings are to be fulfilled, and where humanity will be led by such an intervention of the Supreme.

There are certain Ages when it is necessary to send beings from another higher plane to Earth, in order to re-establish harmony, order, and to reveal the Plan, and by this revelation to assist man on his way to a greater manifestation of truth and a further step into the kingdom of Light. This is one of those Ages, and we are living in the memorable time of the Supreme's direct intervention in the windings of evolution. And exactly now is one of the times that crucial steps have been taken to assure the success of our work and the perfect unfoldment of the Plan.

All these things I was made to see clearly and to experience just before the Mother's passing. There were some inner announcements in August about her leaving, but these were cast aside. As well, through other sources, the same message was coming, but at all times one refused to consider it because one refuses to consider Death in the light that Death wants to be considered.

Startling things were revealed just before the November event, things that made clarity out of obscurity, and made sense of all the paradoxes. But topping it all, an even greater paradox was added, by the Mother leaving her body in such a way, at such a time, as to confirm *all* the revelations and prove the exactitude of the calculations and synthesis of diagrams.

And so, we go on with the work.

It was shown that in the arrangement of the planets in the solar system one could understand the unfolding of life for a gnostic being, given the actual conditions of evolution — that is, in this stage of transition. It was seen that at 90 the harmonies were such that the life conditions would be similar to those of a foetus in gestation. The period for the formation of a new-born is 9 months and at 90, lasting for 9 years, a gnostic being would pass through a similar phase and then and only then would the beginning of regeneration be possible, for only then would a truly full cycle be completed within the natural evolutionary laws. Moreover, each step in this process could be followed, and in fact there was the Mother's own work to verify it. In the light of these harmonies one could see that after 90 the being would begin to revert to the "pre-natal" condition, in a sense. That is, a similar process was begun, but in the reverse order. With the foetus it was a building up, this time it would have to be an initial breaking down of the structure, to then rebuild it again. In the case of a full transformation this would mean therefore that all the bodily senses and faculties and maneuverability would be lost, to then rebuild them once more, following a very precise evolutionary plan, in a sense not deviating or defying any law of Nature but rather moving along within these laws, and only carrying them through a stage that had simply never been reached before, because it would have had to be fulfilled by a being living in the consciousness of Immortality.

To be more precise, we can say that after 90 all the faculties and sensory perceptions would slowly diminish, sight, hearing, voice, and so forth, leaving only the basic essential structure and functions, with even a loss of control therein, just as by an infant. It was seen that this was the deeper sense of a return in the aged to the condition of a child, only in all cases there is not the proper consciousness and there is the

acceptance of death by the cells which defeats the action of transformation. Rock-bottom in the process would be reached between the 94th and 95th years; after which the regeneration in its true sense, the actual reformation, or superimposition, or whatever would be about to take place, could begin.

It is interesting to note that the Mother passed this *lowest point* in August of 1972. It is necessary to explain what that point is regarding the transformation and the cosmic rhythm. This corresponds to the orbit of the Asteroids, that mysterious band in the sky which scientists have difficulty in explaining. It is, in fact, the only truly occult point in the system. Through various means we came to know that this belt is the point of fission, or de-fusion, or the great mid-way or colliding point between the forces in descent and those in ascent. The impact of these two is so great and the force is so difficult to contain that for this reason, at that position in the sky, we do not find a planet as in the rest of the orbits, but we find only bits and pieces of what once must have been a crystallised centre. This is as it should be, because that centre, were it to exist today, would be the crystallisation of the old creation, and this time of transition can precisely be understood by the asteroid belt, in that the old formation can no longer sustain the impact of the descending forces, as synthesised in the three new farthest planets, Uranus, Neptune, and Pluto, and at the juncture of the higher powers meeting the forces of Nature in ascension, a tremendous collision took place. For now we must accept this state of affairs — since this same collision is occurring in the human species, which is a reflection of the macrocosmos — and work to build the instruments that will be capable of sustaining and containing such tremendously potent forces.

We mentioned that the Mother reached this point, the *4.5 Orbit*, as I call it, precisely in August of 1972, Sri Aurobindo's centenary and the time of very immense solar explosions. Never had scientists recorded such colossal solar activity. and they presumed that the amount of energy cast into the atmosphere might cause new diseases for the human species, accelerate the aging process on Earth, or perhaps — some said — create an action of rejuvenation! These were some of the things reported at that time. The *4.5 Orbit* is *directly* opposite the 9th orbit of Pluto and the fission that took place at that time is related to the Plutonium action, the atomic age planet.

Pluto is the three-fold Agni, the Fire of Transformation. In the circle with the Sacred Triangle we have reproduced in the past, Pluto is at the 9 point, corresponding to the 9th orbit of our solar system, the farthest known planet from the Sun, and it is this planet that holds the secret to the entire Movement in its bosom. Pluto, discovered in 1930, a year that falls on the Mars point of the Circle of orbits, marked the beginning of the Atomic Age. In fact, in that year the third element of the atom was found, the neutron, which opened the secret doors to the possibility of smashing the atom. Pluto, Agni, revealed his three-fold nature to the scientists. But only in 1939, 9 years later — once again falling on the Mars point of which Pluto is the higher octave, was the actual fission accomplished.¹

¹ See 'The Adventure of Consciousness', XVII, The Fundamental Agni — Sri Aurobindo's comments to a French scientist — page 323.

From the point of view of one who studies cosmic harmonies, it is evident that the forces coming down were so great that the physical body of the Mother was under tremendous pressure. It has been stated that the Mother said one of the reasons she might leave her body would be that the forces were too powerful for the physical to withstand. In the light of what I have pointed out regarding the solar explosions of August, 1972, from the scientific point of view we can understand it was truly significant that this was the precise time the Mother passed through the phase of the "asteroid belt" or the lowest and occult fission point in the process of transformation as seen in these harmonies.

To see how all this coincides with the "revelations" is very interesting, from a purely, shall we say, materialistic or scientific standpoint; that is, looking at the physical events in the light of an occult knowledge and seeing how the very workings and happenings in the cosmos were in tune with the whole process. The very same thing can be said about the solar eclipse of June 30, 1973, the second longest one in 1,433 years. The only longer one took place in 1955, the year preceding the Supramental Manifestation. Based on the calendar year, this eclipse also took place at the "4.5 Orbit" of the Asteroid Belt. I have explained in detail the significance of that eclipse in the July issue of *Mother India*, 1973, especially its relevance to the body and the basic structure of living organisms, the cells.

What is more interesting to note, above and beyond these cosmic phenomena, is that the Mother's passing occurred at the point where the actual regeneration should have begun, in her 95th year. The cycle then turns upward and begins to wind toward the peak point signifying the completion of the process around the 99th. Her retirement on 20 May, 1973, corresponded to the cycle I am describing, *to the very day*, it was then that she reached the sign Scorpio in her life cycle, the point of degeneration and regeneration. And as she was born 6 years, 6 months, 6 days after Sri Aurobindo, she left her body also exactly 6 hours before his passing,¹ and 18 days as well, while the Sun in the actual sky was in Scorpio. At the time of Sri Aurobindo's passing he had moved into Sagittarius in his life cycle, and the Sun in the actual sky at the time was also in Sagittarius. The 18 days between the two passings is of most profound meaning. Midway between the two, that is, 9 days after the Mother's passing and 9 days before Sri Aurobindo's, is 26 November, and that date was celebrated by the Mother and given great importance in the early days of Ashram life. It is said she united the disciples and gave each some water, symbolic of the waters of immortality. The day was called, "Immortality Day." Needless to say we can now appreciate the meaning of this event. It seems the Mother had received the assurance of immortality on that date. I would like to point out that the position in the celestial sphere corresponding to that date is one of the most important regarding Sri Aurobindo's

¹ The official declared hour is 7.25 P.M. for the Mother and 1.26 A.M. for Sri Aurobindo, but in view of the precise play of the number 6 in the rest of the timings, we may well assume a minute's error in the official calculation.

work, and it is around this degree that the prophecy of the Three Dragons biting each other's tails is fulfilled.

Thus at this point we are faced with the paradox: it is all there, very clearly, but the passing which occurred at what is known to be the point of degeneration and regeneration is also the point of Death, obviously. We believed it would not be the actual physical death, but only the degeneration and regeneration of the cells, without the need of the total dissolution. Yet it took this turn and, since the design is so clear and all was revealed just precisely before it happened, one wonders: "Does this not perhaps mean that the rhythm is working as it should in spite of the paradoxical appearances? And is not this point also, as all the others we have been able to verify, a part and parcel of the design and the necessary step for the completion of the total cycle by the 99th?"

In the building up of a foetus we know that from the 6th month birth is possible because the essentials are there and almost fully developed. Premature births occur generally in the 7th month, which in the solar system would fall under the rule of Uranus, the planet of the Unexpected, ironically enough! In like manner in the case of transformation, the "other body" would then have to be fully formed by the 6th year after the 90th, whether it be on this plane or on the subtle physical.

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In the Postscriptum to "Language of the Universes", *Mother India*, December 5, 1973, I stated that the Comet which has occupied the attention of the world this year was the announcement of the completion of the message of *Savitri*. It is necessary to point out certain things, which will help the reader to understand the basis for such a statement. In the aforesaid article many of the Comet's significances were given, its force as a symbol, as a messenger, so to speak, of the Divine, or the birth of the Light. I would like to add a few things to show the connection with what is particularly written in this article regarding the Mother's transformation. Usually when a comet comes it is the popular belief that it is a bad omen, and often it means the passing of an important person or a great soul. I do not entirely agree with this belief nor consider comets bad omens, but it is simply that one cannot usually accept what they bring because one clings to the past and a comet is the forerunner, announcing and heralding the New. Thus one reacts to this newness, places resistances and obstacles in the way of the new light or, what is worse, refuses to see the light, and therefore so-called catastrophes occur and we say it is an evil omen.

In the case of the Mother's passing the Comet had not yet arrived so we cannot consider it to have "taken her away" in the usual sense attributed to comets. What is meaningful, however, is that this Comet, for the first time in the history of astronomical observation, was seen 9 months before its arrival, and therefore scientists have been able to follow its journey, prepare for it as has never been done before, just as one

prepares for the birth of a child. In view of what we have been discussing here, these 9 months were, of course, the gestation of this Light, which is born at Christmas time, at the time of the festival of Light.

Though the Comet was not brilliantly visible from the Earth as astronomers had expected, it must be remembered that the important moment in its journey is its *rendez-vous with the Sun*, which occurred at Christmas time or, more precisely, on December 28; this was its culmination, and we are witness to the unique arrangement of three men (the three Persian magi, or astrologers, who followed the "star") stationed in space and able to tell us of this solar union, take photographs, assure us of this "birth", and then describe the Child's brilliant, flaming golden orange colour when it emerged from behind the luminary. (The Mother spoke of the "orange substance" brought by the 1965 comet which prepared for the transformation of Matter). The fact that the Comet was not seen from Earth is noteworthy. In the legend of the Saviour's birth, or the birth of the Light, not many were aware of the Advent, though they were eagerly awaiting it. It is first necessary for man to *know*; he may "see" later, perhaps after he has made the necessary effort, and when the Lord wills that the time has come to reveal the Secret. In spite of the public's disappointment, science nonetheless gained precious data from this Comet as from no other, but that the people of Earth were to know of it, and not see it, tells us much.

On the night of the Epiphany, 5-6 January, *9 days after its reunion with the Sun*, the Comet's brilliance vanished. The appearance ended then; the birth was completed; and *epiphany* means precisely, "the vision from above", or "the appearance from above".

Astronomers say the Comet is expected to re-appear only in 75,000 years. If this is so I must here point out that one complete Round, or a passage through the entire 12 Manifestations, takes 77,760 years. Thus the Comet will return only during *the next 9th Manifestation!* In view of this, in view of its 9 months' gestation, in view of its arrival in Capricorn, the Divine Mother's Victory, we may call this The Comet of the 9th Manifestation, or, in truth, the Mother's Comet — she brings forth the Child of Light.

We are given things to see because it is necessary at this time to see them, but the Lord holds the actual unfoldment in his hands, and he knows which means are the best to arrive more *quickly* and *lastingly* at the goal.

We know the Goal; we see the road leading to it, but we must not allow ourselves either to be fooled by the appearances, or to remain stuck at the point of bafflement by the Paradoxes, for the Lord holds the key to all paradoxes. It has become clear that since the Supramental Manifestation of 1956 many things held secret or mysterious for thousands of years are being revealed. I have been able to prove this in my own work; only suddenly we are faced with what we consider to be paradoxes and it is only when we go beyond mind that we can perceive the harmony in the paradox, and the rightness and perfection of all things. My experience in the matter has been that in the

most "scientific" manner we are at a point in the evolution of the spirit in which we can begin to perceive the sense of the paradox and understand that the action of the Supreme is to precisely bring the Light into the extremes and opposites and in illumining them in their greatest depths and farthest heights we can reach the point of Unity — where by plunging far enough, with the greatest passion and intensity, we continue in our plumbing until the point where we go beyond linear penetration and our movement reveals itself to have taken place circularly. Thus at the end we come to the very point we left: we unite the opposites, the Serpent's head and his Tail, we have joined the 0 and the 9, we have brought about the full marriage of spirit and matter, we live in a state of immortality. Because until now man has used Mind as the instrument for the process of penetration, he has seen these two as opposites on a unified though linear pole, and experienced them as separate manifestations, even while claiming to understand the unity of all things. We are now proceeding through the phase of painful transition, and things appear paradoxical in order that evolution may move in its entirety to the point of rounded perception.

The Circle gives us the answer to the paradoxes. It is interesting to note that all these "discoveries" have been based on the division of the circle into 9 parts, and the living realisation of the symbol, as well as the number. Later I found that the Mother, when asked for a really occult symbol for a business enterprise in Auroville, gave precisely this one: a circle divided into 9 parts. It is truly amazing how the Supreme can contain the most profound secrets of His cosmic workings, both spiritual and material, in so simple a design.

Life and Death are the supreme paradoxes, and sages from times immemorial have been trying to solve this enigma. They did it by belief in an after-life, by talk of a heaven and consequently a hell, by calling this universe and all the manifestation of life an illusion, or stressing the continuity of life through death and rebirth, and in this way they seemed to arrive at the closest answer to the paradox. But now we move into the cycle of a greater understanding and a true illumination of the heights as well as the depths.

Above all we must not become attached to the image we have formed of the way in which the Divine Plan must manifest. In this it is essential that we must continuously die to the past, no matter how glorious it was, because the Lord holds a much greater future in His palm and is fulfilling that very goal we strive for in a manner more perfect than our limited vision can foresee, for His work is an integral process and he cares for each part as well as the totality: he must carry the whole evolution forward. Above all we must remain conscious of the fact that what was begun must work itself out in the evolution, especially and particularly that which forms a part of his direct Intervention. And in this clear light we see that Death is only the 8th point of the zodiac, or the 8th Book of *Savitri*, "The Book of Death", and there remain four more Books, as well as four more signs to traverse before completion of the Cycle.

The cosmic body is also the body of the Mother, no matter what the appearance s

are, and it is there that we see the work which is being done for the evolution, in a greater scope, with a wider vision, which takes us beyond the little details of our small human life.

The Lord has many tricks tucked up his sleeve, really remarkable ones, and we may close simply by saying that we can be prepared for the unexpected, because we are in the cosmic *Hour of the Unexpected*.

PATRIZIA NORELLI-BACHELET

HOMAGES TO THE MOTHER

A BROADCAST BY JUSTICE S. MAHARAJAN ON ALL INDIA
RADIO, MADRAS, AT 8.40 P.M., 19 NOVEMBER 1973

WHEN I think of the Mother of Pondicherry, I think of that pair of magnetic eyes — those windows of her soul — through which she could penetrate to the core of our being and transform it with her grace. She was a startling and unusual combination of the clarity and logic of the French mind, the pragmatic and organizing genius of the British and the insight and vision of the spiritual giants of India. In her and through her, the most daring dreams of Sri Aurobindo were transformed into a living reality.

Five years ago, I transmitted through my good friend Mr. Navajata the strange request that the Mother might permit me to sit with her and meditate along with her. I was told that none else had made such a request and it was uncertain if it would ever be granted. But the Mother, being a highly psychic person, knew the reason behind the request and she graciously permitted me to sit all alone with her and meditate for a fairly long time. In her presence I found I could in a trice reach certain states of consciousness which were not ordinarily accessible to me. I realized then how by opening out my heart to the tremendous vibrations of the Mother I could go beyond the pettinesses of my ego.

The Mother once gave the assurance she would not cast aside her mortal coil till after the foundations of the international City of Auroville had been firmly and truly laid. She has fulfilled that assurance and has left behind a band of followers who are well-equipped to continue her great work. I believe that the Mother, who has merely passed from a lower plane of reality to a higher, will continue to guide the Ashramites all over the world in their efforts to usher in a Brave New World.

In her message to the organ of the Ashram, *Mother India*, the Mother has said:

“Lord, thou willed, and I execute,
A new light breaks upon the earth,
A new world is born,
The things that were promised are fulfilled.”

May this message inspire us to bring about the consummation of Integral Yoga, which is the widening, heightening and integration of human consciousness.

**A BROADCAST BY B. N. SEN, MINISTER-IN-CHARGE, P. W. D.,
GOVERNMENT OF W. BENGAL, ON ALL INDIA RADIO,
CALCUTTA, AT 9.30 P. M., 19 November 1973**

THE Mother belongs neither to the past nor to the present but to the future of mankind. She dreamt, envisioned and ceaselessly worked for a new life on earth and an entirely renovated consciousness in man. In Sri Aurobindo she found the epitome and embodiment of her vision and ideal of life and so joined him in the arduous and perilous task of building a golden bridge between earth and heaven.

She was exceptionally gifted. As a painter she saw deep into the living soul of a flower, the changing moods of colours behind a landscape. As a musician she heard unheard melodies and poured them out in sublime echoes through her organ which she was very fond of playing. Those who have visited the Ashram at Pondicherry can testify to her all-round genius for organization. Above all she radiated a mystic and holy ambience which seemed to touch almost physically all those who came near her or even prayed to her from a distance and which left an indelible impression of love and compassion on their lives for ever.

It has been my humble and proud privilege to have received the relics of Sri Aurobindo for Calcutta from her very hands. Words can never adequately express the feeling that overpowered me then. A settled calm, an ineffable peace seemed to emanate from her while her eyes scintillated with a light that was not earthly. She was really a Mother both human and divine.

Our people know very little of her life. There is no definitive biography because she disliked emphasis on the personal. She has said that the sole purpose of her life was to give a concrete shape to the ideals and teachings of Sri Aurobindo. What was this ideal, what was that vision that drew her like a magnet to Sri Aurobindo from distant France?

Both Sri Aurobindo and the Mother believed that they were missioned for a particular work, that is, preparing the world for a new change and a new evolution. India had a distinct role to play in this change. Therefore she must first be free and take her rightful position in the comity of nations. Her culture, civilisation and spiritual wisdom can contribute to laying permanent foundations for human unity and solidarity. The wisdom of the past has to be re-interpreted and adapted to the changing situation. This mankind could effectuate only by realising the end and direction of the future. The Mother believed that the ultimate fulfilment of man lies in the actualisation of his divine potentialities, his purpose in life is the achievement of an integral wholeness. Fortunately Nature herself has been working for this end, what we have to do is consciously to collaborate with the intentions of Nature.

More than once in her writings and talks the Mother expressed her complete identification with Mother Earth. It was to a divine life on earth for the future of mankind that the Mother and Sri Aurobindo consecrated their precious lives. They are the pioneers of a New Age. The flames they have lit in the hearts of the millions will burn for ever brighter and brighter as the days go by and the future reveals itself.